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Photo by Eva Luoma

Wintertime on the Farm

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GOD'S HIGHEST PURPOSE

BY CATHERINE BAKER

HAPPILY humming one of the hymns she had heard in Sunday school, Paula took off her wraps and set about finding some lunch. The Gray family had gone away and she would have the afternoon to herself. An hour later, alone in her room, she faced once more the question which had repeatedly come to her since the wedding the week before. Had she somehow missed God's purpose for her life?

Paula had given her life into God's hands, and asked Him to direct her paths. The minister said, "Love is a gift from God." The bride looked very lovely and happy. Paula rejoiced with her. "The love of a pure woman is a priceless jewel and the love of a good man is a gift from God," he continued. "Without it a woman has missed God's highest purpose for her life." Paula loved the Lord, and she had been very happy in His will. Was it true? Had she missed God's purpose for her life?

Arriving home unexpectedly, Pastor Gray's wife stopped to listen. From Paula's room came the sound of sobs. Pausing outside the door, she knocked gently, then opened the door.

"Paula dear, whatever has happened to make you so unhappy?" she asked.

"I—I didn't know you were home," sobbed Paula. "I was just thinking that my life seems so useless. I don't seem to be making any great contribution anywhere, and then the minister said last week at the wedding that a woman who has not won the love of a good Christian man has missed God's highest purpose for her life. Can it be that I made a mistake somewhere?"

Paula had confided in her many times. Mrs. Gray knew that she had come from a home where there was unhappiness instead of love, and where Christ did not reign. But Paula herself had found happiness in His love. She knew, too, that Paula had forfeited the company of some young people because she would not stoop to questionable social practices, and had refused an unworthy love because of her love for her Lord. Later at a time of special trial she had faced fierce temptations and remained true to the Lord in her obedience to the seventh commandment. Once she had loved deeply and had laid that love upon the altar because she knew it would keep her from giving God first place in her life.

Mrs. Gray had often rejoiced in Paula's faithfulness to her Lord and her sympathetic love toward the unlovely as well as the lovely among those who attended services. She desired to win the unsaved and make the Christ-life attractive to them.

She had seen, too, how unkindly some young people who were happily married had taken a superior attitude, forgetting that they had received that love as a gift from God. Herself the happy mother of three small children, she comforted the sobbing girl by saying, "You have committed your life into God's care and He does not lead all people alike. Would you think for a minute that the Apostle Paul had missed God's highest purpose for his life? The greatest happiness comes from being in God's will. He shall direct you if you look to Him alone." Silently she prayed, "Lord, comfort and lead Thy child." Kissing her gently, she left the room.

The sobs ceased, and Paula raised her eyes to greet the Master, then sat worshiping at His feet.

"Did I hear you say that your life is not making any contribution to the world?" He asked her gently.

ANOTHER YEAR

A Year Gone By

I thank Him for its blessings,
A blessed year of faith, and hope, and love,
He walked with me through sunshine and through shadow,
Sending His light and mercy from above.

A Year of Prayer

How often we have gathered
And knelt with friends, in blest communion sweet.
Through all eternity we'll ne'er forget them.
Those hours with God, within our safe retreat.

A Year of Peace

Though storms without are raging,
A deep sweet calm within my soul today,
What need I fear, He ever walks beside me,
My Guide, my Comforter, my Stay.

A Year of Joy

Earth's pleasures all seem trifling,
So deep, so lasting is the joy He gives,
Within my soul are Hallelujahs ringing,
The blessed Holy Spirit in me lives.

A Year of Service

Telling the sweet old story,
Pleading with sinners to accept His love,
Working in all the highways and the byways
Winning bright jewels for His crown above.

All Years Are Thine

How gladly do I owe it,
Moment by moment live Thy life in me,
That I may lift the cross still higher, higher,
And sin-sick souls a dying Christ may see.

—Mary N. Potts.

* * *

"Well," she answered, "people seem to think that because I'm not raising a family, my life doesn't count for much, and then the minister said—"

"I know, my child," He interrupted, "but you must not let what others think disturb you. If I call other people to marriage and family life, what is that to thee? Follow thou me.

"I, too, have been hearing what others say about your life. Let me tell you what I have heard," He continued. "Do you remember that widow whom you visited and helped when she was in need? She told me that your gifts and the prayers you had together have cheered her many times and helped her to love me more. Mrs. Charlin who cannot read, blind Mrs. Reed, and that man on the wheel chair have often breathed your name to me in thanksgiving. Mrs. Hill told me that she would not come to church so regularly if you did not help her with the children.

"Do you remember that man you worked with? He does not serve me, but I have heard him speak well of you."

Paula trembled. "I knew that his home life was unhappy, and sometimes I was afraid," she said, "but I felt that God would have me show by my life the purity and gentleness becoming to Christian womanhood."

"When he was convinced that you meant to live a pure life," said the Master, "he asked me to keep you from harm and bless you. He told me that your life has often made him think of God, and I hope that someday he will give me his heart.

"Mildred Garet finds much joy in your companionship, for she is lonely and far away from home. She told me that she was often tempted to follow the call of the world because of her loneliness, but your companionship and example have helped her remain true to me. The Schell children love you as a mother, and they have determined to be like Teacher Paula when they grow up."

Paula smiled, "I call them my little orphans," she said. "Their mother cares more for pleasure than for them, and Mr. Schell spends all his evenings drinking and playing cards."

"Do you see that God's highest purpose for a Christian woman is to share my love and tenderness and purity with all those whom she meets in the path of my choosing?" The Master said lovingly, "I shall expect you to spend much time in fellowship with me, for only so can my image be formed in you."

He placed His hand upon her head in blessing and was gone.

Half an hour later Mrs. Gray bowed her head and said simply, "Thank you, Father," but she never knew how God answered her prayer. Her problem forgotten in the joy of fellowship with her Lord, Paula was singing:

"Let the beauty of Jesus be seen in me,
All His wonderful passion and purity.
O Thou Spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me."

FOLKS AND BOATS

Some folks are like rowboats, for they have to be pulled wherever they go. Sometimes it is a hard struggle to keep them pointed in the right direction.

Others are like sailboats. If the wind blows east, that's their direction. If it blows west, they go that way. Of course it is possible for them to "beat against the wind," but they don't often do it. They are inclined to follow every wind of emotion and popular sentiment.

Others still are like powerboats who drive against the wind or tide and in face of great difficulties keep their even course. Which are you like?—Publisher Unknown.

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HE LEADETH ME

I

BY NAOMI STRUBHAR

This is the first installment of a story that will be continued through the first three issues of the Monitor for this year. It is based on facts known to the author. You will be interested in following it through to its conclusion.

WHEN Mardell Hageman first went with her cousin Edith to work at the factory in the city, her sensitive soul (always before accustomed to breathing the air of a Christian society) felt it could not live in the smothering, fetid atmosphere reeking with vulgarity (plain even to the innocent country girl), tobacco, snuff, liquor, and profanity that surrounded her. She felt so alone. Edith was working in the office and Mardell saw her only at lunch time and often not then. Worse yet, she could not even work with the other women, but had to be stuck out in the finishing room where only men worked, in order to be ready whenever one of them wanted a needle and thread and a girl to put on the last fine touches. Between these calls she made fluffy cushions and beautiful pillows for heads that would never appreciate them. The cotton, especially that which went into the cheaper pillows, raised a dust and lint as she worked with it, and permeating the whole room was the smell of cooking gluepots to keep the glue warm so that the upholstery would stick well.

"The place looks and smells sickening. I couldn't eat the first day I worked there, and the people who work there are just like the place," she told the girls at Mother Beck's boardinghouse.

"Maybe you misjudge them," said one of the other girls.

"Well, I haven't found a Christian or even a real gentleman among all the men on that floor, or any that come through from the other floors, either," retorted Mardell.

Later on she found that her foreman belonged to a church that was fundamentalist; one day she heard him defend the atonement against all the attacks made by the other workmen. She began to trust him after that. He was kind too and at least stood for clean morals, even if he did possess a hair-trigger temper, and sometimes said things that Mardell thought very unbecoming to a Christian.

"I don't know what I'd do if it were not for him. I at least feel that there is one decent man in the room. He is a family man and doesn't try to flirt with all the girls that work there. But the other men make up for it. They always try to embarrass me with their bold talk or pester me with their attentions. Everyone tells me I take things too seriously, but—well, I'm just not used to such actions."

The other girls in the boardinghouse could sympathize somewhat, as all girls can who work at places in the city among ungodly people. None of them, however, worked in as rough a place as Mardell did, yet being true Christian girls they all felt keenly that they did not belong to the crowd they worked with.

"Perhaps it is good for us, as it keeps us remembering that we are pilgrims and strangers, having our citizenship in heaven. I for one am glad that I don't fit or even want to." It seemed Mildred always had something to say that kept the rest resolved to let their lives tell that they belonged to that other country.

Mardell, perhaps the weakest and on the shakiest foundation of all, found the task hardest, for from the salesman on down to "Sparkplug," the odd job boy, all seemed to vie with one another in trying to scandalize the timid girl. They considered her the "innocent one" and proceeded to try to educate her in the ways of the world. There was Spike who was constantly trying to get Mardell to go out somewhere with him, and with whom (for all his handsome charm) she would not have voluntarily walked across the room. It was bad enough to have him try to hold her hands every time she was compelled to hand him something, or listen to him tell her how pretty and wonderful she was. It didn't do any good to remind him that he was married, for then she always had to listen to his story of how he had made such a dreadful mistake and didn't find it out until it was too late, and if she only knew all that he was going through she would be less hardhearted, ad nauseam. She was doubly careful after the foreman told her,

HEAVEN
GOD'S
WAY
OF
LIFE Matt. 7:14
LIGHT Psa. 119:130
LOVE Rom. 5:5
2.

"If I had my way about it I'd throw that 'Spike' out on his ear. He has ruined plenty of lives! Take Ada—when she began to work here she was one of the finest girls in our church. Even she fell for his line after he kept it up long enough."

One morning quite out of a clear sky, "Sparkplug" announced that Mardell was to be left alone after this. "I have priority. We are engaged."

"Of all things! Now whatever makes him say that?" Then she contemplated a vehement denial, but decided against it, as that was likely what all of them expected her to do and no doubt "Sparky" had an answer all ready. So she forced a laugh and said lightly,

"News to me! When did it all take place?"

"Now, Honey," said "Sparky," "Don't be embarrassed. They all know that you are bashful, and don't expect you to 'fess up right away."

Then he turned to the rest, "But it's Gospel truth, I'm tellin' you. I know you all have your doubts, but just you wait till I can find a ring nice enough for that little white hand."

All week he insisted on carrying out the farce. Whatever had possessed him to turn to this form of teasing she could not fathom, but she was glad at least that he did not try to touch her. As long as it was all talk she would just jest along too; maybe they would soon get tired then and drop this nonsense, if she would not let them embarrass her.

"But how can one let her light shine in such a place? Sometimes I wish they were all like 'Dummy.' " "Dummy" was a friendly fellow who worked at the table behind her, and could make himself understood only by signs and writing, for he was a deaf-mute.

More and more the sensitive girl withdrew into her shell, and lived in a dreamworld of the future. Each morning she dreaded going to work, and how long the day seemed, but each evening she could mark one day less on the calendar, and each brought her one day nearer her cherished goal—college at a church school.

"How foolish!" exclaimed the folks at the factory when they found out how she felt. "Just wishing your life away! Why don't you let go and enjoy yourself? You take things too seriously. Most of our talk is just in fun. We aren't such a bad lot really. Take 'Sparky's' little joke about your engagement—laugh and join in the fun. You are doing a little better. You will catch on yet, and we will have you a full-fledged member of the 'west coast' some of these days." This from a fellow workman was meant as a friendly compliment, but it almost alarmed Mardell. "I don't want to become like them."

The next morning the foreman announced, "Business is picking up; several new guys to break in this morning."

A new table was rustled in and placed beside Mardell's, and a tall youth with an abundance of dark curls started working there.

"Mardell here can show you the ropes, and if she can't you can come over and ask me," the foreman told him.

He had been introduced to her as Rhinehart Friederich, and he seemed quietly content to attend to his own affairs.

"Glad he is that kind, since he works so near me."

But occasionally he had to ask her something that he was not sure about, and almost before they knew it they were friends. They had a great deal in common. He was just a year older, and working toward college too. Both liked to read, and liked the same type of books and magazines. Neither smoked or drank, and both detested the loose talk with its resultant profanity, vulgarity, and irreverence. A common Germanic background united them nationally.

Just when Mardell was beginning to appreciate having a kindred spirit in this awful place, "Sparky" came, leaned over her worktable, and leered in a most provoking manner; then left without saying a word. This was repeated till the whole room watched to see what new trick "Sparky" was about to try. As soon as he saw that he had gained the attention of all, he made a gesture of apparent disgust and told the other folks:

"Talking! All the time talking! And I used to think she was a nice quiet girl before he came."

He walked over to Rhinehart, doubled up his fist, and shoved it under the new boy's nose.

"Ah, a fight over a girl. Come on fellows; let's see who is the best man."

"Don't you know she is engaged to me? You think you are some Romeo taking her away, but you're welcome. You don't know her yet. She is just like the girls across the street—anyone that comes along."

Mardell's face burned, and "Sparky," noting the mounting color, laughed aloud in glee. He had scored again. The girls across the street were notorious. Everyone enjoyed the questioning look Rhinehart turned on the girl and her evident discomfiture.

Finally when the others had settled back to work, Rhinehart asked, "Why did he say you were engaged?"

"I don't know why he ever started saying that. He just came to work announcing that we were engaged, and they all began acting and talking as if it were an accepted fact."

"But surely there must have been some circumstance that started the joke." There was just a tinge of disappointment in his tone. Mardell knew that he was wondering if after all she was light like the rest of them. She was ashamed, hardly knowing just why. What sort of Christian would he think her to be? She did not want to dishonor her profession, but what should one do in this kind of place? If you were too serious, they were worse than ever in trying to make you uncomfortable. If you joked along with them and pretended you didn't care, you were soon taken for one of them. It was surely a problem to know what to do.

A few days, however, convinced young Friederich that he had misjudged the girl. He was beginning to realize that her sensitive nature suffered a great deal in this atmosphere. "She doesn't belong to this gang," was his conclusion, and he tried to let her know how much he respected her, and he would do all in his power to make her work beside him pleasant.

Soon knowing smiles and winks were exchanged. "They surely fell quick and hard," was the general verdict.

The two came in for their share of teasing, but blue eyes merely met hazel ones in a look of mutual understanding, even if the grins were a bit embarrassed and diffident. The friendship deepened. Each life filled with lofty ideals and lovely dreams was a plant reaching upward in the morass that is a modern industrial plant, but each grew on his own side of the deep chasm separating them —a chasm that at least the girl had no idea of trying to bridge (though she would hardly have been feminine had the admiration of so handsome and noble a young man not given her a pleasant feeling), for the boy was a Roman Catholic reared in parochial schools to be true to his faith.

He was chief altar boy at Saint Mary's Cathedral and was planning to enter the priesthood as the highest avenue of service to God and man. He was sincerity personified and, having put his hand to the plow, did not think he would turn back. On the other side was the Mennonite maid, loyal to the faith of her fathers as she understood it—the farthest of all faiths from the ritualistic pomp of Rome. She also was planning to train for Christian service, and oddly enough that service was among Latin Americans, where she would someday try to convince the people of the error of their Romish way. But the fragrance of like ideals kept drifting back and forth across the chasm, mutually cheering and inspiring to each lonely heart.

Rhinehart's aversion to Protestant girls melted as quickly as his natural reticence, and Mardell was soon convinced that the many tales she had heard of the treachery and villainy of Catholics must have been isolated incidents or exaggerations. There were high and noble aspirants to the priesthood, she knew. Thus, with the certainty of youth, neither feared being carried away from the safe moorings of childhood's teaching.

Hubbard, Oreg.

(To be continued)

BUILDER OR WRECKER?

I watched them tearing a building down,
A gang of men in a busy town,
With a ho heave ho, and a lusty yell,
They swung a beam, and the side wall fell.
I asked the foreman: "Are these men skilled,
And the kind you would hire, if you would build?"
He laughed and said, "Why, no indeed,
Just common laborers are all I need—
They can easily wreck in a day or two,
That which has taken builders years to do."

So I said to myself as I went on my way,
"What part in the game of life do I play?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker who walks the town,
Content with the labor of tearing down?"

—Unknown.

READING GOD'S WORD DAILY

The Bible is full of God's wisdom. It is the Word of God. We must read it not only with our head, but with our heart. An analysis of its contents is good and desirable; but when all this is done, we need to allow time for the inner wisdom, power, and grace which are stored in the Book, to soak into our inner consciousness. Therefore, for some reasons, it is better to have a shorter portion for daily study, to give us time to get all the juice and marrow out of what we read.

It has always seemed to me that the true way to know the Bible is to read it through. It is only so that we can follow the unveiling of the divine purpose, from the Dawn of Genesis to the Perfect Day of the divine writings of John. It is only so that we can obtain a connected view of the wide scope of Revelation. To read in different, unconnected passages, now of Poetry, now of History, now of Doctrine, prevents the mind from getting proper focus. We are apt by that method to concentrate on a few familiar passages, instead of listening to all that God has spoken to men's hearts. There is probably nothing more vital to an accurate knowledge of the Bible than the good old practice of reading it thoughtfully and steadily through.

But let it always be remembered that the profoundest knowledge of the Word comes from the illuminating grace of the Holy Spirit. Ask Him to unlock and unfold its sacred mysteries. Ask Him to reveal the glories of our Lord in every chapter. Ask him to enable you to "read, mark, learn and inwardly digest." Ask Him, finally, to enable you to become not a forgetful hearer or reader, but a doer of the Word. See to it that your reading is combined with the faith that claims of God the fulfillment in your own experience of all he has promised. No prayer, therefore, is more salutary as you open your Bible morning by morning than the familiar old words of the psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law."—F. B. Meyer.

SEVEN THINGS ABOUT THE HEART IN HEBREWS

1. Hardened heart (3:8-18; 4:7).
2. Erring heart (3:10).
3. Evil heart of unbelief (3:12).
4. Exposed heart (4:12).
5. Inlawed heart (8:10; 10:16).
6. Sprinkled heart (10:22).
7. Established heart (13:9).—L. J. Derk in Moody Monthly.

TO THE MENNONITES IN AMERICA

A MESSAGE FROM THE DUTCH MENNONITES

BY T. O. HYLKEMA

An address delivered at the Scottdale Mennonite Church upon the occasion of Bro. Hylkema's visit to the Mennonite churches of America last fall. Bro. Hylkema is a Mennonite pastor in Amsterdam, Holland, and one of the leaders of the peace movement among the Dutch Mennonites. Transcribed from mechanical recording.

I want to tell you what your Mennonite relief has meant for our people in Holland. I am sure that I am not able to convey our feelings to you, for one has to be in such a great need and such a danger of death, as we have been, in order to understand what it means when you receive a token from the other world, from the world of love, from the world of God. We were living for years in an occupied territory, and the enemy tried first to take away a good many of our citizens, especially those with Jewish blood in their veins. From our 100,000 Jews, 80,000 were caught and were taken away and killed. No one will come back. The rest we hid in danger of our own lives. They tried to break the strength of our country by taking away the young boys of fifteen to our men of forty-five to go into slavery in the eastern part of Germany. even into Russia. Thousands and thousands of these men died there from hunger—they didn't get food enough. Some came back, but the greater part we never will see again. I will speak about these young men later. We were trying, you can understand, always to hide our boys and our young men. We were also trying to hide Jews. And whenever one was found, the person who had hidden him and who was caught, also lost his life.

Fredeshiem, in Northern Holland, Where the First Thirty-three Russian Mennonite Refugees Found Refuge through the Efforts of Our Relief Workers and T. O. Hylkema

But the worst thing for us was the famine that came. You have heard that in Holland we had a famine the last five years before the liberation. That famine was only in the western part of Holland. The enemy tried to break the strength of the people, and where the great cities were—Amsterdam and Rotterdam and The Hague—he did not allow any food to be brought in. There was food in the eastern part of Holland, but the Germans did not allow a single piece of food to be brought from the eastern part to the western part. The girls went out to get food but the boys could not. If they were caught when they came to the line, then the Germans took it all away from them. These people, then, in the West had to be brought down by starvation. Well, they went rapidly. We all lost from 60 to 80 pounds. No one escaped that. In our house you always had the danger. My wife came to me and said, "Now, our youngest daughter has fainted for the second time." Well, then you knew that starvation was stalking in your own home. Members of families died one after the other. I was the leader of the emergency feeding in Amsterdam, and every day it grew darker and darker. People died on the street, and especially the babies. When mothers had no more milk, and there was no milk in the town; when there was no electricity, and no coal to heat the things, you could not keep these poor babies alive. When at last the Canadians came to liberate us in answer to their questions, I could say, "We have now in Amsterdam the care of 76,000 men and women." Forty-five thousand were swollen by hunger. That's the last stage before death. And more than 31,000 could not walk on their legs. Seventy-six thousand in all!

We were so surrounded by a world of hate and hostility, by a world of darkness, that when at last help came and you got in your house a parcel, food for relief, in the name of Christ, from so-and-so church, it was nearly too great to believe. Many times it happened that people not even opened the food at once. I once brought four jars to a family who needed it badly. I thought, "I will not wait till official distribution comes." And when I came a quarter of an hour later I thought, "They will be eating now," and I would enjoy myself with them. But they were not eating; they were just sitting there. They had put the jars on a cupboard, and they were looking at them. The mother was so moved she couldn't speak; she was only weeping. At last she said, "Look! Look! Oh, won't you look—on that, 'In the name of Christ!' " There was another world than the world of horror and wars; there was another mentality in men than just that they would be the leaders, the governors; there were men who would serve, who came in the name of Christ.

You have brought not only food, but you have brought a token of God's love. And when you have heard me till the end you will know that you have brought to many hearts Christ Himself by the simple thing you have done. Well, if I have to speak here, so to say, in the name of the Dutch people, not only of the Dutch Mennonites, then I must bring over the thanks of hundreds of thousands of people for all that the Mennonite Central Committee in Holland has done. You see, we have eight million people in our country, and four million were living in the western part where the famine was. There was the battlefield. There you will find the flooded parts of our country. They are the ones who had to be helped. From this four million your Mennonite relief work has given food to more than one million one hundred thousand persons. It was distributed to house after house and village after village. It was a great thing in the eyes of the Dutch people. Mennonites did not make any distinction of religion, of politics, of race, of anything else—they just gave to everyone in need. They did not ask whether someone was a Mennonite; they just gave, as Christ gave Himself for every one. And therefore the Dutch government said that there are only three who may bring relief—the Red Cross, and U.N.R.R.A. at that time, and the Mennonite Relief Committees from America and Canada.

The M.C.C. had a great name in Holland. I remember a very small incident. While I was driving with a car of the M.C.C. going through Holland, I came to a tollhouse, where we were stopped because we had to pay. And when the man who stopped us saw on the car the emblem of the M.C.C., at once he said, "Go on. Such people you don't ask anything from." It was just a small thing, but it shows the appreciation even the common men had for that emblem. Every one knows that the cross on the arm and two helping hands in the light of the cross mean service in the name of Christ.

The first thing I wish to say about your relief work is this, Our Lord has not only said to His people, "Give," but He has also said, "And there shall be given unto you a good measure, full measure, an overflowing measure." He even has said in another word, "If you will give but a cup of cold water"—, that's nearly nothing. He gave His life, He gave His blood. He said in effect, "If you will follow me, and give them even but a cup of cold water, in my name (in the name of a disciple, He said in another place), Verily I say unto you, you will not miss your reward." And your reward means His reward. So high as the heaven is above the earth, so high is the blessing that God gives upon the simple act of love in His name, above all that we think and can pray.

Well, the first reward, if I may call it so, as I have seen it, is this, that you have helped thousands and thousands of your own church, that is, the Mennonites in Russia, to be saved. In fact, you have saved thousands and thousands of lives through the relief work. It is very, very difficult to help Russian Mennonites. They are Russian citizens, and the Soviets don't like to have them go out—we don't quite know why—they always try to get them to Russia. The English authorities in the English occupied zone, and the American authorities many times said, "Stop helping these people. We have difficulties enough." Once we were in Berlin, and a hundred of our Mennonites were in real danger of death. I went to the General who was the leader of the American Occupied Forces there and told him, "In your zone, in your district here in Berlin, there are a hundred Mennonites, and I would like to help them. Please will you also help?" He said, "Let these people go away. Let them go back to Russia. Let them die. That's better than all the difficulty we get into when we try to help them." And later on it was even said when these eleven hundred would go out of Berlin it would mean war with Russia.

It is difficult indeed to help these people. It was difficult for Holland, too. There were in Holland many Russian soldiers and officers who were made war prisoners by the Germans. They were brought to Holland, and a great many of them died there in these horrible camps; we also had them. But some of them were alive when the day of liberation came, and they would not go back to Russia. And then our government said, "Holland has always been a free land, and we don't like to send them back when they will not go, unless they are war criminals." That was according to the agreement of Yalta. The Russians were very angry about that, and when these Russian Mennonites came to Holland, then the Russians told the Dutch government, "As long as the last one of these Russian citizens who went to America with the help, or with the knowledge of the Dutch, has not come back to Russia, so long you will not see one of your people who are in Russia coming back to Holland." I told you already that a good many of our Dutch boys and men were brought by the Germans into slavery into the Far East. I told you that thousands and thousands died there from hunger, because they did not get food enough. Twelve thousand of them are now in the hands of the Russians, and there are many mothers and brides in Holland who do not know if their sons or husbands belong to these many who died there under the hands of the Germans there in the East or are still living in Russia. And these Russians have said that unless the last one of these who came to America with the help of the Dutch comes back to Russia, you will not see one of these 12,000 back in Holland. Now you understand that there are some difficulties.

Dutch authorities have said, "These Mennonites came in our darkest hour to us, they came with food, they came with their young men and women to help us, and they have done that week after week, month after month, and they have helped hundreds of thousands of our people. Will we not make any sacrifice to help these people to get their own families out and to bring them into America?" It has been a great thing that there was a ship that could bring out 2,300 persons to Paraguay. When plans were made the question naturally arose, "Where will we get the ship?" They could not get a ship from England nor from America, but there was a Dutch ship that went to Bremerhaven in Germany, that risked all. It was because of the relief work that you had done there. You never knew when you filled your jars and when you sent your fruit that by doing so the Word of our Lord, "I say to you, if you give but a cup of cold water, there will come a heavenly reward," would be fulfilled in this way, that you would save the lives of thousands of your own people.

The greatest thing that happened through your relief work has been, as far as I can see, that many thousands of the Dutch Mennonite Church—and not only of this church—are convinced by that work that they have to come to surrender to Christ. Your relief workers were missionaries in the best sense of the word. When they went around with that cross and the helping hands upon their arms, they were speaking even when they didn't say a single word. They were speaking about the church that went another way than the way of the world, about people who would not be conformed to the world, but who would try to be conformed to the holy and perfect things that our dear Lord Jesus Christ has brought into this world. I always remember in that flooded island where you could find not a single bit of green—no grass and no tree—and where the houses were spoiled; there were your American boys living in a bunk house, and they were building walls and repairing the road. And the people said, "Why do these young boys come here from the good America, where they are living in prosperity, and help in all the misery we have here?" Well, they saw the cross and the helping hands. Now in our church a good many have said, "This is the way we have to go." I shall speak about that last.

I first wish to say something more about these Russian Mennonites. I need not tell you all things, because I heard that Peter Dyck has been here. We have been working together these last years. I am older than he, and I was working in the interests of Russian refugees when he was a boy. In 1925 when he came to Canada as a boy, we, with Brother Orie Miller and these people were busy in the first immigration. But now Brother Dyck and I have been working together in these last times. He told you about it, I heard. So I may just limit myself to give the impressions that these Russian Mennonites gave in Holland. The first thing that impressed us very much was this: these people were really a praying people. It's the need, it's the misery that brings people very near to God. We cannot understand such need as they had. The first thirty-three that came to the border of Holland left Russia from one village in a group of eight hundred. A great many from that village were already taken away by the Russians. They had taken away the fathers, and the boys, and there were just a very few husbands there in that group of eight hundred. With 800 they went on the way, and thirty-three came to Holland at last. Now you can understand what that means—eight hundred on the way and thirty-three reaching a haven of refuge.

The Russian people were very fearful when they came into our houses. A man came to the door dressed in a uniform, to check how much gas we had used. When the Russian girl opened the door, and saw him, she nearly fainted. She thought it was the uniform of a Russian and that he would come to take her. Well, we believe that God helps His people when they call upon Him. You know, of course, Psalm 50, that well-known word that the Lord says, "Call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me." When no one can help, when no human help is to be expected, He is glad to help. That is what we have seen many, many times in the history of these Russians. I was in Berlin, and these hundred people I spoke about could not be helped; the Americans would not help them, I could not help them—I believe that truly. And the English said, "They are living in the American sector. Don't speak about them to us." They were living in ruins. They were living there black or illegally—they were not supposed to be there. The Russians were sitting in the house opposite the ruins where they were living. The Mennonites had made a stove from stones from the ruins. Their boys were looking whether they could find some wood here and there for their fire. They were selling the last few things they had—perhaps the last shoes they had—to get some food; they had nothing. How could we help or save such people? Well, that was an impossible thing, and the only thing to do, it seemed, except praying, was to go to the Russians themselves. And everyone said, "That won't help you a bit."

But the fact was that I spoke to the leaders there about two hours. A man came in who was the leader of the whole thing—of the whole Russian immigration. He could not say that he could help them,—but he said, "When we will say that these people may stay here until the four big powers have decided about them and have agreed about them, what will you say?" "Well," I said, "I would be very glad if they could stay until then." From what I saw before of the four big powers, I knew that it would take a long time. So they were there. But now came the question of food! And the Russian man said, "Food? No! We can't get food." Well, if he had given food, everyone would have said, "He is helping these fugitives." In Berlin there was no food. The Americans and English were not allowed to give food to these people. "Well, if you will get food from somewhere, don't take it yourself." "Well," I said, "thank you. Then we will bring food." And he looked—well, he was a man. I believe God moved his heart. "Well, then, you try to bring food," he said. Every week, every Saturday, from Amsterdam, from our church, trucks went to Berlin, nicely painted with the Dutch Red Cross. At first one truck was enough. But soon in Berlin the number of refugees mounted to 500, and then to 1100 at last; so we had to send more and more, every week. And perhaps Peter Dyck told how they had been praying more than once, "Let these trucks not come too late." And everyone said to us, "The Russians claim everything that comes through the Russian Zone. Two hundred miles they have to go through the Russian Zone. What do you think, will these things come through?" Well, it had to be done, and we believed and we prayed, just as did these people in Berlin. Well, I can tell you that not once did any truck all these weeks during a whole year have any hindrance. They all came through. We said in our heart that that's an incredible miracle of God.

But the real miracle, no one can say anything else about it, was that these people at last came out of Berlin. Peter Dyck will have told you that they were forbidden to leave at the last day and that they were praying just for a miracle, and that they even packed their luggage—they believed in it. On board the Dutch ship the captain said, "Now let us go. Let us go! There is danger! We have 1300 men on board. You have heard that the four big powers said, 'No.' " And Brother C. F. Klassen of the Relief Committee said to the captain, "No, let us wait one day longer." And the captain said, "What are you thinking about, my friend? When the four big powers have said 'No,' is there any power in the world that is greater than these four? Who can now say, 'Yes'?" Brother Klassen knew that there was a greater power, and he had been praying to that Power. Indeed, no man, no government could help them. But in that night the authorities said 'Yes,' and the Berlin refugees went through the Red Sea—they came out. No man knows exactly how. But they came out. It was impossible, but it happened. God was helping His people in need. God Himself said, "Call unto me, when men cannot help, when it seems impossible. I will deliver thee."

Now I'll tell you the other side of the Russians we knew very well, and that is this, that these Russian Mennonites were not all that we would like to have seen in them. They were not all nonresistant and some helped the Germans in fighting against Russia. But in their distress they really prayed, and we believe what is in Psalm 50, that everyone who calls upon the Lord, not only when he is walking on His way, but also when he is a sinner, and when he confesses—when he calls upon the Lord—that the Lord hears. This has shown us very much about the unspeakable mercy of God, and has been a warning to us on what ways we walk. The question is not only do we pray enough to Him, but are we walking on His way of love?

My dear friends, now I come to the last point, and that is this: the condition of the Mennonites in Holland. We have been very far away. We haven't believed any more in the Bible, in Christ, in nonresistance. But God has given us wonderful things. "They that call upon me, I will deliver," the Lord has said. And now we believe that He sent the Russians into our homes, that He let us hide them, and that He sent us the Americans with their relief work from the other side, and that He was knocking at the door Himself. We heard about the C. P. S. camps. We heard about all the things that you had here. And then in Holland I went to all the church and asked, "Who will begin, and give himself to Christ, and go back to the old Mennonite principles—Christ as personal Saviour, the Bible the Word of God, and to live with Him? That's the Mennonite way of believing in Christ—to obey Him, even the highest obedience, to love as He loved us, and He loved us when we hated Him and when we were enemies of God. But His love came to us, so we have to love, even when the other doesn't do it—that's the highest thing of the Gospel, we know."

In Holland we have now a movement, a Dutch Peace Movement, and there we declared that we will give as an unconditional surrender to Jesus Christ as our Lord, obedient to His commandments as they are given in the Bible, obedient unto Biblical nonresistance. This movement is joined already by half of our ministers. That's a wonderful thing. These ministers are educated at the University that the Bible is not true, and that Christ—well, you don't know anything about Him. When you don't believe in the Bible, you don't know much about Him. When you begin from the other side, first the surrender to Him; when you receive what He has given, then in your heart you know that all these words are true, more true than ever man thought. They've come back now half of our ministers. It's a wonderful thing. And a great many of our young people, they said, "What these American young people can do! They flew over the whole world. They went to Tanganyika, and they went to China, and they went to India, and they came to France, and to England, and to Holland—everywhere in the service of this Lord, instead of going in the ways of the world. That's what we have to do." Ninety-one of these young people in the last year—we have conscription in Holland—ninety-one refused military service as conscientious objectors. A good many of them are in prison just now. When they are not acknowledged as C.O.'s they go to prison for three years.

The first thing we need is a Bible school, a peace seminary to teach the old doctrines, to teach them again—that's the thing we need. And we have begun with it in Holland. Now this is the fact that I am here also as a representative of that new movement, the Dutch Mennonite Peace Movement. We represent a consolidated, fundamental group of Dutch Peace Mennonites. And they have asked me everywhere I go to give you the message for them, that they are glad that we Dutch Mennonites and you American Mennonites are nearer to each other than we have ever been before. And they pray, and they ask you not to forget them, and to be truthful yourself to God, that you may help others to come in His way. And that's the last thing I would tell you.

Dear friends, the world needs the love of Christ. The world needs the church of Christ to fully acknowledge His commandments. He has asked love, the love with which God has loved us, and He will give that love, that Holy Spirit in us when we are connected with Him. We must go on in this way for the glory of God and for His sake and for the sake of the world. We must do it! Who will lead in this task? The group that is able to do it and that is privileged by God in a special way are you American Mennonites. You have preserved so many of the old Mennonite things of the true Gospel. You have your schools here, your colleges. You can teach your children. You have the Bible in your homes. You have so much of the past precious, good things that are committed to you. Now we look to America. Keep those things that are committed unto thee. And that's what we pray for you for the sake of yourself. We know there is danger here, too. The world is lying at the door here, too. And there are young people here, too, in America who went on the wrong way and thought they were on the good way, perhaps, but they went away. But we believe that you are living on such a level that we think it is God's way with you and with us that you have to take the leading of the great work that in the coming dark days the Church of Christ has to do in serving and loving in His name. May God bless and give strength for that.

Singel 452, Amsterdam, Holland.

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NO TIME FOR GOD

You've time to build houses, and in them to dwell,
And time to do business—to buy and to sell,
But none for repentance, or deep, earnest prayer,
To seek your salvation you've no time to spare.
You've time for earth's pleasures, for frolic and fun,
For her glittering treasures how quickly you run,
But care not to seek the fair mansions above,
The favor of God or the gift of His love.
You've time to take voyages over the sea,
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom
Of the cold, dark river of death, and the tomb.
You've time to resort to woods, mountain, and glen,
And time to gain knowledge from books and of men.
Yet no time to search for the wisdom of God;
But what of your soul when you're under the sod?
For time will not linger when helpless you lie;
Staring death in the face you will take time to die!
Then, what of the judgment! Pause, think, I implore!
For time will be lost on eternity's shore.

—Selected.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidently even, resound with sweet music.

—Phillips Brooks.

Dear Lord, if we Thy guidance seek,
Sincerely seek to do Thy will,
The listening ear will hear Thee speak;
Thou leadest all Thy children still.

—Veda Group.

CHRISTIAN MONITOR PULPIT

"NOT IN THE CHRISTIANS I KNOW"

BY VERLE HOFFMAN

Go to now, ye that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that.—James 4:13-15.

Recently an unsaved gentleman who admitted that he knows he should become a Christian, and who knows what it means to be lost eternally, was asked whether there was nothing in the Christian life that was beautiful to him and appealing to him. Came the solemn reply "Not in the Christians I know." This man lived in the edge of a Mennonite community, and undoubtedly knew a number of Mennonites as well as other Christians in his neighborhood. As we face a new year, and as many people make new resolutions, new plans, and form new desires, does not this comment on the lives of professing Christian people challenge us to form our goals around a more valuable pattern than we have been doing in the past? Or will we allow our witness to continue to go out as in the past so that one will comment, "Not in the Christians I know"?

There are there distinct challenges that come to us from the text in James that should help us seek anew the witness that Christ intended should come from His disciples whom He left to bring the message to the lost. That witness was meant to be a living, appealing witness, one that speaks in every word and deed, and that bursts forth in a magnificent vigor and leaves a vital call to those who live around us.

1. **Material Blessings Are Meant to Aid Us to Serve Christ Rather Than to Be an End in Themselves.**

When the rich young ruler came to Jesus to seek eternal life, his conception of how to attain the thing for which he sought, was in the use of his wealth. So far as his life, his religious practice, his relations to his fellow man were concerned, not many individuals could excel his record. But one thing he lacked, he must go and sell his possessions and give them to the poor. Yes, for him Jesus meant that he should give them to the poor, and come take his cross and follow Him, because his riches constituted the thing that stood between him and his God. Notice that Jesus said, "A rich man shall hardly enter into the kingdom of heaven." It takes the power of God in the life of one who is entrusted with riches to enable him to use as a good steward those things that God has given him, and to keep his faith strong toward God rather than riches.

We are becoming rich. Through those riches without the complete dedication of the same to the Master's use, many will lose their souls. When the Mennonites of the Crimea were prospered tremendously, it was not long until the very principles for which they had migrated from persecution were lost, and they were enveloped in the surroundings of the Russian Empire. This was partly because of their state-church arrangement, but who knows how great was the influence of their wealth upon their spiritual declension?

We are becoming rich. With increasing wealth, brotherly love often diminishes. In the past, the times of greatest sharing and sacrifice have been times when each individual measured his net assets in few dollars and cents. The gentleman referred to previously mentioned that when a sick neighbor needs assistance in his work, the Christians are too busy and the assistance is left up to the people like him who will take time to help their neighbors in need. When it was difficult to earn a living Christian people were not too busy to help those in need. A decrease of brotherly love increases the tendency to resort to life insurance and other arrangements whereby we make certain of the financial comforts we desire.

We are becoming rich. As wealth increases, so decreases the trust we have in God for the things of tomorrow: our food, clothing, shelter, housing, and retirement. The refugees who have no wealth are trusting God for the things of today, and are sharing with each other the things they have, and are pooling their efforts toward their common needs. They have no time to worry about their ability to retire at 65, but out of mutual need and love are caring for those who cannot care for themselves. Probably some who are now beginning all over had retired at one time, but how insecure was that ease they were enjoying! Probably many are now closer to God than they were at any time when they were self-sufficient in their material needs.

Riches and financial success are being eulogized in our own circles without the proper emphasis on good stewardship of material things. Shall we not rather dedicate to the service of God those things over which He has made us stewards?

2. **Life Is Uncertain—We Have No Assurance of Completed Plans.**

We may leave our plans at any time if we center them in the will of God for us. No human example of more complete surrender to the will of God can probably be found than the Apostle Paul. In spite of imprisonments, persecutions, hardships, and captivity, his work continued until the time that the Lord was ready for him to receive his reward. Paul could look back and say truly, "I have finished my course." There was no local or worldly entanglements that held him back at the time his reward was ready.

"Every branch in me that beareth not fruit he taketh away." Did Jesus mean to say here that if a Christian does not bear fruit for God, he will be removed from life in this world? That is what horticulturists do to the branch that is unfruitful; they remove it and allow it to die—physically. Of course the other truth holds that when a man's work is done, he is taken to his reward, but we must face the thought that if we are unfruitful for our Lord we will be removed prematurely, so to speak. Of what value are we here, if we as individuals bear such a witness that nothing desirable is seen in our lives? Would not Christ's kingdom progress better if we were removed so that a fruitful branch could draw from the life-giving sap of the True Vine?

"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is the only true purpose of our existence, to glorify the Father in the newness of life which we are to manifest to others. That can only be done by complete devotion to Him. In that complete devotion our plans will be centered in Him rather than in the desires of this world.

3. **Yielding to God's Will Fulfills His Purpose for Us.**

The call of 1948 is: "If the Lord will, we shall live, and do this, or that." He has a purpose for every one of us. Am I filling the place that God has set aside for me? There are things that are to be done in God's vineyard that I cannot do. Those things are for others. There are things for me to do that no one else can accomplish. Each seeking his own place in the Master's will will accomplish marvels for the spreading of the witness of Christ.

Consecrated farmers? Yes. It is just as important that each Christian be wholly consecrated to his task and labor, as the minister he goes to hear each Sunday morning. God can do marvels through a farmer who has given his all to the Lord. It was God who blessed the farmers of the Crimea who came there seeking safe refuge from their persecutors. It is consecrated farmers who can minister to the needs of the suffering brethren who are in need of assistance, and whom God has given to us as an opportunity to administer aid. When it was announced over the radio that one western farmer gave three carloads of wheat to relief, one individual remarked that if that was given out of the proper motive he will never go hungry himself.

Consecrated business men? Yes. The Lord needs those who will give Gospel measure

(Continued on page 12)

Editorials

New Year Meditations

The new year is a good time for meditation. It seems natural for us to reflect over the events of the year that is past and to think about what the future may have in store for us. It is also a good time for us to look into our own hearts and lives to see how we square up to what we would like to be and what we ought to be, to measure ourselves not in comparison with others but according to the standards of the Word of God.

In this connection we are reminded of the words of Paul to the Philippians: "Forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13). Our life is rooted in the past. We love to linger in memory over the good and pleasant and helpful things of the past. It is well to do so. We have enjoyed many things as individuals and as a church during the past year that we can well recall, and in doing so thank God for them. But there are many other things of the past that we do well to forget. We can well forget our past sins, if they have been repented of and washed away in the blood of Christ. Since God has promised not to remember them any more we do well to forget them instead of brooding over them.

Then there are the things of evil that may have crept into your life and which need to be guarded against lest they again make inroads into your thoughts and actions and stain the record of the coming year. In order to forget these we need to lay the destroying scourge upon them. Newell Dwight Hillis has said: "Gather up all the evil of your life—all envy and hatred, all selfishness and greed, all appetite and passion, and as the husbandman burns the thistles and the weeds, destroy the evil from your life. Let nothing wicked in thought or purpose escape the destroying hand. Look upon your soul as a mansion, and if there are dark rooms in the cellar light a torch, and search out every corner, and drag from its hiding place the evil that crawls like vermin through the secret places of the soul."

But it is not enough to cast out and forget the old that has been a hindrance to us and has kept us from being and doing our best. We need to put in its place the good, the just, the beautiful, and the true. We need to plant and nurture well the seeds of faith, love, hope, and virtue. What a barren world this is to those who have lost their faith in God and in their fellow men! It has caused many a man or woman to jump from the bridge or fire a pistol into their foreheads. Faith is the great thing that gives meaning, stability, and zest to life. We need to press into the new year in the spirit of faith.

We need to enter the new year with the spirit of love. It is the great thing which the world needs. The seeds of hate and bitterness that have swept over the world because of the war need to be uprooted and love planted in its stead. Bro. Hylkema, in the article published in this issue, tells of the appreciation with which the people of Holland received the relief workers and their gifts because they gave concrete evidence that there were still people who were actuated by love instead of hate and selfishness. Let us go forth with love in our hearts for the needy of the world, for our neighbors and friends, for our families, for our enemies. In the home, in our business and daily labor, in the church, in our outreach to the world, the demonstration of the spirit of love will assure us of a Happy New Year.

All of this will lead us to that which is beautiful, and helpful, and true. Our thought life will be away from the vile, and low, and mean, and will center on the pure, the lofty, and the kind. We will follow the advice of Paul to the Philippians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Entering into the new year with such a spirit and with such attitudes will also lead us to a life of glad service for our Lord and our fellow men. We will see how much there is yet to be accomplished in the vineyard of our Lord. We will see the need of being strong, and faithful, and diligent in His service. We will be impressed with the need of carrying the Gospel to a dying world. We will see the ministry of love that needs to be performed all about us. We will see the need of being diligent in the Lord's service while we have life and being and opportunity.

And so, if the Lord spares us to enter the new year, let us go forth in faith and love and hope, ready to spend and be spent for our Lord and our fellow men.

Volume Forty

With this issue we begin the fortieth volume of the Christian Monitor. Looking back it seems a long time since the first issue was printed under the date of January, 1909. Four editors, including the present incumbent, have served during that time, and all are still living. In order of service they stand as follows: H. F. Reist, Premont, Texas; Vernon J. Smucker, Tucson, Arizona; C. F. Derstine, Kitchener, Ontario; John L. Horst, Scottdale, Pennsylvania. Each of these, along with the associate editors, has made his contribution to this distinctive monthly magazine for the home and the Christian worker.

Now as we enter the new year as a publication we do so with a sense of gratitude for past blessings and of need for divine guidance for the future. We need the presence of the Holy Spirit to direct our plans for want is to appear in the paper for the coming year. This first issue will reveal somewhat the pattern of what is to come, although we are constantly looking for new material to make the paper more valuable to the home and the Christian worker and to keep it abreast of the times. We call especial attention to the continued story by Naomi Strubhar, entitled, "He Leadeth Me," which is to run through three issues. This is a feature which we have not used of recent times. We believe you will find this story, based on fact, to be helpful in establishing the reader in the faith. We want to continue to provide a magazine for the home which touches all phases of life and carries such a Christian tone that it can be used in the home and recommended and sent to others without any reservations. We also aim to furnish help to the Christian worker in all approved forms of Christian activity, such as Sunday schools, young people's Bible meetings, summer Bible schools, weekday Bible schools, young people's institutes, young people's fellowship, etc., and are planning to provide articles along these lines. The Commission for Christian Education and Young People's Work will co-operate in doing this.

The history of the Mennonite Church will continue to receive attention, as will be noticed in the article on "The History of the Mennonite Church in the Johnstown, Pennsylvania, District," by Bro. Ammon Kaufman, historian for the Southwestern Pennsylvania Conference. The Mennonite Church is closely related by ties of faith and of family lines, and the history of any one section is usually interlocked with many others, and hence is of general interest. As old history is being uncovered and new history is being made, we want to give such information to our readers from time to time.

Our relief work is continuing on a large scale, even though earlier it was anticipated that the need would be much diminished by this time. Instead, in some sections the need this winter is greater than ever before. And so we want to keep in touch with this phase of our church's work, which now has a staff of nearly three hundred people in other lands. Our relations with people of other lands, and especially Mennonite groups, come out in some of the articles in this issue, particularly the one by Bro. T. O. Hylkema, of Holland.

But we must never forget that the greatest need of the world is a spiritual one, and so we should constantly labor for the salvation of souls both at home and abroad, and the Monitor expects to maintain this emphasis in the future as in the past.

The index for Volume XXXIX appears in this issue due to an oversight in including it in the December number. It shows what was printed in the Monitor in the past year. May the Lord help us to do increasingly better work in the year that lies ahead, if He spares us.

CHRISTIAN LIFE

MEETING CONDITIONS OF A GODLY LIFE

BY RUBY P. ZOOK

To live godly is not the natural thing for man. It is not the way of the flesh but the way of the Spirit. However, to live a godly life is required of all Christians. To be Christian is to be Christlike. God and Christ are one. So, to live a Christian life is to live a godly life.

The beginning of the Christian life is in the Bible sometimes compared to a birth—a new birth from above or from the Spirit. "Ye must be born again" is what Jesus told Nicodemus. Jesus also told him, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The wind is invisible, but we can plainly see its effects. Just so, the Spirit of God works upon the human heart. The Christian is born of God and his life is lived for God. Certain conditions must be met and maintained for that new life to survive and grow. In II Thess. 1:2-5 Paul thanks God especially that the believers were growing in faith and that their love for each other was increasing steadily. Even in the midst of persecution and suffering they showed development in faith and patience. Jesus requires His followers to have the spirit of a child. Matt. 18:1-4. They are to be rid of malice, hypocrisy, envy, evil speaking—and, yet, there are many so-called Christians carrying these marks of unchristian behaviour in their hearts continually.

The Christian is to have the hunger and craving of a newborn infant for the pure spiritual milk of the Word of God. The Christian is commanded to grow in the grace and the knowledge of his Lord and Saviour Jesus Christ. Christianity depends for its life upon the knowledge and light of the believers, and Christians should increase in their knowledge of God's Word and the experience of His grace.

The Christian is a soldier armed and equipped to do battle with the hosts of evil which attack him and try to destroy his spiritual life. Among his pieces of armor he needs to have truth as a sturdy belt going around his body, and **righteousness** is to be his coat of mail; the **Gospel of peace** is a footgear for moving quickly, **faith** is to be a shield that will keep off all the arrows shot by the enemy, **salvation** is his headpiece, and the **Word of God** is to be his spiritual sword for ready combat.

Prayer is the great means for victory. In order to triumph over the many temptations that come to him continually, the Christian needs to pray with every kind of prayer and supplication. He must pray all the time; that is, he must have the spirit and attitude of always humbly looking to God for help. Living a prayerful life, thus the Christian will be holy. Holiness, according to God's standard of holiness, is the important characteristic of the Christian's life. He is to "gird up the loins of . . . [his] mind, be sober." Sober and temperate living is part of the divine pattern for the Christian's life. He who lives soberly and temperately at all times is morally awake, and his life is lived openly and in the broad daylight. He fears no man. He is also girded, ready to make decisions at any moment.

God feeds the birds and clothes the flowers, and they fill their place in the world of nature according to God's plan for them. If we fill the place for which we were created, we must trust and believe in God for all our needs. God wants people to live for Him, trust Him for the real needs of life, and thus find satisfaction and joy in living. Peter once spoke for all Christians when he said, "We ought to obey God rather than men." Obedience is the fruit of faith. The Christian knows that he does not earn salvation by obedience; for salvation is the free gift of God to be received by faith. Knowing this, however, the Christian desires to be obedient to God, for God has accepted him.

The godly life is a humble life. God resists the proud person. The life pleasing to God is the life of submission to Him and His will—the life that seeks His cleansing for hand and heart. "Blessed are the pure in heart: for they shall see God." This teaches that purity of heart is also a condition for a godly life. Just so is clean, wholesome, healthful, and sincere speech. Speech is normally an index to what is in the heart. The heart, like a tree, brings forth fruit according to its inner nature. Some people simply cannot speak good things so long as they themselves are evil. I am reminded of a short story I once read. "When the family returned from Sunday morning service, father criticized the sermon, daughter thought the singing atrocious and terrible, and mother found fault with other things. But the subject had to be dropped when the small boy of the family piped up: 'But it was a good show for a nickel, don't you think, Dad?' "

* * *

THE BOOK OF LIFE

Another chapter of Life's book is o'er,
Its pages turned are closed for evermore;
'Tis now too late its failures to revise,
But shall we learn from them to be more wise?
And use each fresh, clean page we ope' today
For Him, as we beside Him tread life's way;
Thus they shall tell of mercy, love, and truth,
That all may read of Him whom men forsook,
Who gives our names a place in His own Book;
In "Honor's Scroll" no word He'll overlook.

We know not yet what story shall be written,
What sorrow, joy, or pain to each be given,
But this we know, "He doeth all things well;"
The pages of this record aye will tell,
Each blotted page our Master's eyes behold,
With stains erased by grace untold;
Of daily conquest may our record tell,
That when He readeth He may say, " 'Tis well."
Before this chapter ends our Lord may come
To close the book and take us to His home.

—V. Reeson.

This also leads me to the next condition of a godly life, which is that of giving. Giving with a will—a will that is moved by genuine love for God and sympathy for those who are in need of help. Sharing and helping one's brethren and other Christian workers is also required of him who lives a godly life Today missionary and church giving is not paying others for doing Christian work—it is Christian sharing and helping in doing a common duty and task.

Another way in which Christians share with each other and help each other is through hospitality and entertainment in their homes. Jesus taught that people should invite the destitute and needy who cannot return the favor and their reward will be from the Father in heaven.

Jesus taught that men must forgive each other in order to receive God's forgiveness. A personal grudge can never help anyone—let alone any Christian—and surely shuts one away from God's forgiveness.

God owns all things and Christians are merely stewards of His, taking care of that which He has given to them. Paul teaches that Christians must lead lives that are orderly and productive in their communities—to do their work quietly and support themselves if possible. Work with the mind may also produce values that society needs—teaching school, managing a business, doing office work, and others. These services must be given by Christians to humanity in the form of useful work that will be a contribution to society. Christian stewardship requires that men live honestly among their fellows. Fairness and honesty are of mutual advantage to all.

"Love is the fulfilling of the law." The Christian is to love all men, even his enemies, Jesus said. This comes through God—not through his own power—who strengthens him for all things. "God is love," and even so we must try to be, if we live truly Christian. Love is all-important. It is the greatest thing in the world, according to I Cor. 13. Love is action. It is because of love that we have the story of the Good Samaritan. Henry Drummond said, "Is life not full of opportunities for learning love? Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good stenographer? Practice. What makes a man a good man? Practice. Nothing else."

Paul teaches that the Christian is to do good to all men. He is to sympathize with and to be interested in all his fellow men. He is to deal justly with all. In our Sunday-school lessons of a recent quarter we learned anew how oppression of the poor by the wealthy in the Jewish kingdoms affected men's and women's lives— and even their very souls. Jesus suffered for doing the whole will of God. His suffering is an example to His followers. They are to follow in His steps, obey God in everything, accept patiently the suffering which comes to them for it, without ill feeling, without threatening, without resistance in any way. To do this is truly being Christlike.

God provided a day of rest and required that man "remember the sabbath day, to keep it holy." The believer or the godly person can receive much help for his life by fellowshiping with other believers. Those who neglect this fellowship are in grave danger of falling away into sin again and losing out entirely in their Christian life and salvation.

He or she who desires to live a godly life will also desire to have a godly home and will therefore recognize marriage as a divine institution and establish a home where Christ reigns supreme. Love and respect and consideration between husband and wife in the Lord will make the Christian home a center of Christian influence.

Just before Jesus ascended to heaven He told His disciples what His plan was for saving men from sin. It was to be carried out by them, and they were to proclaim repentance and forgiveness of sins in His name among all nations and were to begin at Jerusalem. He also said that they were witnesses of the facts about His life, death, and resurrection. Every Christian believer has the responsibility for witnessing for Christ to those around him. Again, we come to the place where we started this discussion. No Christian can be a true witness without knowing God's Word. If he is acquainted with God through His Word, then he is fitted to be a witness or representative of Christ to the world. He will be thoroughly able and furnished to meet the conditions for living a godly life.

La Tour, Mo.

THE PARALYSIS OF FEAR

BY DAVID REES-JONES

"There were they in great fear, where no fear was" (Psalm 53:5).

David sees the end of the ungodly and the ultimate triumph of the spiritual seed. The rebellious march in fury against the gracious, but suddenly they are seized with a causeless panic. The once fearless boasters tremble like the leaves of the aspen, frightened at their own shadows. Israel, a people supposed to be living under the immediate protection of God, was yet liable to sudden panics.

The most hardened of men have their periods when conscience casts them into a cold sweat of alarm. A wounded conscience is a veritable hell. Why was Cain afraid to be killed, seeing there was none to perform it but his father or mother? He who feared not to kill his brother, became a terror to himself.

There have been many instances of proud and cruel persecutors who have been made terrors to themselves. They feared not God, but feared at the shaking of a leaf.

There are occasions in life when fear seems to have some foundation in fact; when our worst apprehensions seem to be justified. "Fearfulness and trembling are come upon me, and horror hath overwhelmed me," cried the Psalmist (55:5). On the other hand, there are many more occasions when fear is just a paralysis of blind unbelief. Writing of those exposed to this particular malady, the Psalmist observes that they feared a fear, "where no fear was." Other Scriptures attest this fact. "The wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28:1). "Ye shall flee when none pursueth you . . . . the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth" (Lev. 26:17, 36).

Our Fears Are Usually Groundless

Physicians devote much of their time and skill to the deadly malady of fear. It is an underground malady, for it is an evil root which fosters many ailments. Fear is killing its tens of thousands every year. If we could but teach men and women to banish fear, we should succeed in time in teaching them how to banish disease. This consideration should make us enthusiastic over the higher form of healing which is through simple and unreserved faith in the Lord Jesus Christ. It is one thing to talk about faith healing, but it is quite another thing to mean faith in the Lord Jesus Christ. There are many forms of faith healing with which we should have no sympathy whatever, whereas we have every sympathy with the healing of body and mind which is granted to a believer through his implicit faith is the risen power of Christ.

Our text analyzes the malady of fear in a very arresting way. "They [were] in great fear, where no fear was." That is to say, their fears were groundless. They had no foundation. This makes us think of a child who is afraid to enter a dark room because of some vague and formless dread that some unknown evil is lurking there. A creak of a door would be enough to persuade such a child that some unearthly bogey was really present. And grownups have been known to look under the bed for the man who wasn't there.

Our heavenly Father desires that we live a healthful life of faith rather than pursue a despondent pilgrimage of fear. We need to learn, pershaps, in a new way, that there are many occasions in life when our fears are not only groundless, but utterly unworthy of Him who called us out of darkness into His marvelous light.

As to our work, we know the majority of us have to depend on sound mental and physical health for the continuance of our vocation in life. We have no security against the future. We know how swiftly some unsuspected disease may upset the calculations of a lifetime.

Some years ago Dr. Jowett ministered to the largest congregation in London. Then came the calamitous tidings that he would have to give up work, and his friends saw him leave his sphere of influence in the Metropolis to seek rest and a possible cure upon the Yorkshire moors. The same fact is true of men in all walks of life. Even if our material well-being is assured, prolonged ill health will disturb all our plans as far as a life's vocation is concerned.

Most of us, however, find it necessary to go on working to the very end. Our ability to continue working is the only way whereby we can discharge the responsibilities devolving upon us. As they have surveyed the tasks of the future, men will say: "If I can keep going, all will be well." Even in such a note, fear and misgiving may be detected. The possible illness, the reverse in business, the tangle of circumstances, the changing times in which we live—these can strike fear into the heart of men so that all their lifetime they are subject to bondage. They are in danger of paraylzing their finest efforts through unworthy fears which show how weak and deficient is their trust in the love and care of a heavenly Father.

Our Fears Are Related to the Morrow

We must admit that many of us are forfeiting the joy of life and the joy of Christ's salvation through our fears of the future. There are two handles by which we may take hold of our tomorrows—anxiety and faith. Some folk have their trouble three times: first in anticipation; second in actual realization, and lastly, in living it over and over again in morbid retrospection. We seem to have the knack of borrowing trouble. We do not trust enough in God's care. We are all too much like the great Carlyle who had a reputation for "nerves." It seems that when he lived in London he had a neighbor possessed of an interesting coop of chickens whose male member disturbed Carlyle's slumber by his loud crowing. The owner of the fowls was expostulated with. He replied that there ought not to be any complaint as "the cock crew but three or four times during the night." "That may be," replied Carlyle, "but if you only knew how I suffer waiting for him to crow." That is our trouble. We think too much of what is going to trouble us and so worry ourselves into early graves waiting for it to happen.

We have no fear of today. We have work to do, bread to eat, friends to love, and, for the most part, a fair measure of health and strength. The trouble is never with today. It is always with tomorrow. As a general rule, fear is not concerned with what has happened, but with what may happen. The

fightings within us are bad, but the fears without are worse.

As we think of this fact in all its implications, how loving sound the words of our Lord: "O men, how little you trust God! Do not be afraid of tomorrow, for tomorrow can take care of itself" (Matt. 6:34). Again, "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1:33).

As we look back over our lives, we must agree that the circumstances and events of life are never as bad as they appeared when we anticipated them fearfully. With every trial, God provides a way of escape. When we overtake it and come up to it, no event in life is quite as bad as we had feared.

"Ye fearful saints! Fresh courage take;
The clouds ye so much dread
Are big with blessing, and shall break
In showers on your head."

Fears rob life of its joy and peace. Perfect love casteth out fear, and God is love. Only God, by His Holy Spirit, can cast out the evil thing. We have proved our Saviour's power to help in days that are passed. Why should we be in a state of paralysis regarding the future? Can we not trust Him even where we cannot trace Him? Instead of **wearing ourselves out by torturing fears** about tomorrow, let us fling our strength into the tasks that call us today.

Our Fears and Death

Perhaps we may infer from the Psalmist's words how it will be with death. "They feared a fear, where no fear was." One after another pass into glory. In due time we, too, must pass from the familiar scenes of our work and be forever with the Lord. And yet, how many there are who dread death unspeakably! Even those who are resting in the Lord are sometimes paralyzed with a nameless dread.

God has helped us all our days. Along the road we have stopped to erect our Ebenezers. We have passed through the flames and have not been burned. We have passed through the waters and they have not overwhelmed us. Can we not trust God for the future as we face the inevitable, and say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me"?

Is it possible to find a cure for this malady of fear? John tells us that love and fear cannot dwell together in the same selfhood. When we are in the mood which fears a fear where no fear is, it means that our love for God is weak and poor, for the more we love Him the better we shall trust Him in all things.

C. H. Spurgeon was once being entertained in a home, and in his bedroom a text was hanging on the wall: "What time I am afraid, I will trust in the Lord" (Psalm 56:3). When he came down to breakfast, he said to his hostess: "I can give you a better text than that—'I will trust, and not be afraid' " (Isa. 12:2).

That is the only prescription. Trust and fear cannot dwell together. They are mutually hostile. When we put all our trust in the Saviour, knowing whom we have believed, and being perfectly persuaded that He is able to guard that which we have committed unto Him against that day, we are delivered from every vestige of fear and doubt. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).—The Presbyterian.

TUNING IN WITH THE BIBLE

THERE are many "stations" nowadays with which we may "tune in," —some harmonious and helpful, some discordant and destructive,—but there is **one** station from which we may always be sure of receiving a blessing! And that is "TWOG!" It is sorrowful to know that so many, many people have never yet "tuned in" on this station, though it is intended expressly for the souls of sinners and saints, "The Word of God!"

The Bible is the oldest book in the world, reaching back beyond the shores of the Deluge, touching the day dawn of creation when "the morning stars sang together and all the sons of God shouted for joy," and then on the vision of the new heavens and the new earth "wherein dwelleth righteousness."

It is **one** Book, with **one** theme, **one** message, **one** purpose. Though there are ten thousand strings to the Bible harp, **yet every** note on every string is in perfect harmony and all attuned to the one word **Jesus!**—that exalted name which God has ordained He will in due time pronounce and "every knee shall bow and every tongue confess" (Phil. 2:10, 11).

The Bible is a character book revealing, as it does, human nature in its lowest depths, as, for instance, in Judas Iscariot; and in its highest heights, as in John the Beloved. In every phase of human experience, every possible predicament, every trial, every test—from Adam on down through the centuries—man is seen in relation to God, and God is seen in relation to man.

If one knows the Bible, then he is able to read and understand human nature in its weakness and its strength, in its trials and in its triumphs. Therefore, the greatest need of the man who is to successfully deal with men, is to know the Book!

As we study the Bible, we come to understand that man's so-called "development through education and environment" has failed to change his nature. The old nature may be curbed, but never eliminated, and when the occasion arises for its demonstration—there it is!

But the Bible not only delineates character, but **reveals to us the process** by which man may come into fellowship with God and into harmony with the unchanging will of God. And is not this the world's great need—to know human nature and to know God's remedy for a sin-sick world?

Blessed Book! Claiming to be God's infallible Word; challenging assault from every foe; changeless in its message,—the one safe, sane source of divine wisdom for the children of men in their journey from earth to Heaven!

Wonderful Book! Search its pages; send it on its mission of grace and glory to the ends of the earth; stand **for** it; stand **by** it; stand **with** it; **"tune in"** with it; and out of the new nature a holy passion will surge for others; out of the eyes will flash the light of the new life; and with Bible in hand and love in the heart, we will go with glad songs of praise to teach the heavenly harmonies.—T.C.H.

TODAY'S OPPORTUNITY

Lord grant that I may be a friend
To all who come my way,
Help me to give some bit of cheer,
To those whose lives are dark and drear,
To scatter sunshine far and near,
For lonely ones today.

We dream sometimes of all the good
That we will do tomorrow,
And miss the chances we now have,
To make some fellow pilgrim glad,
Or comfort one whose life is sad,
Or share another's sorrow.

We may not have another chance,
To do that kindly deed,
And yet we hesitate and wait,
Until a more convenient date,
Tomorrow it may be too late,
To meet our brother's need.

Let's ask ourselves this question now,
What have I done today?
To help some other win the fight,
To bring to shadowed lives some light,
To point some wanderer to the right,
What have I done today?

—Lillian M. Weeks.

"NOT IN THE CHRISTIANS I KNOW"

(Continued from page 8)

as a witness to their fellow men, and who will honor their Lord with the proceeds of their blessed business. It takes money to send out missionaries, build churches, print Christian literature, finance relief work, and all the other opportunities for serving Christ. It has been said that we have not given until after we have paid the tenth. God has blessed many to give more.

Consecrated poor people? Yes. We even need those who seemingly can barely exist, who can praise the Lord for what He has done for them. How do we consider the poor brethren and sisters in our midst—as burdens we must take as a cross, or as an opportunity the Lord has given us that we may realize the joys of giving?

Once we have honestly given ourselves to the service of the Lord, the affairs we have with our fellow men will fall into the proper pattern. There can be no covetousness, selfishness, etc., if our manifest purpose is to do the will of God for us. As 1948 beckons, only in complete yieldedness to Him can we witness so that when the unsaved gentleman is asked concerning anything attractive in the Christian life, he can say, "Yes, they are serving their Lord," rather than bring the accusation, "Not in the Christians I know."

Goshen, Ind.

OUR HOME CIRCLE

THE HIGH COST OF LOVING

BY LENORA H. WENGER

An address given at a Youth Guidance Conference held at Eastern Mennonite School.

On Easter day in our community, a young couple were married. Preceding the ceremony my husband made this statement: "The most wonderful experience (apart from the spiritual, I am sure he meant, although he did not say that) a young man can have is that of falling in love." It is equally true to say it this way: The most wonderful experience a young woman can have is that of falling in love.

No matter how old we grow, to see a young couple in love is to be thrilled. Happy memories come crowding back; we never cease to thrill at the memory of courtship days; our wedding day stands out as a red-letter day; the early married days—how we thrill at the memory of them! **Love is wonderful.** It is beautiful. We cannot express what a treasure of wealth love can bring to the human heart.

But love also means giving. There is a high cost of loving. We find the supreme illustration in the spiritual realm: "God so loved . . . he gave." What did He give? Heaven's best. Jesus came as a gift of the Father's love; He gave His life in unselfish service to needy men and women and children—through the cities and villages—over the country passes—by the seashore—here and there—always on the ministry of love which gave—and, finally, He gave His life.

That is ever the principle of true love. If you will be a success in marriage, love will cost you something. All the relationships which grow out of love will call for a constant giving of self. Love and selfishness cannot live happily together.

Every new home is founded on a sacrifice of love: one home gives a son; another gives a daughter in the birth of a new home.

I. The high cost of loving in relation to your companion.—First, love will call for sublimation of self. "To renounce your individuality, to see with another's eyes, to hear with another's ears, to be two and yet but one; to so melt and mingle that you no longer know you are you or another, to constantly radiate, to reduce earth, sea, and sky and all that in them is to a single being, to give yourself to that being so wholly that nothing whatever is withheld, to be prepared at any moment for sacrifice, to double your personality in bestowing it—that is love," says Gauteau.

Love demands the renunciation of self. I know a young married woman who lives that principle daily. I have selected her as the sweetest young wife I have ever known. Her present surroundings contrast sharply with the convenience and comfort found in her girlhood home, but she is uncomplainingly content. Her husband's wishes are hers. Her sweet yielding to him and her gracious courteousness to her husband at all times are beautiful. What makes her giving of self so wonderful is the fact that she is not a weakling. She is intelligent; she possesses a strong individuality and could well assert herself, but she chooses to sublimate herself to him whom she loves.

I have always loved Ruskin's picture of a true wife: "Ah, the true rule is—a true wife in her husband's house is his servant; it is in his heart that she is queen. Whatever of the best he can conceive, it is her part to be; whatever of the highest he can hope, it is hers to promise; all that is dark in him she must purge into purity; all that is failing in him she must strengthen into truth; from her, through all the world's clamor he must win his praise; in her, through all the world's warfare, he must win his peace."

"A true wife . . . is his servant." Yes, in the home there is work, many humble, lowly tasks; there's a ceaseless round of duties day after day, week after week, year after year; there are long hours; there is no pay check at the end of the week or at the end of the month; there's a constant giving of self. But for love of him and as unto the Lord she does it. All the hard toil is forgotten when at the close of day she reads in his face peace and contentment and hears his whispered, "I love you, dear."

Further, true love calls for constant self-disciplining. She must be strength for both when he is weak. Love for the other must guide in all the home management, in all the planning, in money affairs, in the daily schedule, in all of life through all the long years.

"True love is but a humble lowborn thing
And hath its food served up in earthenware.
It is a thing to walk with hand in hand
Through the everydayness of this workday
world.
A love that gives and takes,
Not with flaw-seeking eyes like needle points
But loving kindly, ever looks them down
A love that shall be new and fresh each hour."

Again, love calls for submission. "Wives, submit yourselves unto your own husbands." Submission is sometimes hard to practice. Study all that it means before you come to the marriage altar. Talk with your mother or some older Christian friend on the subject. Sometimes occasions may arise when you will not want to submit because you may think your way is better, but submission is one of the demands of loving, and remember, it is a command of God. Obedience to it will bring rich rewards: love, peace, a happy heart. Failure to submit will bring discord, bitterness, strife, and a strained relationship.

Love calls for self-control. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." I have in mind, particularly, self-control of the tongue. Keep faith with your companion. Of course, he will make mistakes; he will have faults. Cover them with your love. Do not discuss his failings with others. It will be like a wedge driven between you, if you do. Unspoken words are often the best words. Faults covered, buried in your heart, will but make your love more tender, more beautiful. It costs something to be self-controlled, but it pays big returns.

II. At a high cost love will bring to you the crown of motherhood.—This little quotation was one time sent to me: "Motherhood comes through great sacrifice. Sacrifice is the tone to all the music of a mother's life. For months before the birth time and through years after, but it is a sacrifice that spells love out bigger and brighter and rings the music sweeter than any other thing. Love, sacrifice, victory, great peace, these are the sweet symphony of motherhood."

When passing through my first experience of motherhood in the hospital, the night supervisor stayed with me for some time. As she held my hand we talked at intervals. I shall never forget one thing she said to me: "Everything that is worth while in life costs us a great deal. That is why babies are so precious; they cost us so much." And so when they laid my little baby in my arms I could only weep for joy—he was very precious—he had almost cost my life.

"I've found the road to happiness
As but a girl I climbed the purple hill
To pick a rose, then paused to rest beside
The laughing waterfall below the mill.

"Much greater happiness I found the day
That dear tall John asked me his lot to
share;
My heart cried out to God in gratitude
That such a man as he had learned to care.

"I thought my heart would burst with happiness
When first we moved into our cottage
small,

* * *

TWO TEMPLES

A builder builded a temple,
He wrought it with care and skill,
Pillars and groins and arches
All fashioned to work his will,
And men said, as they saw its beauty,
"It never shall know decay,
Great is thy skill, O builder,
Thy fame shall endure for aye."

A mother builded a temple,
With infinite loving care,
Planning each arch with patience
Laying each stone with prayer.
None praised her unceasing effort,
None knew of her wondrous plan,
For the temple the mother builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the mother builded
Will last while the ages roll,
For the beautiful unseen temple
Was a child's immortal soul.

—By Hattie Vose Hall.

What joy to cook and scrub and mend,
Then arm in arm to watch the shadows fall.

"But, oh, the happiness I've found today.
I thank Thee, Lord, for all that Thou hast done.
John kisses me and kneels beside my chair
To clasp within his arms our baby son."

Motherhood means self-forgetfulness and self-denial. There is scarcely any time a mother can call her own. Mother sits down to relax; she picks up a book to read but is interrupted by "Mother, won't you please read me a story?" She lays aside her book and the small son dashes off to bring back a storybook, and curls up contentedly in mother's lap. Mother is washing dishes, "O Mamma, come and see." Clasping Mother's wet finger Baby leads her away to see a giant stack of blocks—or tears to be wiped away or small fingers to be painted and bandaged. "Where's my cap, Mother?" "Here's a button off my coat. Won't you sew it on, Mother?" And so all day it's "Mother," "Mother," "Mother."

Meetings are in progress. Mother would like to go, but she cannot. Jane is sick. Mother had planned to have a quiet Sunday at home but Charles loves to have company and Mother wants him to always feel free to bring home his friends, and so her quiet Sunday is sacrificed.

It does cost something in self-forgetfulness to be a mother, but I would tell only half the story if I would stop there. The other half is best told in this little poem:

"I am tied down—
By—clothes lines
On which I hang small blue and lemon yellow
Rompers.

"By strings—just commonplace
White threads
With which I sew on buttons,
Mend wee pockets,
Patch faded threadbare little suits.

"Ropes tie me down—
Red jumping ropes—and those that pull
Small wooden animals about.

"Young bleeding, grimy thumbs there are
To kiss,
And bind with lengths of clean white
Gauze.

"And baby arms about my neck—
Oh, yes—I am tied down—thank God."

With every large giving of self God has provided an equally large compensation. And I am sure I cannot say which makes the greater contribution: the parent to the child or the child to the parent. God uses children as little teachers to parents.

Again a mother must pay a price on her knees. If you would be a mother through whom God can work, it will mean that you must take time to pray. Motherhood means agonizing in prayer. One mother made this remark: "I never knew it could take so much prayer to keep our children right." Learn now to pray so that in the future you may not come short. To experience love at its best we must pay and pay again.

III. Finally, the Lord does not give us any blessing to keep to ourselves and enjoy selfishly. If into your life has come a great love, take it to your heart; let it beautify your soul and ennoble your character, and then give out your life in kindness and in love to others: to your friends, to neglected ones, to all whom you meet. Love enriches and ennobles and we must share the blessing of it.

I once knew of a girl who was in love; she became engrossed in it to the exclusion of all her friends; her attachment was all-engaging. Every day she wrote a letter to her fiance. Her love affair became obnoxious to her friends. She was not willing to pay the price that would have made her love a beautiful thing not only to herself but to her friends and to others who observed her.

After marriage there is a price you must pay in relation to others. Our homes and the blessing of them must reach out beyond the family circle. Within the last few months I read a book called, "Wells Without Water." The heroine's mother was a beautiful character. Her home duties were often interrupted; she was called out to minister to the sick; or those who needed her help came for advice and prayer; but she always gave of herself; out of her life flowed rivers of living water to those who were as wells without water. Her home life was broken and interrupted; it cost her something, but in the breaking there was a rich perfume diffused to many outside her home.

In conclusion, I repeat again, Love is wonderful; it is beautiful. We cannot express what a treasure of wealth love can bring to the human heart. May you pay the price of a love which will yield to your heart a wealth of joy and sweet contentment, and will radiate in blessing to others.

Fentress, Va.

DIVISION OF LABOR IN MARRIAGE

BY PAUL THOMPSON

What should be the work of husband and wife in the marriage relationship? In our present economy one must have access to money with which to purchase the needed things of life. It is still the custom in our society for the husband to "bring home the bacon." To be respected in society the husband must fulfill this obligation. He must supply the necessities of the family. To have success in life's greatest venture, the income must be large enough to allow the family to buy what it needs. But just because a family cannot keep up with the Joneses is no sign that marriage will fail. In preparing for such a partnership the income of the husband should certainly be considered, and if the income is not sufficient, it might be wise to delay marriage until it is. But even where the husband has a sufficient income, he sometimes loses his job after marriage. So we would encourage young people to face courageously the future without harboring any undue fears, for the future will take care of itself. But to enter blindly into matrimony without sufficient income at the moment is folly.

When the wife marries her husband, she also marries his job. It is necessary that she know about and understand her husband's work, for she can often be of great assistance in helping him plan and solve his vocational problems. She also must learn to co-operate fully with her husband in his work. Her work behind the lines is often the cause of his success or failure. Keeping his clothes clean and fresh, preparing him nourishing and satisfying meals, and in general helping to keep him hopeful and encouraged should be her minimum help. Many men fail in business because of having to start the day with a poor breakfast and with a wife's sad moanings. If her husband is a minister, doctor, or in some other line of public work, she will automatically have many obligations and responsibilities she must meet. The degree of her husband's success is often determined by the way she meets these. Whatever the work of her husband, she must fit herself into his work, and be his partner in business.

In these modern days when getting a job is difficult, many problems are arising out of this dilemma. Young people who are ready to get married cannot do so because the young man has no job, or one that does not provide sufficient income. If the marriage is delayed until he finds a job, often moral problems arise. This need not happen if the couple will exercise a large amount of self-control. And as the couple waits until a job is found, this education in self-control will even make marriage happier. If one of the couple is not willing to wait until conditions are ripe for marriage, it would be better to find it out before marriage anyway, because such an impetuous person is not the best kind to marry.

Young people should face fairly the problem of income. If they do so, and if they are determined to co-operate and sacrifice, they will be able to live on a much smaller income than they at first believe. But it demands wisdom and self-denial. If the couple really wants to make marriage a "go" most of these economic and vocational difficulties can be ironed out by patience, advice, and effort.

Many young people are not satisfied to live on the salary of the husband, and so the wife goes to work to supplement his income. In a very few cases this might be the wise thing to do, but most of the time, we are old-fashioned enough to believe it should not be practiced. If the husband's salary is too meager, and if the couple is fully ready to get married by having adequately fulfilled all other requirements, then we might be gracious enough to admit that the wife working outside the home for a while immediately after marriage would be a partial solution. But the ideal marriage cannot be one in which the wife works outside the home.

There are some reasons for wives working outside: 1. Economic necessity in some cases. 2. The desire for company during the day while the husband is away. 3. Lack of work enough at home. If the latter two are the main reasons, then the wife would do well to have some children to care for. But if the children do not take up enough of her time, and if they are in school, then she might use some of her excess energy in some welfare work, or devote some of her time to religious activities in her church.

There are more and better reasons for the wife's not working outside: 1. An unnatural home situation is created. 2. By working outside the home the wife loses interest in her home, which may bring serious results. 3. Often the wife's salary is larger than her husband's, and this breaks down the ego of the husband, causing unhappiness and friction. 4. The husband needs the responsibility for the total support of the family. 5. The family needs the discipline of living within the means of the husband's earning power. 6. Wives working outside the home deprive other people who may be more worthy and more in need of work. 7. The wife never knows when to stop working. 8. A career woman seldom makes a good wife, for marriage itself is a career.

After all, the biological purpose of the home is to bring children into the world and to prepare them for life in society. And if the home does not do this it has thus far failed in its real purpose.

There are psychological reasons for having children. Many times the strongest uniting force in the family is the smallest baby. Children bind the parents and family closer together, and make life richer and fuller. A home that does not have children is spoken of as an "arrested family." It is a family that has stopped short of its normal development. And a home that is underdeveloped cannot be as successful as a home that takes the normal course in the nurturing and rearing of children.

Between the years of 1900 and 1930 the percentage of broken homes without children was nearly three times as great as the percentage of homes with children. Homes where children are happily playing on the doorsteps are usually very secure.

Normally, if the husband provides the financial support for a family of normal size and if the wife devotes her energies to her home, her husband, and her children, there is an ideal division of labor and the highest happiness in marriage is achieved.—Gospel Messenger.

PRAYER

Seven short words, every one of them a monosyllable but one, and yet what a wealth of meaning is wrapped up in them! They contain the secret of the powerlessness and poverty of the average Christian, the average minister, and the average church—neglect of prayer. "Ye have not, because ye ask not."

Prayer is the key that unlocks all the storehouses of the infinite grace and power of God. The reason that we know so little of this grace and power in our own lives and in our work is because we so seldom use the key and enter the storehouses of God's grace and power and help ourselves to what God has provided for us there.

All that God is and all that God has is at the disposal of prayer. Prayer can do anything that God can do, and as God can do anything prayer is omnipotent.—R. A. Torrey.

"When he the Spirit of truth is come, he will guide you into all truth" (John 16:13).

BOOK REVIEWS

Activities of the Pacifist Conscript, Stanley Taylor; 56 pp.; 40¢ per copy or $2.50 per dozen. Order from Albert Taylor, Box 125, New Carlisle, Ohio.

This study, prepared to meet the requirements of a seminary degree, is concerned mainly with men in Civilian Public Service. The term *pacifist* is used synonymously with *conscientious objector.* The opening chapter on the beliefs of the pacifist derives its materials from the Bible and Mennonite writings and presents the Mennonite point of view. The author is a member of the Mennonite Brethren in Christ Church. The scope of the book is more limited than the title indicates because the author does not discuss the activities of objectors who went to prison or of those in noncombatant service. Furthermore he deals mainly with activities in special projects and mentions only briefly those in base camps. He presents valuable statistics and includes some graphs and illustrations.

There are some inaccuracies. The author says, for instance, that in assigning a man to camp he was given a physical examination at an army center. P. 13. Only during the latter part of the war were men sent to army centers for their examinations. He writes that to the Alexian Brothers Hospital in Chicago men of the Catholic faith were sent. P. 27. But Mennonite men were also sent to that hospital. In his evaluation of Civilian Public Service the author does not make allowance for some Mennonite opinion that men should serve voluntarily without pay. Although the discussion appears rather inadequate, the book does contain in condensed form valuable information.—Edwin L. Weaver.

When You Marry, by Duvall-Hill; Association Press; 1946; $3.00.

It must be said of this book as with so many, it has enough favorable material in it to merit careful reading, but enough unfavorable that it must be read critically.

The book "focuses on the person contemplating marriage and takes up in turn the questions he actually asks, beginning with the part personality plays in marriage and ending with the problems of the empty nest."

The authors seem to be well qualified to write on the subject from a secular and nonreligious point of view. The position taken on petting and premarital sex experience is too weak and compromising, though the writer is opposed to both for reasons other than religious. Divorce is recognized and life insurance encouraged, which of course weakens it for us. According to the writer "an act is right if it makes for the development of personality and human welfare; an act is wrong if it leads to the destruction of human personality." That leaves out other important considerations.

Favorably it can be said that the book does deal fairly with many vital questions relating to courtship and marriage. In frank but inoffensive language the most delicate aspects of marriage experience are discussed. Numerous charts and illustrations give the reader valuable assistance in gaining an understanding of marriage and the family.—Geo. R. Brunk.

Standard Bible Story Readers, Books 1, 2, 3, 4, 5, by Lillie A. Faris; Standard Publishing Company; 144 pages each; $1.25 each.

This series of popular Bible Story Readers has been out of print. We welcome their return with a revision of materials. As these books now appear they contain an excellent selection of art, very acceptable typography, and a literary style well adapted to the age levels for which the books are written.

One ideal of teaching which this author uses very skillfully is the principle of repetition. In the first book the story of Jesus is told very simply, but in later volumes this same story is enlarged and is presented with greater detail. So also with the story of Moses, of Joseph, of David. We appreciate this method of presenting Bible truth which the child will read with great appreciation.

Another principle of teaching is employed by the author in the broadening of the scope of interest as she tells stories for the older age pupil. This program of stories as outlined in the series is well adapted to the progression of age levels.

Here is a set of books that ought to be in every home where there are children. Boys and girls are taught to read and are urged to read much. In order to counteract the large amount of materialistic influence woven into the books found in our public-school libraries we need to provide for our children an abundance of Biblical materials that will attract them. These books will help fulfill that need.—J. R. Mumaw.

WANTED—WORKERS

God never goes to the lazy or the idle when He needs men for His service. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the winepress.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—Author Unknown

THE MINISTRY OF STORM

We were going through a great furniture manufactory, when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm-beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinetmaker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the wind of God strengthens and beautifies it! We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—Exchange.

MISSIONS

REHABILITATION IN THE NAME OF CHRIST

BY PAUL PEACHEY

The writers of both articles appearing in this department emphasize the motto of the Mennonite Central Committee, "In the Name of Christ." Paul Peachey and his wife are now doing relief work in the French zone of Germany, and Mr. and Mrs. Kaufman are M.C.C. workers engaged chiefly in a spiritual ministry among the Mennonites in Brazil.

In every war many men are undecided upon which side they will fight. Today this decision is less simple than formerly, for wars are fought not merely between nations, but also between political systems which cut across national boundaries and have adherents in many nations. Men thus find themselves torn between conflicting loyalties. Many thousands of people in western Europe who had cast their lot with the political systems of national socialism in one of its various forms, rather than with the existing government of their own country, are today reaping the bitter judgment of the nation whose integrity they offended. Though perhaps few of them committed outright treason, their contact with the enemy of their country was sufficiently intimate to be labeled "collaboration." There were many inducements, both idealistic and realistic, which led people into such activities.

In Belgium such offenders were quite numerous throughout World War II. Here a progressive political party existed already some years before the war, which held ideals similar to some of the better features of the Nazi regime. The German army entered Belgium in May, 1940, in true "blitzkrieg" fashion. The early months of the occupation were marked by the very "correct" and respectable conduct on the part of the German soldiers. Nazi military might promised to triumph everywhere in Europe, and a united Europe seemed to be in prospect. The new regime soon gained the complete confidence of Belgium's progressive "Rexist" party, and was able to use this party for its own purposes. In this way many Belgians were led into collaboration quite innocently.

Before the entrance of the United States into the war, but after the German invasion of Russia, the new Rexist party organized separate Belgian military units to fight against Russia on the German-Russian front. It was felt that Communist victory in the war would be even less desirable than the occupation to which the country was already subjected. At the outset this movement also had the somewhat semiofficial support of the Catholic Church, since she considers Communism her archenemy.

Fighting on the Russian front seemed like a good arrangement at that time for, on the one hand, the occupation government was quite satisfied to have the Belgians fight in this way, and, on the other hand, Belgian soldiers felt that they were defending their own country. But since Russia soon joined hands with the western allies, those who fought against Russia were eventually considered to have hindered the Allied cause.

As German victory became less certain with the progress of the war, and Belgian underground resistance stiffened, German occupation tactics became very severe. To avoid forced deportation to work in Germany, or to obtain work and food in the homeland, many Belgians now accepted a seemingly harmless liaison with the occupation government. This may have been employment of some indirect type, or membership in a subsidiary Nazi organization. Once such a compromise was made, it was impossible to turn back, without receiving severe punishment from the occupation government. In other instances people accepted bribes from the Germans for some sort of co-operation, or avenged grudges by betraying personal enemies to them.

With the liberation the tables turned Many thousands of collaborators were seized immediately by resistance agents. Most of these were released later, since there was not sufficient evidence produced against them to warrant their arrest. Eventually about one per cent of the total population were tried in military courts. Centers of internment were opened, where those who were convicted were sent to serve their terms. Nearly all of the internees were men, though a few women were also sentenced. Many of these men left behind them families who had depended on their earnings for support. Those families were now placed in a difficult position, because public opinion was not sympathetic enough to give them the help that they needed.

The trial and internment of these prisoners were administered jointly by the Ministry of Justice and the Ministry of National Defence, of the Belgian government. A subdepartment was organized in the Ministry of Justice to rehabilitate such prisoners, and also, to a certain extent, their families. This department was charged with the welfare services in the internment centers. However, since the centers were first under full military control, the military chaplaincy was authorized to carry on the religious program in the centers.

Two Belgian Women Find a Home in a Stable in Southern Belgium

It was by the Protestant chaplaincy that an appeal for help for the families of internees was first made to the Mennonite Relief Committee. In pastoral contacts the chaplains learned from the internees the needs of their families. The chaplaincy was without resources to minister to such requests, and thus found it necessary to present them elsewhere. The rehabilitation service of the Ministry of Justice also found many needs to which it could not minister. In early spring, 1947, we visited a number of these families by way of investigation, and eventually a full-time service was begun. Requests for aid were regularly received from the Ministry of Justice and from the Protestant chaplains who visited the centers of internment. These two organizations also provided the necessary official contact in the work. The program itself was conducted independently by our own organization, in accordance with the policies of the Relief Committee. This service was continued throughout the summer months, coming to a close about October 1.

As requests for aid were received, the addresses were arranged by localities so that itineraries could be planned for calling on the families in question. With the help of a Belgian Christian, these homes were visited individually. Much time was needed since they were widely scattered. Collaborators were most numerous in industrial areas where their means were limited already before the war. In some instances malnutrition was quite apparent. In extreme cases we found people wearing all the clothing they had. A few slept on floors, even then without sufficient cover. Some ate bread only, since other foods were too expensive. Usually where aid was necessary, people had been living on an income barely adequate so that needs had developed gradually. On the first visit an inquest was made, and where the family was getting along independently, a second visit was seldom necessary. If there was a need, meat and milk were given, and arrangements made to return later with a clothing package. Gospels or New Testaments were placed in each bundle. In all 413 different families were visited. Of these, 204 were visited a second time, making a total of 617 visits. In a few instances help was given in the finding of employment or a home. Counsel and encouragement were given in social and economic problems. Special cases of need which we were not prepared to handle were referred to the Ministry of Justice, so that organizations that were qualified could be called in.

While numerous families were in physical need, other needs were greater. The bitterness which the public had felt toward the invader was now turned on the collaborator and his family. Many families found themselves rejected by their own communities. Many a wife deserted her husband, for the taking in of another man seemed to be the easiest way to find a new means of support. Often those who were victims of hardship lost their faith in God and became cynical in their attitude toward life. The most lasting value of our work was accomplished in our dealing with such problems. Accepting rehabilitation as a major phase of our service, we recognized that man can truly be oriented with man only as he first becomes oriented with God. The New Testament nonresistant position was of particular value in this work as a basis for pardon and rconciliation. Nonresistance as a way of life had an appeal to those who had lost their faith in Christianity, and who could not reconcile it with warfare and its accompanying evils. A Christian testimony was always given, it being suited to the receptivity of the family. When advisable and possible, a Protestant pastor in the community was asked to continue the contact with the families. These services brought many expressions of renewed faith and hope from those who were helped.

The deep wounds left by the experiences through which these people have passed will be many years in healing. May those who are entrusted with the true Remedy "give freely" "in the name of Christ."

Neustadt, Germany.

A BRAZILIAN TRIP IN THE NAME OF CHRIST

BY MRS. J. E. KAUFMAN

It was a bright Wednesday morning when suddenly we heard a loud knock on our front door. At once this suggested urgency to us, as the customary way in Brazil for a caller to announce his coming is to remain a distance away from the house and clap his hands. I opened the door and there stood a gentleman who had come in great haste with an urgent request. He had just come from the hospital where he had taken his youngest son, Herman, eight years old, an hour's drive with horse and wagon. The boy, hale and hearty, earlier that morning delivered a letter to their neighbors when suddenly a mad dog attacked him and bit him so severely that part of a finger was immediately amputated by the local doctor, who at once had sensed the seriousness of the situation. The boy should have injections at once, but where will they find the necessary serum? The closest town is twenty-five miles away, a distance of five or six hours' driving. From there they could continue their search by bus or train. But how to get to this closest town! In their dilemma, the doctor thought of the only car in the settlement. "Mr. Kaufman would lend a helping hand," he said. While the doctor and nurses were administering first aid and making the patient as comfortable as possible, the parents continued their journey approximately another two miles to our house.

Upon hearing of the tragedy, my husband was ready within a few minutes, and soon they were speeding to the hospital. The mountainous roads around here were still very rough and a bit muddy in a few places, but their thoughts were centered on their mission of mercy, hoping and praying that the life of the boy might be spared.

The mother, who remained on the road with the team of horses, was sitting on the wagon weeping because of the misfortune of her son. My own heart was beating rapidly as I approached her, attempting to give utterance to my compassionate feeling. Yes, she was to drive home alone and wait patiently, perhaps days or even weeks until word would come concerning the fate of her son.

The car arrived at the hospital, picked up the boy and also Dr. Dyck, who left his other patients in the care of the nurses and was kind enough to accompany them. The roads became rougher. Soon they struck a big mudhole and got stuck. All available means were used to get out, but without success. Finally three other men appeared with jack, spade, and long planks, but even then it was impossible to get through. The boy was brave, for even though his pain was severe, he was patient. It was evident that a team of oxen or horses would be needed, even though there were none in view for several miles around. The father offered to search while the rest worked with what was available. Finally a team of horses came, was hitched to the car, and pulled them through this and other muddy places found in this bad stretch of road. For a distance all went well, only to get stuck once again, tearing the fan belt so that continuing by car was impossible. The only recourse was to hire a team and wagon and proceed, even though at a slower pace. In due time this was done and the father, the patient, and the doctor continued the journey, while the driver, waiting for roads to dry, went to search for car repairs.

The party with the wagon arrived at Pres. Getulio, the nearest town, sometime in the afternoon. There was a small hospital there, but no serum for the boy. From this town the roads were hard-surfaced, so they hired a car and kept on going from town to town until they reached Blumenau, a city of considerable size, where they had the best of hope in finding the serum and ending their journey. By this time the sun had set and darkness was upon them. They were weary and the boy still was not taken care of.

Once more they were disappointed, for medical authorities informed them that in this entire province of Santa Catarina there was no such serum and that they must proceed again as far as they came over dangerous mountainous roads to a town called Curitiba. The bus was to leave at three o'clock that morning. When applying for tickets, they were informed that the bus was filled and that they must make reservations ahead of time. "There must be room for the father and son," the doctor pleaded with the man in the office, who soon realized the seriousness of the situation and consented to find room for them. So, after hours of waiting that chilly night, they were again on their way. The boy had not lost courage and was making the best of the situation. The doctor, realizing the importance of the work he left behind, took the first opportunity to start his journey homeward.

The father and son arrived in Curitiba, a town about 220 miles from Witmarsum, the next afternoon where finally the boy received the necessary medical aid. In spite of all the difficulties encountered, they were confident that a Higher Hand was watching over them. We were all thankful that according to latest reports he is making satisfactory progress toward a complete recovery.

Mr. Kaufman walked approximately five miles to a station where he stayed over night. In the morning he located a fan belt, the only one to be had, and walked back to the car, only to discover that it was too short. After having patched one together, the roads had dried enough so that it was possible to drive to Pres. Getulio with the hope of meeting the other members of the party. He spent another night there and by morning the doctor had come back and together, on Friday morning, they started for home, arriving about noon. They were tired, but had experienced an inner satisfaction and joy for having had a share in saving the life of a promising boy "In the Name of Christ."

Curitiba, Parana, Brazil.

"Approve things that are excellent, that ye may be sincere and without offence till the day of Christ" (Phil. 1:10).

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXVI. Sanctification—Concluded

BY THE BIBLE STUDY EDITOR

The Old Testament deals with the subject of sanctification in the light of much of the Old Testament life, which had to do with ceremonial works and worship. In the light of our present appreciation of those forms of worship we call them figurative, or symbolical. But they were not without a deep spiritual significance to those who worshiped in spirit and truth. And it is evident that there were many who thus worshiped the Lord in the days of sacrifices and temple ceremonies.

Jesus said. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (Jno. 4:23. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (v. 24). The Lord did not apply the principle of spirit worship to the future of His day; but stated, "the hour now is," and the fact that the Father is a Spirit, implies that those in the past who worshiped Him also worshiped Him in spirit and in truth. The ceremonials of the law but pointed to the nature of God and the manner of His worship. It is true that many of the worshipers in the days of the Law were as formal as many are in our own time, and their worship consisted in the following of the forms and faithful observance of the ceremonies of worship, with little appreciation of the spirit of true worship of the Father, whose presence in the heart made His worship acceptable to Him.

It was this nature of the formalities of service that made the matter of sanctification a ritualistic worship in the days of the law. Yet the complicated ceremonies of the occasion of sanctification pointed out the importance of it, and indicated the richness of its spiritual significance. Nothing of the law came into its fullest appreciation until the coming of Christ and of the Holy Spirit, but those who worshiped in the spirit of the ceremony were blessed with the realization of the presence of God who was worshiped through these ceremonies, and under whose shadow the services were fulfilled. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Ps. 91:1). It was in the divine presence that every rite was performed, and every benefit was claimed through the ministry of the ordinances of the law. The fire of the altar, the cloud over the sanctuary, and the holy light within the most holy place were significant of the presence of the Most High God, whom the people served through their priests. This could not but bring to the mind of the people that there was a spiritual presence whom they served and worshiped. There were those who sought only the feasting and the material gain through the use of the ordinances of God's house. Jesus said, "Ye have made it a den of thieves." But David said, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Ps. 84:1, 2). Here is the evidence of the spiritual worship which the Lord said was what the Father sought among His worshipers.

The Spiritual Sanctification

Under the law there was a ceremony of sanctification, when the things belonging to the worship of the Lord were set apart for His service. These facts we have previously noted. The sanctification of the priests of God may be more fully used to signify the spiritual sanctification of the believers in Christ. And in the sanctification of Aaron and his sons we are instructed that there were several ceremonies. In Exodus 28 the necessary steps in the sanctification of the priests is noted. The first item that is noted is that of clothing the high priest and his sons. The varied and beautiful garments of the high priest were to be made as God had instructed Moses. The linen undergarments, and the robes and coats with the ephod and breastplate, the beautiful girdles and the miter and crown of gold, were placed first on the high priest. The sons of Aaron were then clothed with their garments of linen and their head tires of linen. There was a washing of the flesh before there was a clothing with the holy garments of the divine ministry. It was a ceremony which closely resembles the call to Christian life and purity —putting off the old man and putting on the new.

The second step in the setting apart of the priesthood, was that of their anointing. The holy anointing oil was poured upon the head of Aaron and, in the process of offering the lamb of consecration, the sons of Aaron were sprinkled with blood from the altar mingled with the holy anointing oil. This was typical of the believer's regeneration and life through the Holy Spirit. The third step was that of their consecration, a ceremony which involved the offering of the bullock of the sin offering, the ram of the burnt offering, and the ram of the consecration, with the flesh and bread that were to be eaten by Aaron and his sons. A fourth step in the consecration was the repeating of the offering of the bullock of the sin offering each day for seven days and the beginning of the daily sacrifices of the lambs—one in the morning and one in the evening. For seven days the ceremony of the consecration continued, and thus were the priests sanctified in their priestly office. The tabernacle was also sanctified by the completing of the consecration of priesthood to their service in and with the tabernacle. See Ex. 29; Lev. 8, 9.

By this setting up and setting forth of the service of the tabernacle the Lord was sanctified by His glory among His people as well as the priesthood and service sanctified for God and His glory. Ex. 29:42-46.

These acts of consecration were the means which God used to set apart His worship and to set apart His servants for the particular service in which they ministered for Him among the people. One should note that all of these steps in sanctification were external rites. They were particularly a ministry accomplished for the priests by another. Moses was the minister of God for Aaron and his sons. The sacrifices were offered to God instead of the lives of the priests. It is true that they ate the flesh of the consecration ram, and ate of the peace offerings day by day for seven days, and ate of the consecration loaves and cakes, but the question of their personal holiness being greater than that of their brethren because of the sanctification still remained. The proof of their spiritual state, as far as holiness was concerned, was to be proved later, when Nadab and Abihu were disobedient to the work of their ministry. There remained no questions as to their sanctification to their ministry; but as men they failed to fulfill the duties for which they had been set apart. They did not observe their sanctification.

All that had been done for the priests of God to make them acceptable to God in His service had failed to make them a perfect priesthood. Heb. 7:19-28; 10:1-14. The priesthood of our time rests upon the virtues of our great High Priest, of whom it is said, "Lo, I come to do thy will, O God." He takes away the imperfect priesthood and establishes the perfect Priest whose own blood has put away sacrifices for sin forever. Heb. 10:1-14. There remains only one sacrifice for sin, that of the blood of the Son of God. It remains an offering for sin, not by reason of the continual shedding of blood, but because the blood once shed has made an eternal atonement for all sin. Jesus died once for sin and is now risen from the dead and dieth no more. "But this man, after he **had offered one sacrifice** for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

The Perfect Sanctifier

The believer is sanctified by a new method of sanctification. The early sanctification recognized the forgiveness of sins through the offering of blood, but the sacrifices were the blood of bulls, goats, and lambs. The priests under the law ministered in this sanctified service for the people, but not with a full assurance, because the offerings were required annually. So uncertain was this ministry, that the priests had to offer for themselves before they could offer for the people. The priests died and new priests were required to be sanctified for the service—men with infirmities. The confidence of their consecration was lacking in their ministry. The new Sanctifier is He who can declare the completion of the offering for sin, because of His own perfection and the perfect and acceptable offering which He made to God for the sins of all men in His own blood. Heb 7:19-28. We are sanctified unto the testimony of the forgiveness of sins, by reason of the perfection of the sacrifice that has been made for sin. "And having an high priest over the house of God; let us draw near with a full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:21, 22).

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and ours" (I Cor. 1:2). The apostle appreciated the grace of God given to all believers. There were none who were not sanctified who called upon the name of the Lord in faith. Jesus was the Sanctifier, for all were sanctified "in Christ Jesus our Lord." To remove the means of sanctification there would remain no sanctification. To remove the blood of the covenant by which men are forgiven there would remain no forgiveness. See Heb. 10:23-31. There is no **state of grace** to which one may arrive in which there is no need of further atonement or dependence upon the continuing grace and mercy of God. If our sanctification is holiness through the forgiveness of sins, we need to continually lay hold on the Sanctifier to retain that holiness. Heb. 10:23. Christ is made unto us the all things of our sanctification unto God and His service, even as the combined benefits of the offerings blessed the priests of God in their sanctification. The Corinthian believers were sanctified **in Christ**, but Christ was made all things to them. "But of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:30, 31).

The Holy Spirit in Sanctification

The Holy Spirit is a witness to the things of God and of Christ. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:26). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (Jno. 16:13, 14). The things of Christ are in both the Old and New Testaments. To the Old Testament truth He witnesses. Concerning the perfection of the believers in Christ's one offering for sin, He witnesses: "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. 10:15, 16). The Spirit witnesses to the Word in dwelling in the hearts of the believer, and He also witnesses to the purifying of the heart from the consciousness of sin, pointing to the redemption that is in Christ. The Holy Spirit witnesses to the blood of Christ as the means of cleansing from sin and to the Word of the Lord as the means of a pure life. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The claim is made that with the coming into the heart of the believer of the Holy Ghost all sin is removed from the life and even from the flesh. Let it be remembered that sin cannot be removed from the flesh except by death. The shedding of the blood of Christ was for this purpose. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 3, 4). There is no blood in the Spirit to atone for the sins in the flesh. The Spirit has no law after which to walk, save the Word of God. The Spirit follows the work of redemption, and bears witness with the spirit of the believers, that they are the sons of God. It is the Spirit of adoption whereby we cry, "Abba, Father." The Spirit, instead of creating a new perfection in the life of the believer, recognizes the groanings of the believer who is waiting for the redemption of his body, and intercedes with God with greater groanings than are possible by the believer. This is far from perfecting the flesh of the believer, but fulfills the purpose of God through the Spirit to help men to reach the blessing of the perfect Sanctifier.

GOD WORKETH THROUGH YOU

Go! and God will lead the way,
And go WITH you from day to day.

Give! and God will give to you,
A pressed-down measure from the blue.

Do! whate'er you're told to do,
And God will surely see you through.

Sow! thy seed and never stay,
And God your harvest will survey.

Live! and living, love pursue,
And God will always live through you.

True to Him! and He'll be true,
His roses will your pathway strew.

—R. E. Neighbour.

Again the blessing of the Spirit is the privilege of all believers, for God has chosen them to live by the Spirit, and by the Word of His truth. The sanctified life is that which holds fast to the truth that has been taught in the Gospel or in the epistles of the apostles of Christ. II Thess. 2:13-17. Thus the elect of God, chosen before the foundation of the world to be holy and without blame before Him in love, are sealed with the Holy Spirit of promise, and are enlightened with spiritual understanding to fulfill their high calling in Christ. Eph. 1, 2. These same elect are thus called, by Peter, as those who are chosen by the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Again the Spirit operates unto the purposes of God and points to the atonement made by Christ. No new thing is accomplished by the Spirit, but the things of God and Christ are magnified by Him whom the Father has sent to abide with the believer.

Instead of perfections wrought by the Spirit, He helps the individual to fulfill the purposes of God through faith in the Gospel. The Corinthian church was a group of sanctified believers. But the apostle found them in need of instruction and would have corrected their manner of life in many ways. The office of the Spirit was to lead them into the higher life and holiness which God desired. The sanctified Hebrew believers were warned to abstain from a careless life and maintain the fellowship of the believers, lest they fall under condemnation.

Each believer is set apart for the purposes of God in a holy and honest obedience to God. Thus Christ set Himself apart. He was holy. He was obedient. He sanctified the Father before men. The Thessalonian church was urged to maintain the sanctification which had been accomplished for them and to live in the spirit of the sanctification. I Thess. 4. In his conclusion to the Thessalonian letter the Apostle invokes the blessing of sanctification upon the church. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23, 24). Here is a grace of continuous sanctification, the sole work of God for believers. The blameless life is possible in Christ, but the faultless one will not be found in men until the coming of our Lord Jesus Christ.

Do not let the warmth of the camp fire, or the pleasantness of the shady place where your tent is pitched keep you there when the cloud lifts. Be ready for change, be ready for continuance, because you are in fellowship with your Leader and Commander; and let Him say, 'Go,' and you go; 'Do this,' and you gladly do it, until the hour when He will whisper, 'Come'; and as you come the river will part, and the journey will be over. And "the fiery, cloudy pillar" that "guided you all your journey through" will spread itself out an abiding glory in that higher home where "the Lamb is the light."—Alexander Maclaren.

EDUCATIONAL

HISTORY OF THE MENNONITE CHURCH IN THE JOHNSTOWN, PENNSYLVANIA, DISTRICT

BY AMMON KAUFMAN

As historian of the Southwestern Pennsylvania Mennonite Conference, the author is constantly collecting historical data concerning the churches in that district. In this article he shares with us some of his discoveries concerning the early history of the churches of the Johnstown district.

The writing of the history of the Mennonite Church of the northern part of Somerset County and part of Cambria County, Pennsylvania, or the Johnstown district as we know it now, requires a great deal of time and research.

The early settlers of what are now known as Conemaugh, Jenners, and Paint townships, in Somerset County, and Richland and Upper Yoder townships in Cambria County (then all known as Quemahoning Township in Bedford County) were God-fearing people. Many of them had left their homelands in Europe on account of religious persecutions and also to escape military training. The European countries were so war-infested and the rulers were so corrupt in their governing that conditions became unbearable to the nonresistant people. Because of persecution many of them wandered from one country to another, losing their homes and other possessions; others sought a new home in a new land, where they might establish their own worship without being hindered or molested. This meant setting sail in those early days for weeks or months on the wide-open seas, trusting God to assist their pilot to steer the rude craft in its slow cruise across the great Atlantic, some days losing more distance than they gained the day before.

Bidding adieu to the brethren and sisters at home and to the eastern shore of the Atlantic was a sad experience, but sighting land in America certainly was a thrill, and the expectation of religious liberty and a real experience with God overcame all past losses and defeat. Most of them settled along the eastern shore of this country, or if they had any means they migrated farther inland.

Colonies of Mennonites were settled from New York to Virginia in the Colonial days. As time went on and eastern counties became more thickly populated some of the more daring ones started their trek toward the mountains and started new settlements, finally landing among the beautiful Pennsylvania hills in Somerset and Cambria counties. Means of transportation were primitive and very slow, either on foot, horseback, or caravans by wagon over Indian trails, through forests without roads, with streams to cross without bridges. The travelers were continually in danger of being attacked by wild beasts or by the Indians; however, in behalf of the Indians we must say we have no record of their ever massacring anyone or of their destroying a house of worship in Somerset and Cambria counties.

Prior to 1800 it appears that the majority of the settlers in this county were Amish, among them the Millers, Eashs, Kaufmans, Yoders, and others. The first resident minister and bishop in Conemaugh Township, possibly as early as 1780, was an Amishman. Christian Miller possibly came from Mifflin County as a single man. He was married to a Miss Berkley and bought a large tract of land from the Shawnee Indians (farm now owned by Calvin Thomas) near the coal town of Jerome. At this time there were only four families in the township. He was ordained to the ministry and later as bishop. He was a very efficient blacksmith and became known as "Schmitt" Miller. He died in 1845 and is buried on the farm where he lived. In 1807 another Amish bishop, Jacob Eash, came from Dauphin County and settled near the present location of the Kaufman Church, about two miles north of Davidsville. He later moved to Cambria County, near Scalp Level, where he died in 1850 and is possibly buried in an unmarked grave on the farm where he lived. At this time another large settlement of Amish occupied the land near Johnstown, on what was known as the "Amish Hivel," now Westmont and Grandview Cemetery. The Amish Church thrived for many years. They used the German language while the schools used the English, which was possibly the chief reason for their losing out. Sons and daughters united with other denominations and by 1916 the church had become extinct in this area.

Blough Mennonite Church in the Johnstown District

The Dunkers, or Dunkards, also settled in this area and held their meetings in their homes and love feasts in barns, with ministers supplied from Berlin, Pa., which had been settled earlier. About 1810 their first congregation was organized in Quemahoning Township at Pine Grove (now abandoned because the place is under water). Their first resident minister and bishop was John Forney, who moved there from Berlin in 1840. He died in 1846.

The Lutherans were also here at an early date and had their meetings in their homes or schoolhouses until 1852, when they erected their first house of worship in Davidsville, which was founded in 1831. Their first congregation was organized in 1839 by John Rizer, their first minister.

The Mennonites also settled here, possibly as early as 1790 or a few years earlier. Among them were the Bloughs, Thomases, Weavers, Keims, and others. Finding good farming land with springs of soft water, they realized that their lines had fallen in pleasant places. In these early days they lived far apart, sometimes several miles, thus causing much inconvenience for them to get together for worship. Without religious leaders and without a place of worship, but being religiously inclined, they had meetings in their homes or in some vacant cabin when a minister came from some eastern congregation. It is said that Daniel Lehman, a bishop of Franklin County, made visits here and ministered to their spiritual needs. As time went on and more settlers came from eastern counties it became evident that they needed a minister.

Jacob Blough, who probably came with his brother, Christian, to Berlin about 1767, came to Conemaugh Township about 1790, and settled on a farm of over three hundred acres (now owned by John J. Blough), called "Springfield," near the junction of the Quemahoning and Stony creeks, which he bought in 1793 from Thomas Vickroy. Lancaster County records reveal him as a soldier in the Continental Army of the American Revolution, and his grave is so marked on the farm where he lived. He died in 1811.

Jacob had a large family, among whom was one named Jacob, born in 1775. It was he who became the choice of the church to be their leader. He was ordained as a minister in about 1804 and as bishop in 1814, thereby becoming the first Mennonite bishop in Somerset County (Somerset having been formed out of a section of Bedford in 1795). After Jacob's ordination it became evident that they needed a house of worship, so in a few years they appropriated a cabin of round-log construction for church and school purposes, it having been used previously as a dwelling. This cabin stood near where the farm home of William Saylor now stands, about one-fourth mile west of the present Blough Church.

Bishop Jacob bought a farm (now owned by Wesley Yoder) in 1826 and it was on this farm, on the southwest corner, that the permanent place of worship for the Blough Mennonite Church was erected—a house of hewed log construction—in 1836 within sight of the first house about one-fourth mile west. This building was used till 1860, after which it was moved to the Soap Hollow area and used for a residence. It is now owned and occupied by John I. Bowman.

The house of worship at this place became the Mennonite center for all the members of Conemaugh Township and parts of Jenners and Paint townships and became known as the Blough Mennonite congregation. This district was later subdivided and other churches were erected, namely, Thomas in 1874, Stahl in 1882, and Kaufman in 1908. As the church increased in number and spread into Cambria County (this territory also had many Amish), on the east side of Stony Creek, and because of the distance to the Blough Church another place of worship was needed; therefore a log house was put up (date unknown), which was used for church and school purposes until 1855, when a new house of worship was built, 30 x 36 feet, near the former log house, and became known as the Weaver Mennonite Church. In 1878 the present structure, 40 x 50 feet, was erected. This building was remodeled in 1904 and is still in use.

Bishop Blough had charge of the Blough Church for twenty-five years, after which another Jacob Blough was ordained in 1830 and Samuel Blough, Sr., in 1843. Bishop Blough passed away October 7, 1849, aged seventy-five years, after a very useful life in the church and in the community. Other ministers were ordained later.

After Bishop Blough's death. Samuel Blough, Sr., became bishop, and Samuel Blough, Jr., of the Weaver Church, was ordained to the ministry in 1854, and together they labored in the two churches.

As time went on and people prospered financially and the church increased in membership it was decided by the Blough people in 1860 to erect a new and larger building of frame construction, 40 x 50 feet in size, and about one hundred yards from the old log structure.

The first Sunday-school conference of the Southwestern Pennsylvania Conference District was held in this building in September, 1895, and since then said conference was held in conjunction with the church conference at the scheduled dates and the cycle of places. This building outlived its usefulness by 1909 because of increased membership. It was then that the brotherhood decided to build a more commodious church, 46 x 70, with a basement, equipped with a hot-air furnace, the only modern convenience, and later with a steam-heating furnace and electric lights.

It has a seating capacity of approximately six hundred persons. Blough Church now has a membership of two hundred, with a larger Sunday-school enrollment, having classes in the main auditorium and in the basement. Sunday school is conducted every Sunday, while preaching services are held biweekly, morning and evening.

Harry C. Blough, one of the present pastors, was ordained in 1920 to assist Simon Layman, who passed away in 1928, aged 75 years, and Levi A. Blough, who died in 1936, aged 80 years.

After the decease of these two aged pillars, John A. Lehman was ordained in 1936 to assist in the work.

Wesley Yoder was ordained as deacon in 1912 to assist the aged deacon, Samuel Foust, who died in 1920, aged eighty-one years.

Services were all conducted in the German language till about 1885 and only every four weeks, and no evening meetings were held till in the latter eighties.

Sunday school was first organized about 1880 and was held only during the summer months until about 1915, after which it became evergreen.

Sunday school experienced some opposition in its beginning, but this gave way to regular attendance by everyone, and thereby it has become a real support to the church.

All in all, the Blough Church has withstood the changes of time for nearly a century and a half. She has witnessed the gradual transformation of the country from a wilderness to its present populous and prosperous condition in the home, on the farm, and in industry, where many of her members find employment, all because of her witnessing and being a testimony to the Lord. Long may she live to save souls.

It is worthy of note that the first four bishops of this area passed away in a period of five years' time: in the Amish Church Miller died in 1845 and Eash in 1850; in the Mennonite Church Blough died in 1849; and in the Brethren or Dunkard Church Forney died in 1846. All had seen a large growth of membership in their respective churches.

The Johnstown district never had a division in the Mennonite Church. If dissatisfaction prevailed, people united with other denominations. Close proximity to other denominations and association in the public schools brought about much intermarriage and uniting with other denominations. It can also be noted that increase of population and financial progress brought about an era of building of houses of worship in this area namely, Thomas Mennonite in 1874, Kaufman Amish in 1880. Stahl Mennonite in 1882, Maple Spring Church of the Brethren in 1875, Tire Hill Church of the Brethren in 1878, and Centennial Evangelical in 1876.

Biography

Several brothers, Blough by name, came from Switzerland, sailing from Rotterdam in the ship "Brotherhood," Captain, John Thompson, arriving at Philadelphia, November 3, 1750. Among them were Christian and Hans (John) Blough. Tradition says Christian had four children under sixteen years of age, namely, Jacob, Elizabeth, Freenie, and Christian. After their arrival nothing more is known of them till Christian bought a tract of land (171½ acres) in 1761 in what was then Lebanon County. His two sons, Christian and Jacob, moved west to Somerset County (then Bedford County), near Berlin, where Christian bought a farm of three hundred and thirty acres, one mile north of Berlin, in 1767. Said farm remained in the family for several generations. Christian was married to Magdalena Bender about 1764. They had eight children. He died in 1777, at the age of thirty-four years. About 1790 the older brother, Jacob, came to Conemaugh Township, and in 1793 he bought a farm of over three hundred acres (now owned by John J. Blough), called "Springfield," near the junction of the Quemahoning and Stony Creek, from Thomas Vickroy. Jacob was married to Anna Kauffman and had a family of nine children, among them Jacob, the subject of the next sketch. Jacob died in 1811 and is buried in the graveyard on the farm. This graveyard is enclosed by a new white paling fence, erected by the Bethlehem Steel Company and can be seen on Route 601 between Jerome and Hollsopple.

Bishop Jacob Blough

Jacob Blough was born in 1775 and came with his parents, about 1790, to Conemaugh Township, where he grew to manhood. He married Catharine Saylor and had a family of ten children—Christian, John, Henry, Abraham, Barbara (married to Peter Speicher), Anna (married to John Ream), Mary (married to John Kaufman), Catharine (married to Jacob Alwine), and Fannie (married first to Benjamin Hershberger and second to Jacob Alwine). He bought a farm in 1826 (now owned by Wesley Yoder.) It was on the southwest corner of this farm that the second Blough Church was erected in 1836 and became the permanent place of worship of the Blough congregation. He was ordained to the ministry in 1804 and as bishop in 1814. He is remembered as a good disciplinarian and was held in favor by all the people, being especially liked by the young people. He spoke the German language altogether, and in ordinary conversation was talkative, yet pleasant and congenial. He shepherded the flock alone for twenty-five years, after which, in 1830, another Jacob Blough was ordained to the ministry, and later, in 1843, Samuel Blough was ordained.

Bishop Blough passed away on October 7, 1849, aged seventy-five years; he is buried on the farm where he lived. He was the first

Kaufman Church, Rebuilt in 1947—Inset Former Church Destroyed by Fire

Mennonite bishop in Somerset County, having served as bishop for thirty-five years.

Bishop Samuel Blough, Sr.

Samuel Blough, the second bishop, was a son of John Blough, son of Christian of Berlin (John was first cousin of Bishop Jacob). His mother was Lydia Miller, daughter of Christian Miller of Berlin. Soon after their marriage they moved to Quemahoning Township on a farm later known as the Spaugy farm, where Samuel was born on April 22, 1803, being of a family of nine children. His oldest brother, John, became an Amishman and lived in the state of Indiana; and his youngest brother, Tobias, became a bishop in the Brethren or Dunkard Church and lived on the home farm. Samuel married Mattie Hershberger in 1824 and they became the parents of eight children. They lived on a farm (now owned by Lemon Hollsopple) near the Quemahoning Dam. Samuel was ordained to the ministry in 1843 and as bishop in 1850 after Bishop Jacob Blough's death. He served as bishop for twenty-seven years and was a faithful steward, greatly beloved by his people. He died November 2, 1877, at the age of seventy-four years, and is buried on the farm where he lived.

Bishop Samuel Blough, Jr.

Samuel Blough, the third bishop, was a son of John Blough, son of the first bishop, Jacob, and his mother was Christina Blough, a sister of Bishop Samuel, Sr. Samuel's parents lived on a farm in Cambria County, near what is now Arbutus Park. He was born in 1828, being the oldest in a family of nine children. He was married to Susan Lehman and they had a large family, but only a few of their descendants are members of the Mennonite Church. They lived on a farm one mile north of Krings Station. Samuel was ordained to the ministry in June, 1854, and as Bishop in 1878 after the death of Bishop Samuel, Sr., in 1877.

He died in 1883, aged fifty-five years, having served only five years as bishop. He was a very conscientious man and well beloved by all. His wife passed away in 1922, at the great age of nearly ninety-eight years, having been the oldest member in the history of the Mennonite Church of the Johnstown District. They are buried in the church cemetery at Weaver's.

Bishop Jonas Blough

Jonas Blough was a son of Jacob Blough, son of the first Bishop Jacob. He was born on June 24, 1830. His wife was Mary Keim, a descendant of Nicholas Keim, one of the first settlers of Conemaugh Township, probably as early as 1775. They had eight children, four of whom died in infancy. He was ordained to the ministry in 1862, probably in the Casselman Valley district. In 1865 he moved to near Scottdale to assist in the ministerial work there. The leaders of the congregations were not aggressive in their methods and the result was that he moved from there in 1878 to a place a short distance north of the city of Johnstown and outside of the Mennonite settlement, and consequently may not have been active in the ministry for a while.

After the decease of Bishop Samuel Blough, Jr., in 1883, which left the Johnstown District without a bishop, it appears from various sources of information that Jonas was requested by conference to locate in the Johnstown District and assume the office of bishop. He complied with the request and was ordained in 1885 by J. N. Durr and Herman Snyder. He was intellectually qualified for this particular position at this time because of the language. Heretofore, preaching was

(Continued on page 32)

ORDINATIONS IN THE JOHNSTOWN DISTRICT

	Born	*Deacon*	*Minister*	*Bishop*	*Died*
Jacob Blough	1775		1804	1814	1849
Jacob Blough	1801		1830		1878
Peter Speicher	1812	unknown			1882
Samuel Blough, Sr.	1803		1843	1850	1877
Samuel Blough, Jr.	1828		1854	1878	1883
Peter A. Blough	1843		1870-85[1]		1924
Tobias Lehman	1831	1871			1906
Samuel Foust	1838	1871			1920
John Henry Blough	1854	1882[5]			1940
Joseph Gindlesperger	1835	1885[2]	1877		1917
Samuel Gindlesperger	1846		1878		1909
Cyrus Hershberger	1844		1879-87[1]		1926
Jonas Blough	1830		1862	1885[3]	1906
Simon Layman	1851		1887		1928
Levi A. Blough	1855		1890		1936
Alexander Weaver	1861		1893		
Samuel G. Shetler	1871	1894	1897	1915	1942
Levi D. Yoder	1865	1897			1945
James Saylor	1868		1900	1903	
Wm. C. Hershberger	1876		1900		
Stephen D. Yoder	1868		1900-10[4]		1937
Joseph Saylor	1865	1900	1916		
Daniel S. Yoder	1856	1900	1907		1923
J. Norman Kaufman	1880		1902	1941	
Elmer J. Blough	1878		1905-21[1]		
John F. Harshberger	1872	1907			
Levi H. Weaver	1869	1911			
Wesley Yoder	1884	1912			
Hiram Wingard	1876		1914		
Sem K. Eash	1892	1917			
Loransa Kaufman	1880	1918			1944
Lloy A. Kniss	1897		1920	1943	
Harry C. Blough	1895		1920	1947	
Noah Hershberger	1895		1927-30[1]		
Irwin Holsopple	1894		1930		
Sanford G. Shetler	1912		1932		
John A. Lehman	1904		1936		
Harry Y. Shetler	1907		1937		
Calvin Heller	1896	1937			
Aldus Wingard	1918		1939	1941	
David Alwine	1908		1943		
Otto Eash	1911	1945			
Harold E. Thomas	1911	1946			
Eli Miller	1920		1947		
Clarence Alwine	1915		1947		

[1] Relieved from ministry.

[2] Was given Deacon office instead of minister.

[3] Ordained Minister in Casselman Valley and later Bishop. Then moved into Johnstown District.

[4] United with General Conference Mennonites.

[5] Uncertain and served only few years.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

WHAT WE KNOW ABOUT GOD

Isaiah 40:28-31; Matthew 6:9; John 14:8-14; Acts 17:22-31

Lesson for January 11, 1948

Golden Text.—Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Hebrews 11:6.

Isa. 40:28-31.—Man by searching cannot find God. To the atheist, He is nowhere; to the believer, He is now here. The heavens declare His glory and the firmament His handiwork.

God has given to all men a sense of God-consciousness, and an instinct to worship. In this we are different from the brute creation.

But except in the areas where He has revealed Himself, man's concept of God has been invariably wrong. The multitudinous religions of heathendom, as well as many in our own land, prove that man's imagination is so evil that it cannot conceive of a holy God. And all these religions are the product of the imagination rather than of revelation.

In this chapter Isaiah contrasts the true God with the gods that men have conceived and made. Speaking of His greatness, Isaiah declares that God could hold the waters of the earth in the hollow of His hand, that He could weigh the earth with balances, that His knowledge is such that no addition could be made to it; while the nations of the earth are no more than a drop of water in a pail, or as the small dust on a balance. Higher than the heavens are above the earth, so much higher are His ways than our ways and His thoughts than our thoughts. The duration of our earth life is like a vapor that endureth but for a moment, then vanisheth away; but the High and Holy One inhabiteth eternity, from everlasting to everlasting He is God.

But God wants us to make His acquaintance. He has revealed Himself as far as it is possible for a holy God to be revealed to the consciousness of sinful men. And when men seek Him with the whole heart, feeling after Him in their blindness, they will find Him; for He is not far from any one of us. But at best we see through a glass darkly. On the other side we shall know Him fully.

Before things were, He is. All things visible and invisible were created by Him and are now sustained by the word of His power. When He rested on the seventh day it was not because He was weary, but because He had finished the work of creation. His work of caring for that which He had created just began and has continued ever since. "My Father worketh hitherto and I work." Man thinks he knows much, but his knowledge is so limited that he is like one standing on the seashore trying to get a view of the vast ocean. God knows all.

Neither my strength nor my endurance has ever been equal to the work that I had to do. Has yours? And my understanding and skill have been far below that required to do perfect work. To live, to know, to do—for all these things we need the grace that the Infinite One alone can give. Without Him we can do nothing as we should. But we can do all things if He enables us.

It took mechanical man six thousand years to learn to fly; but those who know the Lord have been doing it from ancient times.

You do not wear out from the work that you do while you are doing His will. It is wrong ways of living and of working that wear you out. While you are yoked with Him in service you will find the burden light, with grace and strength for every day.

Matthew 6:9. Adam was the son of God. He forfeited that relationship by sinning. But all through the ages the Father's heart has yearned and His hands have striven to bring back the wandering sons of men into that conscious relationship. Thank God if you have a good and loving earthly father, but thank Him more that He is your heavenly Father, exceeding in goodness and love earthly parents as the Creator exceeds all things created.

John 14:8-14. The physical and carnal cannot discern the spiritual. In order that man might comprehend God, God took upon Himself flesh and dwelt among us. When He was here in the flesh, He was God manifest in the flesh.

And the words that He spake and the deeds that He did were not the words and deeds of a man but the words and deeds of God working through a human body.

And He gives to us the wondrous assurance that if we allow our bodies to be used for His divine habitat and if we will be as submissive as the Son was submissive, the Spirit dwelling within will also work through us, revealing God the Father to men in the lives that we live and the deeds that we do. John says, "Even as he is, so are we in this world." A true son resembles the father in conduct as well as in appearance. If ye are the children of God, ye will do the works of God. And in the final, crucial test, we are all judged by our works.

All power is given unto the Son, and that power is available to all God's children for the asking. He is able to do exceeding above all that we ask or think. Why then are we as His professing children so powerless? Search your own heart for the answer.

OUR RELATIONSHIP TO GOD

John 4:5-26; Romans 8:12-17, 31-39

Lesson for January 18, 1948

Golden Text.—The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans 8:16.

John 4:5-26. Theories about religion are one thing; a personal contact with Jesus is quite another. You can have more theories about religion than a rat has fleas and still be the same old rat, but when you meet the Lord and worship Him in spirit and in truth it will make you into a saint. Sins and sainthood are not found in the same habitation. After the Samaritan woman drank from the fountain of life she became transformed. Rom. 12:2.

Romans 8:12-17. There can be no neutrality in our relation with God. We are either for Him or against Him. We are either in the kingdom of this world or in the kingdom of His dear Son. By nature we are children of wrath; by grace we become children of God. A life and death struggle takes place at the time the transition is made. The old man does not die easily, but die he must if we would be made alive in Christ Jesus. After the old man has died then the Spirit of life in Christ Jesus enters in, and we then can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

We owe nothing to the carnal flesh. All it has ever done to us is to seduce us into sin by promises of sensual enjoyment, which sensual enjoyment turns into the bitterness of the apples of Sodom. All it deserves is death, for it would kill me if it could.

But towards God it is different. Every good thing that will ever come into my life either in time or eternity is the gift of His love. Shall I then pay the devil to the last cent for all the harm he has done to me, and refuse to pay my debt to my Lord? Nay, I will reverse the process. I will pay my Lord, and let the other account go. And why should I not? That other account was settled at Calvary.

But I am more than a debtor to my Lord; He has adopted me as His son. I am accepted in the Beloved. And He has not only adopted me, but through the Spirit that dwells within He has given me the spirit of a son. I do not feel as a stranger in His house; I feel as though I were one of the family; and when I speak to Him I call Him, "Father."

Some years ago I was visiting in a home where there was a sweet little girl with blue eyes who seemed to be very much beloved by all. In a private conversation the father told me that after the last of their own children had been born, the children came to him and begged him to adopt a baby. He told them that he would do so only on condition that the child could inherit with the others whatsoever inheritance there might be. To this they all agreed, and at the time that I was in that home I saw no evidence other than that all were pleased by the arrangement. Through adoption into the family I become joint heir with Christ and all the saints of an inheritance incorruptible and undefiled that fadeth not away in heaven. And none of the children of God begrudge me a share.

Romans 8:31-39. I have enemies. There are those who would see me consigned to the nether regions without a tear. There are those who speak evil of me; there are those who sit in judgment upon me to condemn me. Am I so much worse than other followers of the Lord Jesus? No. No doubt there are many saintlier than I am, but if they are, their adversaries speak worse of them than they do of me. The more Christlike you become, the harder the forces of evil try to destroy. The reason so few church members suffer persecution is that they are like the world, and the world loves its own. But walk in the footsteps of Jesus and the end will be a cross.

Though all men eulogized me, this would not open to me the portals of glory. Though all men spake evil of me, that would not close the gate. He who spared not His own Son but delivered Him up for us all, will forgive and save all those who come to Him. It is Christ that died; it is God who forgives; it is Jesus who sitteth at the right hand of the Father making intercession for us.

But there are many things that will hinder us in our journey heavenward. And because of the obstacles in the way many will not even start for glory, and others will become discouraged and go back to the old life because of the hardness of the way. But should they, and need they? All that is great and good is won by trustful trying.

Christ loved me enough to die for me. If I love Him as He loves me I am sure that no power in earth or hell can come between us.

Tribulation and trouble act as a flail to separate the chaff from the grain. Shall I bemoan the flailing when I have begged Him to remove the chaff that is in me? The perfidy of false brethren hurts with an almost unbearable pain, hunger and extreme poverty make us wonder if He cares, and the sword strikes fear to the heart. But He loves us, and if we abide under the shadow of His wing no harm can befall us nor any plague come nigh our dwelling. Thank God for assurance and safety too.

WHEN WE WORK WITH GOD

II Corinthians 5:20–6:10; Hebrews 11

Lesson for January 25, 1948

Golden Text.—We are labourers together with God.—I Cor. 3:9.

II Cor. 5:20, 21. God could have chosen angels to make known the Gospel to the world of mankind. But with all their eloquence they could not have sympathized with fallen man. God might have decreed some other means than the incarnation to reveal Himself to mankind, but it was only after the Son was tempted in all points like as we are that He could be a sympathetic high priest interceding for us when we sinned. It is only when we have become conscious of the terribleness of sin and have been washed in the blood of the Lamb that we can become joyful and effective bearers of the news that the blood of Jesus Christ cleanseth us from all sin. Paul knew two things—the terror of the Lord, and the mercy of the Lord.

Romans 11:22, 32. And because he knew the terrible future that was awaiting the impenitent, and had been delegated to take the warning as well as the message of reconciliation to all men, he labored as one beside himself to save the lost. May it not be that it is because we have lost the consciousness of the heinousness of sin and the unspeakable horror awaiting those who continue therein that we have lost the power to persuade men to turn to God?

In olden times God spoke unto men by angels and prophets. In these last times He has spoken unto us by His Son. At the time of the Ascension the Son delegated this work of bringing the message of reconciliation to the church. And the church is to give it to all mankind. The entire body, and not only a select few, is responsible for the accomplishment of this work.

We are here in Christ's stead. The utmost that I can do to fulfill my obligations will be much less than He would be doing if He were here in my place. But I must do that utmost. As a teacher I must make the message so plain that all can understand; as a preacher I must make appeals to the heart that will cause all that hear to come to the mercy seat; as a pastor I must watch over the flock with an unremitting vigil lest harm befall the flock; as a reaper I must not lay down the sickle until the last sheaf has been gathered in.

Next to the joy of meeting my Redeemer will be the joy of meeting those who will be among the redeemed because I was a faithful ambassador.

II Cor. 6:1-10. It is a common saying that after you are seventy you are living on borrowed time. Somebody got things wrong; from the time you committed your first accountable sin you are living only by the grace of God who spares you to give you time to repent. Years ago we used to have laws allowing a debtor three days of grace before the creditor could take action to collect a note that was due. In the providence of God that day of grace is today. Tomorrow will be the foreclosure. But you do not have to pay the debt yourself. The Lord is willing to forgive it all and square the account. Pay it you cannot, but forgiveness you can surely seek. And to refuse to ask that forgiveness today is to receive the grace (extended time for settlement) in vain. The total indebtedness, both public and private, in the United States is greater than our assets. If our creditors would notify all of us that if we came to see them on April 1 that all our debts would be canceled, how many of us would have debts on the second of April? God has an offer like that for today. Why have any debts tomorrow but the debt of love?

But people are so foolish. At the time of the building of the Conowingo Dam in Pennsylvania the company bought the town of Conowingo from its owners because the site would be covered with water. The tenants were told that they could live there until the company was ready to fill the reservoir. But I am told that at that time some had to be removed forcibly like Lot and his family from Sodom. How can we escape if we neglect so great salvation? But if the lost are careless the ambassadors should not be. We should recognize the danger even if they do not.

But it is possible to gain some, if we have much patience, and are willing to suffer afflictions, the loss of necessities, and the enduring of persecutions; by these things we commend ourselves as faithful messengers. And those to whom we go will know that we are doing it for their sake. But enduring persecution is not all. Many a professor of religion is willing to suffer martyrdom rather than renounce his professed faith who has never really possessed it. When I have the pure religion I will purify my life, and in all things—knowledge, long-suffering, kindness, and in unfeigned love—by the power of the Holy Spirit, by the armor of God, through glory or dishonor, through evil report or good report, I will keep on recovering those who have been taken captives by the evil one and restoring them to God. We are always sad because we have accomplished so little, yet always glad that we have added to the increase of the kingdom of God; always poor because we have given our all to the glory of God, but making many rich by persuading them to accept the unsearchable riches of grace in Christ Jesus. We are having no title to any earthly property but yet being the ward of God, the possessor of all things, who will withhold no good thing from them that walk uprightly. Blessed be God for the privilege of being a worker with Him in saving the lost from the everlasting burnings and restoring to them the hope of glory, which is an anchor to the soul strong enough to hold in any storm that may ever blow.

WHAT WE KNOW ABOUT JESUS: HIS WORK OF SALVATION

Isaiah 53:4-6; Matthew 1:21; 5:17; 20:26-28; Luke 19:1-10; Heb. 4:15, 16

Lesson for February 1, 1948

Golden Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

Isa. 53:4-6. Chapters 42 to 53 of this prophecy say much of Jehovah's Servant, and in this last chapter it tells of His stooping down so low that He could take all the griefs and woes and sins of mankind upon Himself. Becoming the one whom the nation abhorred, He emptied Himself of all glory and became obedient unto the death of the cross, of which it is said, "Cursed is every one that hangeth on a tree." He became a curse for us that we might escape the curse; He gave His soul an offering for sin in order that our souls might be saved. As foolish sheep we have all followed the evil bellwether. As the old sin nature draws us after the devil; so the marvelous love of God, revealed in the vicarious death of Christ on the cross, draws those who believe it unto Him. No matter what others may think of Him I cannot think of what He did for me without declaring Him as the One who is altogether lovely, the fairest of ten thousand to my soul. Others may despise and reject Him; I will esteem Him as the "friend that sticketh closer than a brother," and I will enthrone Him in my heart.

Matthew 1:21. "Jesus" is the Greek form of the Hebrew "Jehoshua," which means "Jehovah is the Saviour." The Jews expected the Messiah but looked upon Him as a political emancipator. There is much talk at present of the Jewish national restoration in Palestine. In the past their return was always a gift from God without any struggle on their part. Their business was to seek after God and then He did the restoring. Will God allow atheistic Jewry to recover the land in their own might and strength? But you are not saved by earthly laws. The prohibition laws do not destroy the appetite for drink. All that laws can do is to decree that those who commit crimes against society shall be punished. But when Jesus saves He pays the penalty for my past sins and renovates my being so that my love for those things turns to loathing. I will no longer do the evil, for now I hate it; I will do the will of the Father because I love Him.

Matthew 5:17. Many people keep the laws of the lands under which they live according to the letter but break them in the spirit. Many church members observe the rules and regulations of their church, whose heart goes after their evil covetousness. And in order that we may appear righteous and yet be evil we pervert the plain teaching of the Scriptures to our own base ends. When Christ obeyed the entire law of God in letter and spirit it was so different from the way the rabbis taught and applied it that they declared He was trying to destroy the law and excommunicated Him from the synagogue.

There are many different interpretations of the Scripture concerning His second coming. Won't some of them be surprised when He comes differently from what they have surmised? If given time, they would cry, "It can't be He, for He does not come the way I said."

Matthew 20:26-28. In the eyes of men he is great who domineers over others, and the wider his domination the greater his fame. But in the kingdom of grace even the elders are not to lord it over the body of believers, but by love to serve one another and all be subject the one to the other. Too often our concept of greatness is the worldly one. Even after fellowshiping with the Lord for years we, like Peter, still savor of the things of men more than we do the things that be of God.

Would you know the perfect life? Look at Jesus. Would you live it? Follow in His footsteps. Some claim that Jesus hoped that the Jews would accept Him as their king. They offered the kingship to Him and at one time were determined to take Him by force and make Him a king. Satan offered it to Him, but on conditions. But He saw and you and I should see that high station is not the best place to do the most good. It is not my official position but what I am that makes me to be a blessing—or a curse. There are many would-be leaders today but only a few who are willing to be servants.

Hebrews 4:15, 16. Since the first man walked upon the earth there have been many million others. All have been tempted, and "all have sinned, and come short of the glory of God." But a little more than nineteen centuries ago a unique Person appeared upon the earth. He came at a time when it was no shame to be a sinner, when virtue and purity were almost unknown. He was raised in a town that had a bad reputation even in those ungodly times. But under conditions the worst and temptations the most severe, He lived and died the Sinless One. But in the years of His earthly sojourn He learned our infirmities, and as an elder brother He offers to us freely the grace to meet every need and to live for the glory of God.

THE TEACHER'S PERSONAL PREPARATION

BY J. GAYLORD LEHMAN

Teacher, do you realize that the response of your Sunday-school class is usually an accurate gauge of your mastery of the lesson? It is an impossibility to get more out of your class than you put into it. Your service to your class is on display before the entire school. The class record is a permanent testimony of your consecration to your task! Paul summarized the obligation of the teacher in Rom. 12:7 as one of complete consecration of his talents to the ministry of teaching. "Let him wait on teaching," is the general thought.

The successful teacher discovers that an adequate lesson preparation has its solution primarily in self-preparation. Far too often teachers bewail their situation and pity themselves that they have such an ill-behaved class, when the trouble many times resolves itself to the fact that the teacher has not tried diligently enough to meet the problem in his class. The majority of teachers fail through a lack of self-preparation. There **must** be a response to the lesson in **each phase** of the teacher's personality—if the scholars are to be influenced for God.

1. **There should be a definite challenge to the will.** Teacher, do you have a systematic study pattern? Saturday night or Sunday morning is a miserable time to "cram" for the lesson. The teacher who is too busy to study is too busy. We need to learn to discipline ourselves to a conscientious and consistent study of the Word. Emerson said, "Let me select the teacher and I care not who selects the course of study." A good teacher will take a poor lesson and deliver it well, while a poor teacher will fail utterly even though he is furnished with a good lesson.

Our excuse that we haven't a minute of time to prepare the lesson is utterly groundless and even foolish when we consider that there are 10,080 minutes in each week. The battle of preparing the lesson is fought on the field of the will. Consider your class a challenge! It is, for the Sunday school is the great public agency which is engaged in teaching the Word of God. If the proper precepts are instilled in the hearts and minds of our scholars, then we shall have the proper kind of churches in the next generation. One thousand hours per year is the average time the scholar spends in public school, while only fifty-two hours per year is the time he spends in Sunday school. Determine to deliver your soul in those few moments which you have. You have only fifty-two strokes a year in which you can use the "sword of the Spirit" (Eph. 6:17; Heb. 4:12). Therefore, make every stroke count!

2. **The mind must be prepared.** The teacher needs to be acquainted with the Bible as a whole. It is a most serious mistake to study the lesson independently of the entire Word of God. At least one half of the time given to study ought to be allotted to a general study of the Bible. Thus lesson truths will spring forth from the Word which otherwise would be passed over. As the teacher acquires a knowledge of the Bible, he will be better equipped to prepare the individual lessons.

Begin a study of the lesson early. Two reasons make it profitable to begin study early in the week and to devote time to the lesson each day. As the Scripture lesson enters the mind, it is subconsciously being meditated upon. New thoughts will come forth as the week passes. Also if adequate time has been devoted to the lesson there is a sense of confidence which the teacher experiences when he stands before the class.

Study the lesson carefully. Mental labor on the lesson is never wasted. "Dive deep, success isn't floating on top" is applicable when we consider the "gems" which are beneath the surface of the lessons. "The teacher is the hinge upon which the Sunday school swings, and if the teacher is trained, then the hinge is oiled, and the work is apt to go smoothly" (Marion Lawrance).

Study the lesson together with the context. Remember to use your Bible, not only the quarterly, in preparation. Study various sections of the lesson. Grasp the central thought of each paragraph. Study each verse thoughtfully. Become familiar with each phrase and clause. Study individual words. Oftentimes the key to a verse or a paragraph is found in a word.

Study the lesson practically. Be assured that unless the teacher relates truth to everyday life, the lesson is of little value. The nature of the class to be taught should provide an aim in the preparation of the lesson. A primary class teacher should study a temperance lesson with a different aim for her scholars than would an adult class teacher.

Study the lesson as a related part of every lesson; never as a separate unit. Tie the truths presented to those which have been taught in lessons before. The wise teacher will take a few moments each Sunday to review the preceding lesson. Remember that "all scripture is given by inspiration of God" (II Tim. 3:16) The power of the Word is derived from a study of the whole Word. It will pay big dividends to take plenty of time in presenting a unified message.

(Continued on page 28)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The unit of thought for the topics during January is "Prayer Experiences." The New Year's topic was discussed in the December Christian Monitor—"The Place of Prayer in Daily Living." This is followed by the three following topics in this issue:

1. **The Fellowship of Prayer** is that in which God recognizes the united worship and prayers of saints. Not only is there an encouragement of one another, but there is a united agreement, before God, which He is pleased to recognize and bless to the strengthening of a whole group and the preparation of that group to work together with Him by the Spirit. A fellowship of prayer must be in the Spirit to be effectual. We may agree as to what we shall ask when we are not in the Spirit or will of God at all. Selfish group agreement is not better than selfish personal petitions. But Spirit-directed group agreement and prayer are sure of God's blessing and enable God to accomplish more for us as a group. A certain man has said, "It is better to run ten miles with a hundred men, than to run a hundred miles alone." Invariably when God can get one man to understand His will and work, He uses that man to unfold that will to his fellows, that they together may do the work of God.

2. **The Prayer of Thanksgiving** is the fitting accompaniment of all worship. No worship is acceptable that has not first come to God in Jesus' name for cleansing. Thanksgiving without the preparation of cleansing is not a true thanksgiving and cannot be a sweet savor before God. Jesus is not only a sin offering in the bare sense of paying our debt, but He is a sweet savor before God, which makes all our acts of worship acceptable.

3. **The Prayer of Intercession.**—God has planned that those who are in favor and fellowship with Him should have a concern to get others into the same relation before Him. He lays upon us the burden of their needs before Him, and moves us to ask for a blessing in their behalf.

The first topic for the month of February is included in this issue. It is the beginning of a unit of study entitled, "The Holy Spirit in the Believer." The first topic is **"Born of the Spirit."** We endeavor to learn from the Word what the work of the Holy Spirit is in our being born of God. Our part is not the creation of life in ourselves, but to be in that position of yieldedness and openness to God's working by the instrument of the Holy Spirit (the Word) so that God can work in us His will and make us possessors of "the divine nature."

While we study these topics of the month that are so vital to a real Christian experience, may we give ourselves earnestly to get the greatest blessing through our study.

THE FELLOWSHIP OF PRAYER

Acts 1:13, 14; 21:5; Matt. 18:19, 20

Topic for January 11

MOTTO

"Be perfectly joined together in the same mind."

MEDITATIONS ON THE TOPIC

I. The Union of Believers in Prayer.—A fellowship of prayer among believers is a normal condition. There is something very seriously wrong when saints cannot unite in prayer. But when all conditions are right between the praying group and God, there cannot help being a right condition between one another. There may be unity of individuals in some selfish or worldly end without union in the Spirit. There may be unity of the Spirit in some when there is no unity of the Spirit in all. But where there is such a divided interest there is a barrier to the fullest fellowship in the group in their united prayers. Where there is agreement in worldly or selfish ends without agreement with God there may be a fellowship but not one where Christ can say, "There am I in the midst of them." (Matt. 18:20).

The true fellowship of prayer results in the blessing of God in an answer to prayer. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Fellowship that is effectual before God is a fellowship in which the Holy Spirit has full right of way and moves in the framing of the petitions. Jude 20; Rom. 8:26, 27.

To enter into the fellowship of prayer in which God is the partaker of the fellowship requires that we enter into God's plan for the acceptance of men through Jesus Christ. It means that we have fully surrendered to the Lord and are obedient to Him in the fellowship of love. Obedience is a condition for the receiving of the Holy Spirit. Jno. 14:15-17; Acts 5:32. Love is expressed in obedience to Him whom we love. Love to Christ makes love to His redeemed children the natural thing. "And every one that loveth him that begat loveth him also that is begotten of him" (I Jno. 5:1). If we thus are united in prayer, our interests and desires will accord with the interests of the One whom we unitedly love and obey.

II. The Text.—Acts 1:13, 14.—Here was a group of people who had a common interest in and love for Jesus. They felt a common need and united in a common fellowship of prayer and supplication, looking forward to the promised blessing which had been given them by the Lord Jesus before His ascension.

Acts 21:5.—Here brethren at parting, when they knew not what the future had in store, united in bringing their cause before God.

Matt. 18:19, 20.—Here gathering together in the name of Jesus and agreeing as to what they would ask of God brings the promise of answered prayer and of the presence and fellowship of Christ.

OUTLINE STUDY

I. Prayers of One Accord.
1. After the ascension of Jesus (Acts 1: 10-14).
2. Following baptism (Acts 2:41-47).
3. Following threatenings (Acts 4:23-31).
4. Preceding the sending of men (Acts 13: 1-3).
5. At partings (Acts 21:4-6; 20:36-38).
6. In assemblies (Heb. 10:19-25).
7. In behalf of leaders (Acts 12:5, 12).

II. God's Promise to Answer Prayer.
1. When asked in agreement (Matt. 18:19, 20).
2. When asked according to His will (I John 5:14, 15).
3. When asked while abiding in Him (John 15:7).
4. When asked in Jesus' name (John 16:23; 14:13, 14).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Fellowship."
2. Agreeing with One Another in Prayer.
3. Agreeing with God's Will in Prayer.
4. Being Right with God When We Pray.
5. Praying in Jesus' Name.
6. Examples of Praying Together.

For Seniors
1. Occasions for Prayer Fellowship.
2. The Conditions of United Prayer.
3. The Blessing of Prayer Fellowship.

PERSONAL THOUGHT

While it is God's delight to hear the individual who goes to the place of secret prayer, it seems a special delight to have His children united in a fellowship of prayer when God can pour out upon them a united blessing and increase the blessing upon many hearts.

SEED THOUGHTS

As Zion's pilgrims in accord,
  The soldiers of our King,
In cov'nant bands we'll serve the Lord,
  And all His praises sing.

In fellowship of joys and woes,
  We'll bear the common strife,
And onward press, thro' all our foes,
  And win eternal ilfe.

With faith and prayer we'll urge the fray,
  Nor will we fear nor fly;
For vict'ry waits us on the way,
  And crowns above the sky.

Then while the Spirit leads us on,
  Our march we'll still pursue,
Until the heav'nly goal is won,
  And we our King shall view.

Tho' worn with battle wounds and scars,
  Yet true to Christ in love,
We'll dwell with God beyond the stars
  At home, in heav'n above.—W. P. Rivers.

THE PRAYER OF THANKSGIVING

Heb. 13:15; I Tim. 4:3-5; Dan. 6:10

Topic for January 18

MOTTO

"In every thing give thanks."

MEDITATIONS ON THE TOPIC

I. The Prayer of Thanksgiving.—"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Thanksgiving is a proper expression in the prayer life of the believer. It follows the consciousness of pardon and peace through the sacrifice of Christ in those who have met the conditions in faith and true repentance in which the ingredient of purposed obedience to God naturally belongs. Such a one may come boldly to the throne of grace to obtain mercy and find grace to help in time of need. Prayers, having in mind the sufficiency of grace through Christ, ask for the mercy and help that is needed while the heart is full of gratitude that wells forth in thanksgiving, in joyful thanks and praise to God for all His mercies and multiplied blessings.

It is **"by him"** that our sacrifices of praise and thanks are offered. It is "by him" that they are made acceptable. It has been because of Him that we have been renewed in the spirit of our minds (Eph. 4:23) and have "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). It is this fact that fills us with the disposition to accompany our prayers with thanksgiving, rather than the fact that we have been spurred on to do so through formal routines required. Eph. 2:18.

It is worth while that we give encouragement to the "new man" by yielding our lives continually to the holy promptings of gratitude and praise. And we should never "quench" the moving of the Spirit in times when there is a surrounding of ungodliness that, like a cold storage room, would cool our ardor and cause us to grieve the Holy Spirit. Let us then come to God in prayer at all times and give ourselves into the Holy Spirit's hands to pray under His leading with appropriate thanksgiving.

II. Text.—Heb. 13:15.—This passage emphasizes how all our worship is through the Christ who suffered for sin. Praise and thanksgiving are given through our lips "to God," confessing that it is in the merits of the name of Jesus.

I Tim. 4:3-5.—This passage indicates that the Creator has made meats to be received with thanksgiving. Those who believe and know the truth are not to discriminate in meats. God's blessing rests upon them if they are received with thanks. Prayer with thanksgiving brings God's blessing upon what is eaten.

Dan. 6:10.—It was Daniel's custom to have a meeting place with God where he prayed and gave thanks to God three times a day.

OUTLINE STUDY

I. Thanksgiving to the Lord.

1. Expressed:
   a. In a song to the Lord (Ps. 56:12, 13; 59:16, 17).
   b. In prayer to the Lord (Gen. 32:10; I Chron. 29:13).
2. Enjoined (Phil. 4:6; Col. 1:12).
3. To be contained in our prayers (I Tim. 2:1; Heb. 13:15).
4. In connection with our daily food (I Tim. 4:3-5; Acts 27:33-36).

II. Examples of Prayers of Thanksgiving.

1. Daniel's daily practice (Dan. 6:10).
2. In Paul's prayers:
   a. For the Thessalonians (I Thess. 3:9, 10; 1:2, 3).
   b. For the Romans (Rom. 1:8).
   c. For the Corinthians (I Cor. 1:4).
3. The twenty-four elders (Rev. 11:16-18).
4. The redeemed of all nations (Rev. 7:9-12).
5. Jesus for the lowly (Matt. 11:25-27; Luke 10:21).

III. Thanksgiving Expresses Lowliness.

1. In acknowledging His mercies and grace (Ps. 103:1, 2, 20-22).
2. In a spirit acceptable to God (Jas. 4:6; Ps. 138:6).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Thanks."
2. Thankfulness When We Pray.
   a. For God's unspeakable gift.
   b. For daily benefits.
   c. For the right to pray.
   d. For life and the gifts to sustain life.
3. Examples of Thanksgiving in Prayer.

For Seniors

1. The Grace of Gratitude in Prayer.
2. The Uprightness of the Thankful Spirit.
3. Our Thanks Acceptable in Jesus Christ.
4. Prayers of Thanksgiving.

PERSONAL THOUGHT

A grateful heart will have thanksgiving as well as petitions in prayer. May God open our spiritual understanding to know all the truth about God and His loving-kindness toward us.

SEED THOUGHTS

Many favors which God gives us ravel out for want of hemming, through our ingratitude.

"The peace of God, which passeth all understanding" is the portion of the justified. It belongs to the babe in Christ as much as to the advanced in divine knowledge. May its enjoyment be realized by my reader, upon whom, I pray, the priestly blessing may rest, the eighth-day blessing wherewith Aaron blessed the people when he offered the sin offering, the burnt offering, and the peace offering: "THE LORD BLESS THEE, AND KEEP THEE: THE LORD MAKE HIS FACE SHINE UPON THEE, AND BE GRACIOUS UNTO THEE: THE LORD LIFT UP HIS COUNTENANCE UPON THEE, AND GIVE THEE PEACE."—Sel.

The peace sacrifice teaches us to glory in the cross as the basis of our spiritual blessings, the foundation of our fellowship, both with God and one another. The place of sacrifice unquestionably answers to the cross where "Christ was once offered to bear the sins of many." The feast which followed corresponds to the Lord's Supper. It was not until the animal had been slain, and its inward parts burned upon the altar "for a sweet savour to Jehovah," that either the priest or the offerer might partake of the sacrifice. Thus the table comes after the altar. There is no feeding at the one until the claims of the other have been met.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:15, 16).

THE PRAYER OF INTERCESSION

I Tim. 2:1-10; Jno. 17:9-24

Topic for January 25

MOTTO

"Pray for us."

MEDITATIONS ON THE TOPIC

I. **Intercessory Prayer.**—This means a prayer in behalf of another. We can understand the pleading of a friend for a friend before men. We can think of such friendship foregoing something of its own pleasure and benefit that a friend may be helped thereby. We may see a father or a brother or a friend paying a ransom to deliver one from some unhappy situation, doing this to strengthen the petition to those in power to deliver. How much also can we understand how Jesus, the great intercessor, has given Himself a ransom for many and has "made intercession for the transgressors"! We think of His intercession as being the only intercession through the sacrifice of Himself, which avails to save men from everlasting death.

But there is a place which the Christian occupies in the friendship and fellowship of God, through Jesus Christ, which gives him the right to approach the throne of grace and ask for mercy and help for himself as well as for blessings in behalf of others. Heb. 4:14-16; Eph. 6:18. And while it is impossible for praying Christians to make an atonement or obtain blessings for others by virtue of their own sacrifices, there is in intercessory prayer a feeling of willingness to make sacrifice and give service in behalf of those for whom they pray. Cf. Rom. 9:1-5. But God is pleased to answer the prayers of the Christian who pleads in Jesus' name. Jno. 16:23-27. It is a service which it is our privilege to render toward our fellow Christians, toward the lost, toward ministers and missionaries, and toward all men in all conditions and circumstances of life. I Tim. 2:1-8. But there are conditions to meet when we occupy the place of intercessors or even the place of prayer for ourselves. There must be a lifting up of "holy hands." This means that we are in right relation toward Christ and in full obedience to all known commandments, and live in a peaceful relation to our fellows. Matt. 5:23-26; I Jno. 3:20-22; Jas. 5:16.

II. **The Text.—I Tim. 2:1-10.**—This passage is an exhortation to prayer in behalf of all men and those in authority. It also suggests what kind of conditions the intercessors should meet that their prayers may be heard of God.

Jno. 17:9-24.—Here we have the Saviour giving Himself over to a period of intercessory prayer in behalf of the disciples.

OUTLINE STUDY

I. God's Call to Intercession.

1. As a part of fruit bearing (John 15:16).
2. For the sick (Jas. 5:13-15).
3. For all saints (Eph. 6:18).
4. For workers (Matt. 9:36-38).
5. For those who persecute us (Matt. 5:44, 45).
6. For all men (I Tim. 2:1).

II. Requirements for Effectual Intercession.

1. Confession (Dan. 9:3-19).
2. Persistence (Luke 11:5-8).
3. Faith (Matt. 17:20).
4. The power of the Spirit (Rom. 8:26, 27).

III. Examples of Intercession.

1. Abraham (Gen. 18:23-32).
2. Nehemiah (Neh. 1:4-11).
3. Jesus for His disciples (John 17).
4. Paul (Col. 1:9-12).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Words, "Intercession," "Plead."
2. Praying for Others.
   a. Jesus prays for others.
   b. The Holy Spirit prays in God's children for them.
   c. We should pray for sinners.
   d. We should pray for our ministers.
   e. We should pray for one another.
   f. Prayers for others that God will hear.

For Seniors

1. Intercession with Sacrifice.
2. The Intercessory Spirit in Prayer.
3. Bible Examples of Intercession.

PERSONAL THOUGHT

For the Lord's sake who redeemed us, for our own sake who need His saving power, for the sake of fellow Christians who need the strength and encouragement and the grace of God, for the sake of lost souls who might forever be lost without our concern, LET US GIVE OURSELVES unreservedly to a life of faithfulness and obedience to God and to a ministry of intercessory prayer in behalf of souls about us.

SEED THOUGHTS

God's hearing of our prayers does not depend upon sanctification, but upon Christ's intercession; not upon what we are in ourselves, but what we are in the Lord Jesus; both our persons and our prayers are accepted in the Beloved.—Thos. Brooks.

Praying for You

I have a Saviour, He's pleading in glory,
A dear, loving Saviour, tho' earth friends be few;
And now He is watching in tenderness o'er me,
But oh, that my Saviour were your Saviour, too.

I have a Father; to me He has given
A hope for eternity, blessed and true;
And soon He will call me to meet Him in heaven,
But oh, that He'd let me bring you with me, too!

I have a robe; 'tis resplendent in whiteness,
Awaiting in glory my wondering view;
Oh, when I receive it all shining in brightness,
Dear friend, could I see you receiving one, too!

When Jesus has found you, tell others the story,
That my loving Saviour is your Saviour, too;
Then pray that your Saviour will bring them to glory,
And prayer will be answered—'twas answered for you!—S. O. Cluff.

BORN OF THE SPIRIT

Jno. 3:3-21; Rom. 8:1-9

Topic for February 1

MOTTO

"It is the spirit that quickeneth."

MEDITATIONS ON THE TOPIC

I. **The Holy Spirit and Being Born Again.**—The heavenly work is a work that cannot be seen by the eyes of men. We can see its results, but we cannot see how God has done it. Nevertheless the work is so important that none can afford to be without it. Without it we cannot see or enter the kingdom of God. And while this great mystery surrounds the work of being born again, there is a simplicity about how it becomes our own experience. Jesus pointed out the way in the verses following His discussion of its necessity in Jno. 3:3-8, in the explanation of our believing in the gift of the Son of God from heaven. Jno. 3:14-16. Contained in these words is the recognition of guilt which the light of God has shed upon our unregenerate being, and which recognized, leads us to come to the light and accept the remedy for sin. Jno. 3:17-21.

Christ has used the term **"born"** because by it He could use the marvelous miracle of procreation as a figure of the creation of a new life in the spirit of man. A creature of body, soul, and spirit is the birth of a human being; while "a new creature" in Christ Jesus is the body and soul of a naturally sinful person whose spirit has been renewed by the work of the Holy Spirit. It is a different nature while the same personality of the individual still remains. People recognize the same person and call him the same name, and yet they recognize a different character whose name before God is different and whose impress upon men is different, even bearing fruit after the nature of the Holy Spirit. Gal. 5:22, 23. The "natural man" had no response to God and things of the Spirit, while the "born again" man is "alive unto God" because he has been quickened by the Holy Spirit who takes up His abode in those who have received Jesus Christ. Jno. 14.:23; Eph. 2:5; Gal. 6:15.

II. **The Text.—Jno. 3:3-21.**—This passage is the discussion of Jesus with Nicodemus, a ruler of the Jews, concerning the necessity of being born of the Spirit if one would enter the kingdom of God. While it is not possible to enter into all the mysteries of the new birth, it is possible to meet the conditions which make possible the work of God within the individual who yields his life into the hands of God.

Rom. 8:1-9.—This passage reveals the new law of the Spirit of life in Christ Jesus, which having been given to those who have received Jesus, enables them to fulfill the righteousness of the law when they "mind . . . the things of the Spirit."

OUTLINE STUDY

I. The Nature of Regeneration.

1. An act of God (John 1:13).
2. The work of the Spirit (John 3:6; 6:63, 64).
3. An effect of the Word (Jas. 1:18; I Pet. 1:23; John 3:5).
4. A work unperceived by natural vision (John 3:8; II Cor. 3:3-8).

II. Conditions of Regeneration.

1. Believe in Jesus Christ (John 3:16-18).
2. Receive Christ as Lord (John 1:12).
3. Bring deeds to light (John 3:19-21.
4. Receive the law of the Spirit of life (Rom. 8:2-9).
5. Drink of the water of life (John 4:14; 6:37-39; I Cor. 12:13).

III. Results of Regeneration

1. Insight into the things of God (I Cor. 2: 12-16).
2. An anointing with spiritual knowledge (I John 2:27).
3. A renewal within (Titus 3:5, 6).
4. Adoption into sonship (Gal. 4:6; Rom. 8:15).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Born."
2. Births.
   a. From natural parents.
   b. By the work of God in our hearts.
3. What Is Being "Born Again"?
4. The Way the Spirit Works.
   a. Unseen as the wind.
   b. Through God's Word.
   c. Upon the inner life.
   d. Making all things new.

For Seniors

1. The Place of the Word in Regeneration.
2. The Relation of Confession to Regeneration.
3. The Work of the Spirit in Regeneration.
4. The Relation of Faith to Regeneration.

PERSONAL THOUGHT

No expedient of activity and personal effort by ourselves or our friends can make a change in our nature. Only as we surrender by faith to the plan of God may we, through God's operation, be born of the Spirit.

SEED THOUGHTS

While the agent of renovating is the Divine Spirit, and the condition of renovation is our cleaving to Christ, the medium of renovation and the weapon which transforming grace employs is "the word of the truth of the gospel," whereby we are sanctified.—A. Maclaren.

The regeneration of a sinner is an evidence of power in the highest sphere—moral nature; with the highest prerogative—to change nature; and operating to the highest result—not to create originally, which is great; but to create anew, which is greater.—Wm. Arthur.

Do you think that a man is renewed by God's Spirit, when except for a few religious phrases, and a little more outside respectability, he is just the old man, the same character at heart he ever was?—Chas. Kingsley.

This great change is therefore not merely the improvement of any power or grace, or gift which we naturally have: not merely amendment of life, not merely abandoning of sin. Flesh may be washed and adorned; but it is flesh still, and no matter whether flesh of Jew or Gentile. The whole man must be transformed: mind, heart, and will. And the Agent of transformation is the Spirit of God acting directly and immediately on the spirit of man.—G. Reith.

PERSONAL PREPARATION

(Continued from page 25)

Quarterlies and helps are most profitable when used after the lesson has been "digested" by the teacher. Let it always be kept in mind that no two classes are exactly alike; therefore each class needs a presentation of each lesson in a personal manner. It is wise to us additional helps in correlating and arranging the material already worked so that a personal presentation can be made to the respective class.

3. **The heart must be illuminated.** Teaching is not merely an art; it is a grace. Consequently the main requisite is not one of discipline or training, but of spiritual enduement. Teachers are not to instruct by might or power of intellect, but by a heart illuminated by the Holy Spirit. Without this spiritual preparation, all efforts are vain and futile.

Saturate each lesson in prayer. "We wrestle not against flesh and blood," and so the most effective weapons "are not carnal," but spiritual. Eph. 6:12; II Cor. 10:4. Meet each difficulty, whether in the study of your lesson, or in the presentation of it to your class, with prayer. Prayer will give freshness and power to your message, will keep your soul from growing stale, and will keep you faithful to your charge.—The Missionary Worker.

"We need prayer when we read God's Word—prayer to be taught of God to understand His Word, prayer that through the Holy Spirit I may rightly know and use God's Word—prayer that I may see that Christ is all and in all, and will be all in me."—Selected.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

INDIA'S INDEPENDENCE

Many shall come from the **EAST** . . . . —The Lord Jesus Christ.

Two Indias have risen on the old since the withdrawal on Aug. 15, 1947, of Great Britain. They are named **"Hindustan,"** largely Hindu (population, 300,000,000), and **"Pakistan,"** largely Mohammedan (population, 70,000,000). **"Independent"** areas still exist. Time will reveal the direction into which section they will move politically and otherwise. Since India has at last achieved her independence, "India," as we know it, has ceased to exist.

England withdrew after eighty-nine stormy years of colonial rule. She left the country torn apart by deep religious cleavages. Great problems lie ahead. Some 38,000,000 Moslems still live in Hindustan; some 18,000,000 Hindus live in Pakistan. Over all, neither of the groups are very happy at the way things have turned out. Pandit Jawaharlal Nehru, prime minister of the new Dominion of India, confesses that there is "no joy in his heart." Mahatma Gandhi, India's admitted leader in the fight for the free, united nation, does not blame the British. He has told his people, "It's a plan you created for yourselves," which is more truth than fiction.

While Indian leaders are puzzled over their divided country, Christians around the world are wondering about the effect all this will have upon the missionary enterprise. The future of missions is somewhat clouded, but great hope lies in the native church. In Mennonite circles is felt the same feeling of suspense. Nevertheless, He who said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it," is still on the throne of power. It is still true: "All power is given unto me in heaven and in **earth."** This power will not be imposed upon this world, but it will see that all efforts of Satan will be more than matched in the conflict. We are not battling in a losing fight, but in a CAUSE that will ultimately prevail.

One in fifty are nominal Christians in India. In round numbers there are 4,000,000 Protestants and some 4,000,000 Catholics. If all of these were real, genuine, sincere, and Spirit-filled Christians, the whole of India would be evangelized quickly. The light would reach all the scattered millions, and the saltiness of their lives would preserve the civilization of the nation. However, neither there nor here does such an idealistic situation exist.

For our encouragement, allow us to present the writings of Dr. J. Z. Hodge, who was a former associate of the great Bible teacher, F. B. Meyer, London, England. He was also the author of the book, **"Salute India."**

Lest there be those who tremble for the Ark of God in India, now that British rule has come to an end (surely one of the most amazing revolutions in history), let me state my seven reasons for confidence that these recent dramatic happenings will fall out for the furtherance of the Gospel of Christ.

With the majority of my countrymen I see in the transfer of power from Whitehall to Delhi the fine flower of British policy, and as a Christian who believes in God's governing of His universe, I see in all this the outworking of a divine purpose.

Better than any words of mine, the glowing words of St. Paul sum up for the missionary-minded among us the present and future of Christian missions in independent India: "For a great door and effectual is opened unto me, and there are many adversaries."

Adversaries there must be, for the offense of the cross has not ceased; but these adversaries only accentuate the splendor and challenge of the door great and effectual.

At the outset, let us remind ourselves that the charter of Christian missions does not come from kings and parliaments but from the Great Commission, never recalled or revised, of the King of kings and Lord of lords: "Go ye into all the world, and preach the gospel to every creature."

But apart from this primary and fundamental consideration there are certain factors in the Indian situation which I think give rise to confidence regarding the future.

First, history will bear out that India on the whole, and especially Hindu India, has been hospitable to Christian missions. The ancient Syrian church has been domiciled in south India for more than 1500 years and has provided some outstanding Christian leaders, among them Dr. John Mathai, a member of the present Indian National Government.

Islam is not as tolerant as Hinduism, and were it the dominant religion in India there would be ground for anxiety. But instead we have the curious fact of Mohammedans and Christians joining hands on the basis of religious liberty to assert the right to propagate their respective faiths in a land where Hindus are in a commanding majority. This is a steadying factor in the situation.

Second, Christian missions have achieved more signal success in the native states (that part which was never conquered by British arms), such as Travancore, Mysore, and Hyderabad. These states are sovereign within their own territories, with power to ban or bless the work of missionaries. That, on the whole, they have blessed rather than banned is a good indication of what will happen there in the future.

Third, Britain's withdrawal will be for the good. We sometimes forget that Britain has not always been friendly to Christian missions. The East India Company gave William Carey a very bleak reception, and the policy of "religious neutrality" later followed has as often as not operated to the advantage of Hindu and Muslim rather than Christian. No responsible Indian leader has suggested that neutrality should be abandoned as it is sound political doctrine, and missionaries will gladly admit that in later years the British government in India has looked with kindly eyes on the philanthropic activities of Christian missions, and has made generous grants to educational and medical institutions.

But these gestures have unfortunately fostered the suspicion that the average missionary, be he British, American, or Continental, was a disguised agent of the ruling power and therefore indifferent or hostile to the national demand for self-government. The suspicion will now fade away. The missionary will be accepted on his merits as "a servant of Jesus Christ, called to be an apostle."

The British government has built up a great tradition as a bulwark against persecution, a buttress of law and order, and a guardian of minority rights, which succeeding governments are not likely to depart from. Both responsible Hindu and Muslim leaders have stated in clear and unequivocal terms their determination to uphold religious liberty and the fundamental rights of minority communities.

Fourth, the native church has taken root in India and is steadily growing. There are now about 4,000,000 Protestants and about the same number of Roman Catholics.

In many respects the church is pitiably weak, for it is recruited mainly from the poor, illiterate masses, formerly known as the "depressed classes" or "untouchables," now given the more honorable name of "scheduled castes." But weak as the church is, at the heart of it moves the Spirit of the living Christ, for this is His church, an authentic branch of the church universal.

The church in India has already done these notable things: First, it has given the world Pandita Ramabai: Sadhu Sundar Singh, our modern Francis of Assisi; Narain Vaman Tilak, Christian poet whose hymns are sung throughout the Marathi churches of west India; and Bishop Azariah of Dornakal, a true father to Christians of all denominations and an apostle of church union.

Second, the church in India is sensitive to the unfinished task of evangelization. A World Missionary Conference was held in 1938 at Tambaram, near Madras. The church's slogan is "every Christian a witness" and its steady growth is due to the fact that humble men and women, the rank and file of the church, are everywhere telling their relatives and neighbors what Christ has done for them.

The greatest and gladdest Christian sign on the Indian scene is that the church is firmly established in the life of India and is growing.

Fifth, the church welcomes continued help from missionaries overseas. Here, for example, is a resolution passed at the last General Assembly of the United Church of North India:

"In a field like India, in which the church is still small and the need is vast, we believe that it will continue to be in God's purpose to call missionaries from the older churches to work in our midst, and the United Church of North India will welcome such to a place of service within its fellowship."

The church is small and the need is vast. It needs all the help we can give. Neither the churches in America nor the churches in Britain can divest themselves of the responsibility to give the Gospel to all the peoples of India. This is well expressed in the following declaration by the responsible National Christian Council:

"The evangelization of India, and the countries on her borders, will continue to be the common task of the whole church, in east and west alike. It is our earnest desire that this partnership should continue to find expression in the sending out of missionaries by churches of the west, in the strengthening of the spiritual bonds of prayer, mutual help, and fellowship in Christ."

A Soldier Returns to India

The draft took to India a young man by the name of Warren Vanhetloo, who had only the haziest idea of the life of missionaries and their work. There is nothing extraordinary about this young man, but he is typical of many servicemen, who saw India firsthand, with its dire need. Today, these are returning, not to **"destroy men's lives, but to save them."** His testimony is as follows:

We were sent to India, which three years before had meant almost nothing to me—just a country we had studied in geography, with a lot of people and some strange customs.

At Bombay we met the people for the first time as they came aboard to unload our ship. They were smaller and thinner than Americans. They had the peculiar habit of sitting on their heels to rest, and it seemed they were always resting. On shore we learned the hard way that "an Indian is the only man who can buy from a Jew and sell to a Scotchman at a profit." The Indian **babu** was enough of a businessman to ask a higher price from an American sergeant than from a private.

Our train passed Calcutta close enough to witness the evidences of starvation. In Bombay children had followed us crying, "Bakshesh" (give me something); near Calcutta everyone, old and young took up the cry. Bodies lay in the railroad stations, flies and insects already clustered on them, waiting their death. Beggars were everywhere.

But the Lord spoke to me more through the work the missionaries are doing than through the needs of the people. Our regiment was scattered across the province of Assam and I drove the chaplain on his monthly rounds of the units. We visited mission compounds, leper colonies, churches, and Bible conferences, and marveled at the transforming power of the Gospel.

More people live in India than in North and South America and Africa combined, yet after 150 years of work there is only one missionary for every 71,000 Indians.

The change to Christianity is very noticeable in India because of the heathen background out of which the people are saved. We saw men starved to death when there was food, but food forbidden to them by their religion. We watched one man sit for days by the side of the road, never moving. He had pledged himself to sit thus for one year to atone for some sin. A Brahman priest offered to pray to the gods for our forgiveness for a small price. How wonderful it was to tell him that through Jesus Christ our sins had all been put away.

There is only one Person who can help India. He has only one way: through those who have experienced His salvation. That's why I'm going back to India.

India's Challenge to Youth

India presents one of the greatest challenges in any mission field today, for India is a land of impossibilities. A young couple landed in 1939, and everywhere they were told of "impossibilities." However, undaunted by the tales of the difficulties that they would encounter—more than difficulties, they said, "impossibilities"—they, Caleb-like, kept their eyes on the Lord. Let them tell their story:

> They told us of the caste system and indeed as we saw its effects everywhere we traveled it looked unsurmountable. At the railway station a poor outcaste begged for water. A water carrier could not come within his shadow; so with a dipper with a long handle he raised the cooling draught perhaps a foot above his mouth and skillfully slaked the thirst of the poor outcaste.
>
> We entered a village and asked the missionary, "How many Christians live here?" The reply amazed us, "Not one." "But have you not lived near this village for some time? Surely you have visited these homes with the Gospel." "Oh yes," was the reply, "but all of them finally had poison in their cups and somehow they all disappeared. In many villages they kill them as soon as it becomes known they are Christians." I looked into the sad face of the missionary; disheartened, discouraged, waiting for help—waiting for the youth of our land to accept the challenge that India presents.
>
> We spent an evening with one of India's great men—the leader of 60,000,000 people, a graduate of Columbia University, a student of Yale, a doctor of philosophy, a man of letters educated in America and Europe, but on his return to his own country the doors were closed against him. He walked the streets of Bombay unable to gain entrance to one hotel. Why? He had been born an outcaste. Listen to him as he addresses 6,000 people: "Why are we victims of caste?" he cried, "Why are we despised and rejected of men?" Then with a cry that penetrated the ears of every listener, "Because of our religion! Hinduism has failed us, we need a new religion." And that is India's cry today. A religion that will change, that will transform. We need a new religion. Will the youth of America take the message that we owe, that will transform the hearts of men and women of that great land of 400,000,000 people— the message that will heal their wounds, that will cleanse their hearts, that will bring peace to India?
>
> We leave the train station in the Holy City of Benares. As we walk toward the center of town the stupid white cow leisurely makes her way down the main street. An old man runs a few feet ahead and falling to his knees and bringing his hands together in an attitude of prayer he bows his head to the ground and worships the dumb animal. Then quickly steps aside to let the stupid beast have right of way. Yes, India's religion with its cruel, evil practices in every form presents a barrier unsurmountable.
>
> While traveling on the train from Madras to Bangalore discussing the impossibilities Mr. Seamands, who was our guide, opened a book and read these words: **"When God wants to do something wonderful, He starts with a difficulty; when He wants to perform a miracle He starts with an impossibility."** Ah, there was the solution, the God of the impossible was able to perform miracles in the land of India where it couldn't be done. From that moment the wheels of the train which carried us over India seemed to say, "There is nothing too hard for Thee, dear Lord, nothing too hard for Thee."
>
> And the miracle began.
>
> Two seminaries were opened and young hearts are answering the call of the Master. From these doors Spirit-filled young men and women are going forth trained with the knowledge of the Word to India's sin-sick, superstitious, benighted souls—the multitudes upon whom Christ looks with compassion and longing.

O Youth, for Christ's sake, for India's sake, for the church's sake, and for your own sake, will you respond?

A Changed Major Emphasis

One of the markedly effective groups in India today approaches the problem in a slightly different way, and they are quite successful. First, they send out **crusading missionaries.** As fast as converts are made, many of these are sent to places of training. Second, **Bible training centers** are established in many parts. That is, smaller centers, manned by Spirit-filled and Bible-centered preachers. Third, they send forth what they call **revival teams.** They have twelve major language groups. These blaze the trail. Where they contact denominations and missionary societies already at work, they merely help such, and then move on. Fourth, they publish a **magazine** which is printed in many languages. It includes messages for non-Christians, Christians, and evangelists. Fifth, they conduct **spiritual life conventions** far and wide. Missionaries, evangelists, and other Christians attend these. In American style, they are something of the former "camp meeting" type of services. Sixth, **seminaries** for advanced Bible study are established. Already two such are established and the third is in process of beginning. Here they present "refresher courses" for the ministry and traveling evangelists. Seventh, they establish churches wherever two or three believe the Gospel. This movement has been quite successful in other parts of the world, and they feel that quite soon they will have thousands in training. They, too, use some missionaries on the field. However, they are not supposed to tarry long in any field.

The Unique Gospel of Christ

Already the Lord has given us quite a number whom we as members of the Mennonite Church feel are "brethren in the Lord." The Gospel has changed their lives. Others have fallen asleep in Jesus with a hope beyond the grave. Many have had their cheerless lives brightened with the radiant hope of the Gospel. However, there are still 640,000 villages in India in which there is **not** one Christian.

India's lights were burning bright on Independence Day. The power companies in many cities had put up thousands of connections. In the homes of the poor "dish-type oil lamps" were lit. Government buildings were decorated and millions marched. Most of these better lights and bulbs came from England, United States, Belgium, Holland, and France. Even "Ever-ready" flashlights contributed their little share of brightness. But think of the inconsistency of our giving! We have withheld from them the **"Light of Life."** Worldly men have reached India, with their products. The common "match" has reached the forests, mountains, and jungles of India. Why not the **"Light of the World"**?

Their spiritual darkness can best be understood by this illuminating analysis, between Christianity and Hinduism. by G. F. Fletchall:

> In a recent issue of one of the leading magazines of America, a book review was given of a volume newly published in which the author attempts to demonstrate the similarity of all of the religions of the world. His attitude is that different countries give expression to religious feeling in different ways; they may even call their deities by different names, but fundamentally and basically, all religion is the same and will lead a person to the desired end.
>
> If we accept this proposition, then missionary work has no place in the world. To take this position is to admit that all the sacrifices of the centuries, consecrated money, lives which have been lost, hardships which have been endured, have been utterly useless. It is to admit that the Christian church has been off the track.
>
> But further and more serious than all of the above is the fact that it denies Christ the authority to speak as He spoke when He said, "Go ye into all the world, and preach the gospel to every creature."
>
> Was Christ aware that there were other religions existing at the moment when He uttered His command? Obviously He was, for in the country in which He ministered He daily encountered them. Behind the Great Commission, then, is something more than a command to "go." It is as if Christ has said, "The Gospel which I have commissioned you to take to the world is the Gospel which they do not have and which they need to make it possible for them to enter the kingdom of heaven."
>
> Let me make just a few comparisons between the Gospel of Christ and the philosophy of the Hindu. The quotations which I refer to are taken from a recent book by Swami Nirvedananda, noted expositor of Hindu philosophy and professor of Hinduism at Oxford.
>
> In the first place, the Hindu believes that divinity is already within man. "God is everywhere present and He is also in our hearts. We are divine by nature." But the Word of God teaches us of the Fall, original sin, the moral bankruptcy of man. And quite apart from being born divine, we are under the curse.
>
> Secondly, the Hindu believes that salvation lies within himself. "As men, we are born with the power of removing all the impurities of our mind and becoming divine in all our bearings." But Christ taught us that He alone is the Way, the Truth, and the Life. He taught us that no man can approach the Father except through Himself.
>
> Again, the Hindu believes that salvation cannot come through a single act or step. He must live and die to be reborn again and again. But the Christian knows and experiences the transforming power of Christ. "Oh, what wonder, how amazing," that in a moment's time we become "new creatures in Christ Jesus" with the old things passing away and all things becoming new!
>
> The Hindu believes that all religions are right and each of them "is a correct path to divinity." The Hindu is taught to regard all religions in this light. That is why they tolerate Christianity—they give it its place along with Mohammedanism, Buddhism, and all the rest. But it is also the grounds for bitter antagonism when the Christian is dogmatic enough to say that Christ is the **only** Saviour. They call the fundamental Christian "bigoted and narrow."
>
> Lastly, the Hindu believes that each man should have his own guru, his own religious adviser. This is his only guide—a man guided by a man. He is dependent upon his guru's interpretation of the sacred Sanskrit writings which may or may not correspond with the interpretation of other gurus. But Christ has given to us His own Word with the added promise of the Holy Spirit to guide us in our understanding.
>
> These beliefs, in brief outline, comprise the philosophy of three fourths of India's population. It is a field grown over with briers and thistles, but it will not help the situation to attempt to graft our message onto these plants. India needs the pure Gospel of the Son of God shown in contrast with the philosophy which has left her multitudes burdened for three thousand years or more.

Under our Lord's guidance, and with His aid a way of deliverance from all evils is ever open to us. If we have failed to realize it, let us ask ourselves how far we have appealed to Him with the faith which is exhibited in those examples of His saving power which St. Matthew brings before us. The rule of His working has ever been, "As thou hast believed, so be it done unto thee."

All things—all things necessary for our spiritual health, and for our physical welfare also, so far as the latter is compatible with the former—are still, as ever, possible to him that believeth; and let us pray, at the conclusion of such meditations, "Lord, I believe; help Thou mine unbelief."—Dean Wace.

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X

JOHNSTOWN DISTRICT

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all in the German language, and he became the instrument to span the gap between German and English preaching. It was during his time that Sunday schools were organized, and evening preaching services were inaugurated. Prior to 1885 the church had almost reached its lowest ebb, mostly because of adhering to the use of the German language while secular education and business were in English. After Bishop Jonas Blough's leadership in the church a new era came about. People began to unite with the church at a younger age, young brethren were ordained to the ministry, and organization of various departments caused the church to flourish. Becoming feeble in body, Bishop Jonas made a request for an assistant, which was granted, and on May 23, 1903, James Saylor was ordained. Jonas passed away June 20, 1906, at the age of seventy-six years, having served as bishop for twenty-one years.

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Scene in Shanghai, China, to Which our Mennonite Relief Workers in Honan Province Were Recently Evacuated Because of the Advances of the Communist Forces in That Area.

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THE INFIDEL SHOEMAKER

A minister went to the new field to preach the Gospel. One afternoon he, with his wife, started out to visit. As they walked along they stopped at a small house, and Mr. Jones said, "Let us commence here," raising the knocker.

There was a short delay, and then the door opened a few inches, and a man's face looked out at them. It was a rather fine-featured face, but the eyes were defiant and hard, and there was not the least smile on his face.

"What do you want?" he asked in a surly tone.

"May we come in?" said the gentle voice of Mrs. Jones, and although the man looked ungracious, he did not refuse her request. He did not offer them chairs, but took his own seat and resumed his occupation, mending shoes.

Mr. Jones hesitated a moment when the man said fiercely:

"What do you want?"

"We have come to see you," said Mr. Jones, drawing a chair for his wife.

"Well, now you have seen me, you can go," was the reply.

Mr. Jones took no notice of the incivility, but kindly said:

"I am your new minister, and this is my wife. We are anxious to make the acquaintance of all the people among whom we have come to live, and so we have called upon you."

The man stared at them, and then he burst into a mocking ~~laugh~~.

"I am no believer in parsons and prayers. You need not waste your time on me. I suppose you know who I am?"

"Not in the least," replied Mr. Jones.

"It's John Brice and you'll soon hear enough about me to make your hair stand on end. Don't come here preaching. I warn you"—raising his finger. "If you want a crust of bread, come; but if you want to convert me then stay away."

"Thank you," said Mr. Jones. "If I were hungry, I would take your crust; but I am not. Do not forget I am here to be your friend, if you need one; and now, good-by."

From others Mr. Jones learned that John Brice was the noted infidel and skeptic of the village, the acknowledged leader in the public-house blasphemy, and one who never entered a place of worship.

Several weeks passed; when little Lettie, Mr. Jones' daughter, ran into the room where he was with a pair of shoes, the upturned soles showing they needed mending.

"O papa won't you have your shoes mended? Do let me take them to the cobbler."

"Indeed you may, my little dear," said Mr. Jones, smiling.

"Where shall I take them?"

Suddenly Mr. Jones thought of John Brice sitting in the cheerless room. "I'll send them to him, just to show him I have no ill will to him for his rude reception of us."

He tied them together dropping inside of one a little tract entitled, "Have You a Soul?"

Lettie departed with her parcel, and left it in the keeping of John Brice, who even smiled at the sunny-faced little girl who tripped in and out of his shop like a stray sunbeam.

At the end of the week Mr. Jones was told, "Somebody wants to speak to you at the back door."

There stood John Brice, the mended shoes in his hand, shifting uneasily from foot to foot, and with a peculiar expression on his face.

"Thank you for the job, sir," he said, as he took the payment for his work, adding with evident difficulty, "Thank you for the tract."

"The tract?" said Mr. Jones, not remembering for a moment about putting it in the shoe.

"The tract in the shoe, sir; it knocked me all to pieces. I would be right glad if you would come and see me now, sir."

Mr. Jones did not take much notice of Brice's words, thinking he was playing the hypocrite.

But the following Sunday evening John Brice was in church, and again the following Sunday, to the surprise of the villagers.

Mr. Jones called on Brice and found him a changed man, deeply penitent for his sinful past life, and earnestly desiring to find pardon and peace through the blood of the once despised Saviour.

He soon became a follower of the Lord Jesus Christ, and in every place where his voice had been loudest in blasphemy it might now be heard testifying to the power and grace of God.

Months passed, when one day John Brice came to Mr. Jones in great trouble. An acute disease of his eyes had suddenly developed, causing him intense pain, and threatening him with total blindness, and loss of occupation. Some of his friends paid his expenses to visit an eminent oculist, but nothing could be done for him.

A small weekly contribution from a few friends provided him with the necessaries of his simple life. The hours of darkness were not lost to John Brice. Every visitor was handed his little Bible, and asked to read from its sacred pages. He would listen to its sweet promises with intense delight and reverence, often exclaiming, "I see, I see!" as some new truth opened up to his view, and often he said with a happy smile, "I never saw till I was blind."

Before the year was out, the homecall had come to John Brice. Suddenly his health failed. All that Christian kindness could do was done, and the little "angel child," as he loved to call little Lettie, was his constant visitor, sitting by his side to sing her hymns in birdlike voice, or reading his favorite Psalms.

God has strange ways of winning hearts to Himself, and we may all take courage from these facts given. A word fitly spoken, a leaflet prayerfully given, a tract dropped by the wayside, or sent by mail, or left at a door, may be used to win a soul for Christ.—Publisher Unknown.

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WHAT GOD HATH DONE

By James D. Yoder

What maketh the roll of the troublous sea?
Is it caused by some unknown phantom,
Lurking within its bosom?
Oh, 'tis a mighty thing, grasping and clutching
Ships as though they were childish toys,
And casting them to her depths
Broken, and never to be raised.

'Tis the hand of God that causeth such,
The roll of the troublous sea.

Who maketh the beautiful flowers,
The lilies of the fields?
Did they spring from the earth of the pastures
Where some mythical fairy stood?
Oh, they are beautiful, painted, and touched,
Royal, enchanted things,

'Tis the hand of God that maketh such,
The lilies of the fields.

Who causeth the wondrous winds
That drift, and blow, and soar?
Who telleth them what solemn secrets
To whisper to the stately pines?
Feel their coolness in the morn?
See them drive the clouds away?

'Tis the hand of God that causeth such,
The blow of the wondrous winds.

What hath God done for man?
Aye, He hath molded with His own hand
Man into the shape of His own likeness.
He hath shone an everlasting light upon man's path
To lead him from his earthly bondage.
He hath whispered in man's ear
The direction to higher things.
But man follows not God's lighted path.
He hears not God's whispered words,
He chooses to live in the wickedness
Of a world that he hath made;
A world that shall cease when time shall end.

God must have power to cause
The roll of the troublous sea.
He must be an artist to mold and tint
The delicate lilies of the fields.
He must have wisdom to tell the winds what
Solemn secrets to whisper to the stately pines.
God must be a mighty rock of salvation
To mold man into the shape of His own likeness
And to shine an everlasting light upon his path.
Which leads him from his earthly bondage.
O God, Thou art an everlasting Father,
Creator of all things!
How excellent is Thy handiwork throughout the earth!
Help us, O God, to magnify Thy greatness!

Garden City, Mo.

GOD IS A HERITAGE

The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the faces of His children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—Andrew Murray.

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HE LEADETH ME

II

BY NAOMI STRUBHAR

This story, based on fact, will be concluded in the next issue.

Rhinehart soon talked of bringing his sister Teresa to work there, and after about a month he was able to get her on in the sewing room. Teresa was an innocent-appearing, beautiful girl, with large lustrous eyes, a creamy complexion, and lovely dark hair. Mardell's heart instantly went out to this sister of Rhinehart's, and she tried to befriend her to keep her from feeling too alien in these surroundings, but Teresa was no alien. She took to the gang like a duckling to water.

Lecherous Spike, from whose advances Mardell shrank as she would have from those of a snake, also noticed that Teresa was beautiful; he furthermore noted that she liked to have that beauty admired, nor was she oversqueamish to his advances. Chagrined at Mardell's persistent aloofness and disdain, and piqued at her warm friendliness to Rhinehart, he told the boy (and he made sure both girls would hear), "You can have Mardell, if you give me a clear path with your sister."

Teresa smiled, not at all displeased. Mardell, while glad to be rid of Spike's attentions, felt sorry for Rhinehart's lovely sister. Rhinehart was hurt. A man like Spike speak of his sister like that, and Teresa openly pleased!

"If only I had never gotten her this job. I never dreamed she could be so influenced. She knows Spike is a married man, too," he said to Mardell.

"Don't be too hard on her. She is young and innocent. She doesn't know this gang yet. She won't want anything to do with them once she does. Perhaps we can help her," comforted Mardell.

"We'll get Edith to help, and make her spare time so full she won't have time for anything else." The venture promised success, for Teresa liked Edith, and she was sweet to her brother's friend, but the more discriminating Edith saw that she secretly disliked and feared Mardell.

"She will do all she can to undermine your and Rhinehart's friendship," prophesied Edith.

Later on she reported to Mardell, "Teresa has her folks all stirred up about you and Rhinehart."

"But, Edith, why should they object to our friendship?"

"You are discussing religion too freely. Teresa told me people should not discuss religion. It confuses them and makes trouble."

"Anyway," Edith laughed a sophisticated little laugh, "they are very much afraid Rhinehart will never be a priest if he learns to like you any better."

"That's silly," retorted Mardell.

But the whole factory force began to speculate whether Rhinehart would turn Protestant or the girl Catholic.

"It will be one or the other, sure," boomed big Mike. "They could not live without each other."

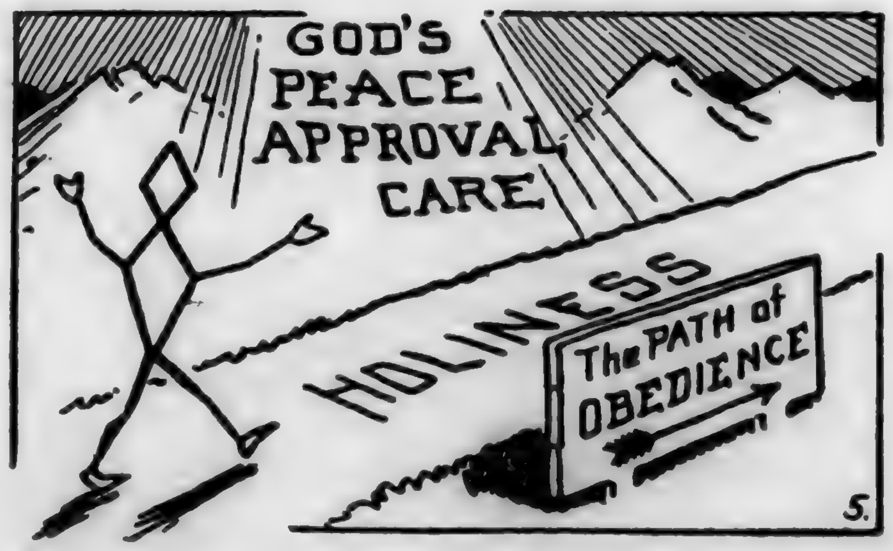
"That's right," agreed Watson. "They work beside each other all day, and do they get enough of being together? Not on your life! They must either go up to the roof or for a walk in the park at noon."

"Well," and the foreman winked, "they must be by themselves some of the time."

"By themselves! They are just as good as by themselves all the time. They don't even know the rest of us exist," was another amused comment.

Teresa heard this and told her folks. They determined at least to keep Rhinehart from becoming Protestant, and instructed Teresa what to try next. So she became friendly to Mardell again. She invited her time and again to go to church with them and at last Mardell halfway promised to go to mass with them the next Sunday morning. It was early mass and she could still attend her own services afterward.

"We will be over for you in the morning, Mardell," Teresa told her before parting Saturday noon. "Rhinehart would take you, but he must serve at the altar."



"What is this all about?" Edith wanted to know when they were alone.

"Oh, Teresa has been begging me to go to church with them, and Rhinehart would like me to go too."

"And you are going?"

"I think so. I have never been to a Catholic service except to a funeral."

"Well, I'm going with you," declared Edith. "I'll tell Teresa on the way home that I will take you in my car. If you went with them you would feel you should bow when they do and give in their collections and everything. But you had better be careful. They are trying to convert you."

Mardell considered her cousin's warning thoughtfully. "One can hardly blame them," she said slowly. "They feel sure we are mistaken and that they have the right way. And," she smiled a bit, "we feel sure that we have something they do not have."

"I know I have," said Edith positively.

Mardell said no more, but she wished she could feel as sure as her cousin did on that point.

The friendship deepened, and the days at the factory flew on happy wings. No longer did Mardell dread going to work; she really looked forward to another day of being with Rhinehart. "Perhaps it is good that it is so near school time," she thought. "But I am in no danger. I am not in love with him, and I will be careful to keep it just a friendship to be pleasantly remembered by both of us in days to come."

The shadow of parting hung so heavily over the boy on their last day that finally Mardell yielded to his urging that she stay with him after work while he did the sweeping (he swept the whole fourth floor, as it helped him earn extra wages), though she had a feeling that it wasn't quite the thing to do.

A sweater was purposely left behind. That made it quite easy to pause in consternation and gasp, "Oh, I forgot my sweater! Don't wait for me; I'll take the next bus."

But Edith insisted on waiting. Finally by some more fast thinking she got Edith to go on without her, and Mardell hurried gratefully back to the plant. Everyone had left, and she had to go to the side door. It all worked out according to the plan.

Rhinehart was waiting to let her in, and as the heavy door with its night lock set clanged shut, Mardell had a feeling that almost everyone she knew would question the wisdom of what she was doing. But Rhinehart was so happy—and well, he was Rhinehart and all would be well. Almost his first act was to present her with an exquisitely carved, lovely handkerchief box that must have taken hours of patient labor. By look, action, and tone of voice Mardell could tell that he did not want to let this be the last time. She knew intuitively that the slightest sign on her part and it would not be the final meeting; but though her heart went out to this friend that had come to mean so much to her and whom she admired greatly, yet she remembered the chasm—no, she would not lift even so much as a finger to bridge it, and their last hours together were patterned after all the others. There was no word or action of anything but friendship, and when at last they had to part, there was just a handclasp of good-by and sincere words wishing each other the best in life. Then it was all over, and Mardell was on her way home, conscious that it could have been different, but sure it was best that it wasn't.

Mardell hurried to Mother Beck's and got ready to go over to spend the night with her Sunday-school teacher who had helped her so much. While Rhinehart was constantly before her, she tried to give no sign, and chatted happily with Sister Christine. At last, snuggled into bed for their last intimate good-night talk, the girl gingerly touched the subject uppermost in her mind by asking:

"Do you think that a Catholic that does the best he knows will get to heaven?"

Sister Christine's reply was prompt and emphatic, though disappointing to Mardell. "Not if he doesn't trust in the shed blood of Christ."

No more was said on that subject, and they talked of other things. Mardell did not tell about Rhinehart, as she had wanted to. No doubt her Sunday-school teacher would have been quite disturbed had she been able to read the thoughts of the girl beside her, for not only was Mardell thinking of Rhinehart, but she was also saying to herself in disappointment:

"I didn't know that Sister Christine was so narrow-minded; she thinks anyone who does not trust in the shed blood of the Son of God will not go to heaven."

Mardell was further disturbed, for she doubted if Rhinehart even knew that that was supposed to be the only way, of course, she was not quite sure that that was altogether right, for the poor child had been taught that there were good people in every church and that God would accept them. She did have a sort of intellectual belief that Christ was the Son of God and that He died for the sins of the world, and as they talked together, both found that they believed the same. They were pretty well agreed on this and on right and noble living.

It was good that Mardell could go to a church school, for a whole new world opened up to her—new friends and new interests. Now and then a passing thought of the factory and Rhinehart went through her mind, such as the times when they touched on Catholicism in church history or something else. Once during the summer she accidently met Rhinehart on the street, but it was just a chance meeting and both went their way. Only Mardell's way did not go as she had planned. Rheumatic fever upset her plans. She would not return to school or graduate with her class. She probably would never do Christian work in her chosen field; instead, before her was a bed of pain, and a life of semi-invalidism. "Why did it have to happen like this?"

And like a good many other people who are laid up and not able to know if they will ever be well again, she did a good bit of brooding. Was life worth living after all? Wouldn't it be better to die? There was nothing left to live for. But then suppose her heart did get worse and she could die. Did she really want to? What was beyond the veil? Heaven was vague to her, nor was she certain that she would go there. She was such an unworthy person, so full of inward wickedness, and so far short of the perfection that the Scriptures enjoin. But somehow through the chaotic jumble that was on her mind came Sister Christine's statement, "No one can get to heaven that does not trust in the shed blood of Christ."

"Was that a fact?"

Mardell searched the Scriptures a great deal, even if they did make her uncomfortable. She wanted certainty instead of this shifting sand that gave way when one's plans were upset. She was afraid to face God with all her shortcomings, and she had tried so hard to do all the things the church taught, but she could not feel that all was well. Was this just because she was sick, she wondered, but she decided against that. There had been questions in the bloom of health.

One day as she was reading her New Testament she found these words: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

That sounded like what Sister Christine had said. The more she read and searched, the more convinced she became that she had not built on the foundation. But how did one go about trusting Christ? Finally she read in II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

It gripped Mardell's heart. Christ was made sin for her! Her substitute taking her punishment! "Blessed is he . . . whose sin is covered," flashed into her mind, and she became very happy, but there was even more. "Made the righteousness of God in him." Christ's perfect righteousness for her—to clothe her as with a garment and cover her spiritual nakedness and destitution. She remembered reading in Revelation about the saints arrayed in fine linen, clean and white, and the significant statement, "The fine linen is the righteousness of saints."

SNOWBIRDS

Along the narrow sandy height
I watch them swiftly come and go,
Or round the leaflets in the wood,
Like flurries of wind-driven snow,
Revolving in perpetual flight,
A changing multitude.

Nearer and nearer still they sway,
And, scattering in a circled sweep,
Rush down without a sound;
And now I see them peer and peep
Across yon level bleak and gray,
Searching the frozen ground,—

Until a little wind upheaves,
And makes a sudden rustling there,
And then they drop their play,
Flash up into the sunless air,
And, like a flight of silver leaves,
Swirl round and sweep away.

—Archibald Lampman.

Humbly, gratefully she accepted the wedding garment and the person of the Bridegroom in a way that she had never been able to do before. Resting everything on the precious promises, for the first time in her life she felt something solid beneath her. The Word of God became the basis for her confidence, and not her changeable feelings. Her hospital cot became an anteroom to heaven. This was the best that could happen to her, but other good things were in store. The source of the infection that caused the fever was discovered and removed. She found herself slowly regaining her health. Perhaps not the buoyant health she had had, but sufficient for her to find a useful and happy life if she was careful, and she had missed only one year of school.

But she never went back to her own church school, for Mr. Hageman saw a good opening for his business in the sizable town of Butte Falls, and the climate agreed with Mardell just fine.

"I think we will move there," he told his family. "There is a church school of the F—— denomination. They are so very nearly like us. The children can have the advantage of a Christian school, and still be at home. They are not a proselyting folk either."

So they moved, and Mardell enjoyed herself more than she had ever dreamed was possible. They often attended services at the college church and became almost as familiar with the work of that denomination as with that of their own, but their first loyalty was to their own church. Perhaps their nearest neighbors, Professor and Mrs. Chapman, helped make life very enjoyable. The professor was gone much of the time (for he was a man of affairs and served on a multitude of committees) and a substitute teacher taught his classes. Mrs. Chapman was a quiet, somber little woman in frail health and was seldom much in public.

"I am sure that she would be a very capable Christian worker if her health permitted," said Mardell's mother. "She was a Zhonheiser before her marriage, and all the Zhonheisers have been pillars and helps in the F— denomination for generations."

"But, Mother, why is she always so sad?" Mardell wanted to know. "You would think she would be happy with such a brilliant husband and so lovely a home. Her parents live right beside her too."

"I don't know," replied Mrs. Hageman

slowly. "She gives me the impression of having had some great sorrow."

"Well, it doesn't seem to have affected her faith and experience any. She positively radiates the meek and quiet spirit. She seems to live in heaven most of the time. But I believe there is some mystery about her."

"Mardell, you are an overly romantic child," chided her mother. "You must not let your imagination do such things to so nice a friend as Lucile Chapman."

But the girl persisted in her belief that there was some great mysterious sorrow hidden deep in Mrs. Chapman's life, and if any one should have found out Mardell should have, for the professor's wife came and went in the Hageman home as one of the family, and she took a special liking to Mardell. They became the best of friends—such good friends, in fact, that Mardell told Mrs. Chapman what she had never been able to tell anyone else—all about Rhinehart. Mrs. Chapman behaved rather queerly all during Mardell's confidential recital and the tears streamed down her tense, white face. The girl was afraid to ask her what it was, for she felt somehow that she was coming very close to the sad mystery in her friend's life.

"Dear child," Mrs. Chapman spoke with intense feeling, "you surely walked a very dangerous path, but thank God, you were delivered."

Mardell wondered if perhaps in the lovely Mrs. Chapman's life lay some similar experience, but she only said:

"I have always wished that Rhinehart too might find out some way about that only name given among men whereby we must be saved. Do you suppose it would be all right to pray for that?"

"To pray, yes," Mrs. Chapman still spoke with a sort of hushed intensity. "I'll help you and you help me. We will both pray for those of that faith who do not really know what true salvation means."

After this confidence Mardell thought more and more of Rhinehart. This would be his last year in seminary. Did he still want to be a priest? Did he still think sometimes of her? Was he perhaps dissatisfied with his religion? Were her prayers helping any? And almost as if in answer to her questionings an old schoolmate came to see Mardell one Sunday afternoon. "Let's get where we can talk alone," she insisted, and as soon as this was arranged, Betty demanded:

"Do you know a Rhinehart Friederich?"

Mardell smothered a gasp of surprise, "Why, yes, I did know someone like that once."

"Well, there is a boy working at the store that knows him, and somehow he found out that I belonged to the same church you did. He is a good friend to Mr. Friederich, and now Rhinehart wants to know where you are. He wants to see you, Mardell, terribly bad. He tried to find you, but your folks had moved, and your Uncle Peter was out of the city. Couldn't you come to the city—visit old friends or something so that we could arrange a meeting for you?"

Mardell was cautious, "I can't understand what he would want to see me so badly for. Couldn't you tell him to come out here if he wants to see me?"

Betty was insistent, "But he made me promise to try to get you to come to the city. He did try to get in contact with you and failed to find you. You must come. He made me promise to get you to come. He will have it no other way."

"Perhaps I could arrange to go for a few days. I will see." And Betty had to be content with that, for with no amount of urging could she get Mardell to promise more.

But somehow plans didn't work out. There had been some misunderstanding, and Mardell came into the city the day after Rhinehart left for school. Betty was furious.

"Why didn't you come earlier? I told you he was leaving the twentieth. He was so disappointed. He waited as long as he possibly could; he would even have stayed a few days longer and taken a plane down if he had known for sure that you were coming and he would get to see you."

Mardell was sorry. She knew that a plane would cost money Rhinehart could ill afford to spend. It told her that he was really anxious to see her. "I don't know why I misunderstood you or why it had to happen this way," she answered to Betty's provoked accusations, "but there is nothing I can do about it now."

Later she tried to figure it all out. If she was to forget Rhinehart entirely, why did he persist in coming to mind so often? Why each time she had almost forgotten him must some incident bring him across her path again? Would Rhinehart think she didn't keep her word? Why didn't she at least have the chance to tell him that Christ had become her very real and personal Redeemer? It was all so puzzling, and she went to talk it over with Lucile Chapman, ending with:

"I don't see why God didn't let me see him again, when he wanted to see me so badly, and I have never been able to tell him of my experience with Christ."

Frail Mrs. Chapman suddenly gripped her shoulders. "Thank God! Oh! Thank Him!" she said with fierce intensity. "If only some of the rest of us had been thwarted like that. But we took our own way. Never, never try to meet him again. You don't know what it may lead to."

Then as suddenly her hands fell limply to her side, and she seemed aghast. "What have I done? Oh, never breathe a word of this to anyone—not a soul. I would be tortured—please, remember my warning," and she rushed to her home leaving the astonished Mardell to figure out some more puzzles.

(To be continued)

Hubbard, Oreg.

A TRIP INTO COMMUNIST TERRITORY

BY VERNA ZIMMERMAN

This article is adapted from a letter sent by the writer, for two years a relief worker in China, to her home folks. Since this was written Kaifeng, Honan Province, was encircled by the Communists, necessitating the evacuation of about forty relief workers by airplane.

This is Sunday evening and cold and rainy and I am stiff and tired. I just returned from a difficult 150-mile trip to the flooded area. On Saturday morning Bob Hart, Willa, and Jesse Hoover came and said they were on their way to the flooded area to take some supplies there and to try to make negotiations with the Communists to see if we can establish better working relations with them. They had three large trucks of supplies and two jeeps. I suddenly got the idea it might be my only chance to see the area since U.N.R.R.A. had just about folded up. Willa wasn't so sure that I should go along since we were going into dangerous territory but I figured that it wasn't any more dangerous for me than it was for them. Bob Hart (British Quaker) said he thought it was all right for me to go so I quickly dressed for the occasion and rolled up my bedding roll and we were off. We had a Communist representative with us. It was cold and cloudy. When we got a short distance beyond Chu-hsien-chen one could see the effects of the floods. When we got to where the river bed had been we had to drive through water which came through the floor of the jeep.

Our first stop was Wei-shih where we took a look at the hospital. The folks have plenty to keep them busy and a lot of problems, as one can only have in a situation like that. They have had as high as 200 patients in one day. We stopped off only a short time and took William Ewert along and started off down south. The country surely looks desolate. For miles and miles one only sees level stretches of land, some of which has been planted in wheat by the tractor projects.

We went on down the line. One place they were catching rabbits so we stopped and bought two. We thought we would be able to cook them at the place we were staying for the night. We saw whole flocks of wild geese, and Jesse Hoover and Bob Hart wished they had guns. As we got farther south one could see how much the land had filled in. The trees have their whole trunks buried. They tell me that in this area there are about 400 feet of top or filled-in soil where villages are buried in the ground. This is a result of floods in this area over a period of several thousand years. We stopped in a town at about 3 o'clock to eat our dinner. We just had army rations, and I really had a time to eat as the people crowded around and just about tore some of the things out of my hand.

We drove and drove and drove. One place we got off the trail and noticed that we had lost the other cars but finally saw them in the distance. We started out over the wheat fields, driving through ditches and all. These jeeps can drive through almost anything. It was getting dark and we still hadn't arrived at our destination. As we were driving along I said we stand a good chance of being fired at, and Bob and Jesse Hoover both said they had thought about it but weren't going to say anything. The last time they had gone there they were fired at.

Finally we reached our destination. We passed a small temple and I saw a soldier behind it. As we got close we stopped our trucks and the soldiers ran toward us from all directions. Bob got out of the jeep. I didn't realize that there was any danger. I noticed that Bob was sort of pushing their guns away as they pointed them toward him. He was trying to tell them to cut out their actions. Jesse was inside and Bob motioned for me to come out, and I think when they saw a woman they were surprised, and when I got on the outside I realized that they really meant business. I thought I had better add my bit in Chinese and told them we were their friends and had brought them some medicine from Kaifeng. One of them said, "We are Communists," and I told them we knew that. Finally when they caught on who we were, they said, "Don't be afraid." One of the soldiers tried to take Jesse Hoover's camera but he didn't. By that time the rest of the Chinese in the group said who we were and so they started to lay off. At first our Communist representative was afraid to get out of his jeep, and he wouldn't let Willa get out of the car. Our interpreter was a big strapping fellow who worked with the American army and was quite Americanized. He wasn't very happy. They were going to take the truck drivers prisoner and tie them up.

Finally when we got our message across, they let us move on a small compound that the head official in the area had occupied. Unfortunately he didn't know we were going to be there, so he wasn't on hand. At first we thought there must have been about 500 soldiers. They were passing by with their horses and ammunition. After we were there for about an hour we heard that they were still passing by, so we went out to watch them. It was a pitch dark night and they kept on marching by the compound for about three hours and one of the men thought there were about five thousand troops. They were traveling south, coming from the north somewhere. We learned that we just happened to arrive in this area as these troops were going through.

The local Communist troops came to have a look at us. Our Communist representative wrote a letter to the leader and sent it out to him. We started to think about getting some food and were quite well aware of the fact that we had really been in danger. The strange thing about such times is that you never realize it until after it is past. We finally got some food and unrolled our bedding. A number of times the soldiers came to have a look at us, and one time I heard a horse on the outside. The bed was so hard that I didn't get too much sleep. In the morning as the men were unloading the trucks the head of the medical department of the Communists arrived and we had a long session with him, telling him of all the trouble we have had with them and what our purpose is to be here and that we are a Christian organization, and that we have nothing to do with politics. This man had made a request that we return to Hai-hwa. We asked them to contact their head officials and give us a written document in relation to our work. We rather feel that if we could work with the Communists as a Christian relief organization and show them that we are not here for what we will get out of it, we might perchance give a witness that will have its influence on their attitude on Christian missions. He asked us and the F.A.U. to meet with a special official in two weeks. So I don't know how it all will end.

The need in these flooded areas is tremendous, and one can't visualize it until you see it. Across these miles and miles of space one sees whole villages just made of the grass they cut off the land before it was plowed. Most of these people returned from their Shansi this summer, coming to their former homes and finding absolutely nothing. We stopped at several villages that were in the process of being rebuilt. In an old building that used to be a temple, the people were living in what had been the second story. People were digging down into the ground to get bricks to rebuild their houses. At one place we saw a hand loom that had been dug out. You see when the floods came, most of the people left with only what they could carry. At this place they said the land had filled in about eight or nine feet. In this same place they had dug down about three feet and unearthed the tops of stone memorial tablets which were about six feet high. This gives you an idea of how deep the washed-in soil must be. Can you feature what the feeling must be to come back after nine years and to find what was once your home buried under the ground? C.N.R.R.A. has been giving these people some food, but now this is stopped. This whole area presents a stupendous task, and we feel that we would like to make a contribution. But the task is so great you hardly know where to begin. It sometimes does us good to get away from the spot where we have been working and see other areas.

Sometimes I have to think about the testimony we are leaving. It is a mistake to think that all we do is hand things out to people and that our Christianity doesn't enter into our work. One doesn't make impressions in a day, and now that we have been in China almost two years, the people are just beginning to learn who we are and what our aims are, and that we are definitely Christian and that we are not linked up with the government. A large part of one's testimony in a foreign country, including that of the missionaries, is our personal testimony by the lives we live. Jesse Hoover told the Communist representative that we are not here for religious propaganda, but we are here to render service to the people as an expression of our Christianity, and if we can do this with the witness of Christian living, maybe we can help to influence at least some of the Communists in their attitude toward Christianity as a whole.

Jesse Hoover and Dale Nebel are going to South China to investigate a new area in case we can't work here. The railroad is out most of the time now. Don't worry about us over here. The Lord takes care of us.

Kaifeng, Honan, China.

Friendship is the shadow of the evening, which strengthens with the setting sun of life.—The Candle.

GIFTS FOR THE NEED OF MEN

(Continued from page 39)

These boys need sympathy and pity and help, because they do have a hard row, but no man is absolutely and unconditionally the product of his environment. We need the sympathy that an understanding of unregenerate society will bring. We need to realize that perhaps others share some of the guilt, but we must ultimately say that that does not justify anyone for sinning.

In a house on a street favorably situated to produce electric chair prospects, and in a home characterized by unemployment and unchristianity, three boys grew. They were found by a city mission and rescued from sin by the message of the Gospel. Thank God that those three boys spent their lives as Gospel ministers, because a preacher believed that the "Gospel of Christ . . . is the power of God unto salvation." Christ died to forgive a person his sins and mistakes of the past, and through fellowship with Him a new life can be built which is the beginning of life eternal.

The church even has a remedy for sinful society. We are helpless to change whole slum sections in cities. We cannot wipe away all the problems of immigrant homes; nor can we cleanse all wretchedness and sin in a benighted countryside. But we win men out of that society into the church which is a cell of Christian living—a community of heaven. The wrongs of society are not found among the true disciples of Christ. They are representatives of God on earth. They are the society that is most like heaven on earth. They show that loving God means loving man. They try by every means to alleviate the sorrow and troubles of men, as well as to bring the message of eternal spiritual hope. They are the neighbors of all the world. Let us not forget that we are a part of the testimony of a redeemed society, the church.

The church also has to give to needy men the vision of life, beginning now but ending in eternity. The victory of the church is absolute, for it is the consummation of the purpose of God for the world. In the new heaven and the new earth, the church shall come to perfection, and we shall be satisfied in the glory of God and the Lamb.

"Silver and gold have I none; but such as I have give I thee." Let us be workers with God rather than donors of coppers to humanity.

Perryton, Tex.

OLDEST CROSS

Among the ruins of the City of Herculaneum, destroyed by Mt. Vesuvius A.D. 79, a charred cross has been found. It is believed to be the oldest Christian cross in existence, indicating that the cross was a symbol of the Christians much earlier than has generally been supposed.—Christian Union Herald.

I do not believe that there is such a thing in the history of God's kingdom as a prayer offered in a right spirit that is forever left unanswered.—Theodore L. Cuyler.

CHRISTIAN MONITOR PULPIT

GIFTS FOR THE NEED OF MEN

BY RICHARD J. YORDY

TEXT: Silver and gold have I none; but such as I have give I thee.—Acts 3:6.

The setting of this verse is the story in Acts of the healing of the lame man at the Temple gate which is called Beautiful. Peter and John were taking part in the worship at the Temple, as was the custom of followers of Christ before they were scattered by persecution. To the gate of the Temple, where he begged for alms, a man lame from birth was carried each day. If he was there each day and Peter and John were regular worshipers, they were surely acquainted with him, and perhaps even had helped him before. At least, we cannot conclude from the statement, "Silver and gold have I none," that Peter and John were dependent upon alms themselves. Only the wealthy had silver and gold, for the majority of people had and used brass and copper money. We know that John had the responsibility of keeping a home for Jesus' mother, and probably, therefore, had an established home. Even so, the common person in that day lived on a standard that seems to us like abject poverty.

Peter had called the attention of the beggar by saying, "Look on us," which made the lame man expect some great gift, more than the paltry pennies he had requested. Therefore, Peter answered saying that he was not wealthy, but had another gift to give. This was an unusual instance brought about by God's leading to these men in order to give a testimony to the risen Christ and true Christianity. The result was unusual. The Jewish leaders were so stirred up at this valid testimony to the power, authority, and truth of Christ that they forbade Peter and John to speak in His name. They feared that masses would believe, for already they were saying, "These men have been with Jesus," and they marveled that the disciples had a power outside of themselves.

The lame man felt that divine power. The common people believed and wanted to embrace that kind of religion. The Jewish leaders were afraid of that power that would show them up as false and blind leaders and hurried to silence it immediately.

That miracle served a great purpose for God outside the body of that helpless lame man. It was a testimony to Christ that could not be gainsaid. Those few disciples needed that boost badly. Perhaps God doesn't use miracles in Christian lands so much today, because they would not encourage faith among people who reject Christ after they have the witness of the Bible, the glorious history of the church of Christ, and the testimony in the hearts and lives of believers. At least, special faith is not the main cause for this healing, for Peter had to tell the lame man not to look for gifts of wealth, but something greater.

This story of Peter does make the present-day Christian examine his following of Christ and his concept of Christianity. Peter and John had a supernatural religion that the world needs. Do we? Are we presenting the spiritual imperatives of Christianity? It is possible for sincere, devoted, and religious people to be wrong. The very Jews that threatened these early Christians, did so because they had so misinterpreted the purpose of God that they crucified His Messiah and suffered a beggar to be in the very gates of their Temple of worship. Even their own Scriptures did not allow this social injustice to be done to the beggar.

Let us look at several things men need from Christianity. "Such as I have give I thee."

We have the revelation of God as the Creator of the universe. "In the beginning God created the heaven and the earth." Peter referred to the God of revelation in his sermon here, when he said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son." Biblical Christianity is not the story and success and organization of man's longing and search for the divine, but is the story of God who made the universe for His purpose and reaches down to every groping man, showing him the way of life.

Man may hazard guesses as to the origin of the universe; he may develop theories and hypotheses; or he may study the history of the earth in rocks, fossils, and strata of rocks. No matter how much he learns or how far he can advance in the knowledge of the history of the development of earth from a human standpoint, he will have the ultimate question remaining—"How did this universe come to be?" There are two major possibilities in answering that question. One is that this whole marvelous universe, including the stars in the Milky Way and the farthest known star, a body like the sun; the nine planets that are whirling around the sun; the comets that hurtle through space to the beauties of nature on our planet; the balance of nature, the life of tiny parasites that lead a precarious existence at the expense of their host; the stately redwoods that tower hundreds of feet into the air; and man, whose body is wonderfully made, but who still has a personality that embraces love, fear, and anguish, and is capable of fellowship with eternal God—that all this came about through a blind, cataclysmic force, that the earth is continuing as a dizzy unguided missile, the result of a great accident with no purpose from eternity to eternity, and that it will end as unexpectedly as it began. The other possibility is that God, eternal, self-existent, and all powerful, created and is guiding the affairs of the earth to complete His own purpose, that He is a Divine Being who exists without the earth and does not need it to be complete in Himself. This wonderful revelation brings purpose to our lives and the world. Do we have it and are we making the most of it for the redemption of men?

The greatest revelation of God came in Christ. Christ came to reveal God in the salvation of individuals. He came to relieve the sin-burdened conscience through forgiveness. Christians are sometimes more like Pharisees than like Christ. When we find a sinner, we may even tramp him down further. Our smugness and gossip are not like the Man who ate with publicans and sinners. The sinner needs understanding, sympathy, and help to receive forgiveness.

Christ, our example, met a sinful woman at a well in Samaria and told her that she was living in sin, yet His attitude was such that she stayed to be told that religion was not a problem of ritual worship in a mountain in Samaria or a temple in Judea, but a matter of real worship of a holy God in spirit and truth.

The classic story of Jesus' kindly dealing with sinners is that of a woman taken in adultery. The Jewish leaders were anxious and glad to comply with the harsh justice of the law which said she must be put to death, but desired to use this opportunity to find Jesus at variance with the law. "Moses in the law commanded us, that such should be stoned: but what sayest thou?" Jesus stooped in the dust of the way, apparently ignoring them, and wrote with His fingers on the ground, and finally He said, "He that is without sin among you, let him first cast a stone at her." Jesus went on writing, but they were convicted in their own conscience and and one by one they sheepishly stole away. "Woman, where are those, thine accusers? hath no man condemned thee? . . . Neither do I condemn thee: go, and sin no more." All of the kindness and love and concern for sinners is important in order that they may come to the place where they will find the grace to sin no more.

Many today are sinners who feel no compunction of conscience. They need, like the self-righteous Pharisee, to realize the exceeding sinfulness of sin. Christ answered them in His lofty standards of morality and the standard of perfection. Matthew 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven,'" Christ does not like sin. Each person is responsible for his own sin. Today much is written about the sins and delinquency of individuals in society. The slums of the city, rural dregs, and overstrict parents are said to cause some boys to start on the path of life that leads to the hot seat. There is a tendency to shift the blame from individuals to society.

(Continued on page 38)

Editorials

Whom the Lord Loveth

That the Lord loves everybody is an accepted truism, for we well know that He loved the world so much that He gave His only begotten Son as the Saviour of mankind. The Scriptures teach, however, that He bestows special love upon certain people or classes of people and that others incur His displeasure.

Jesus cites an instance of His special love in John 15:10 when He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." From this statement we clearly see that those who are obedient to the commandments of our Lord are recipients of His love in a special way that is not experienced by those who are not thus obedient.

Again in Hebrews 12:6 we read, "Whom the Lord loveth he chasteneth." Here the idea is held forth that out of love the Lord deals with people in various forms of chastisement. He knows when to send us the clouds, as well as the sunshine, in our lives so that we may be purged of that which is sinful or harmful to us and be led to bear much fruit in His service.

Another outstanding verse on this theme is II Corinthians 9:7, "God loveth a cheerful giver." At a recent meeting we were impressed anew with this truth when a speaker said that if we give cheerfully to the work of the Lord we have the definite assurance that He loves us. This brings us to the further thought that today there are unparalleled opportunities for us as a Mennonite people to exercise the grace of giving and in consequence to enjoy the love and blessing of our heavenly Father.

Perhaps we should first think of the local and district projects that call for generous contributions, of which the enlargement and erection of church and mission buildings are illustrations. We need to support financially every phase of home church work in order that we may maintain a strong base of home churches. If the mission, charitable, educational, and publication work of the church is to expand and to be maintained, healthy and growing home churches must be built up and adequately cared for.

Then, of course, we will want to remember the far-flung relief work of the church which reaches eighteen countries and as of January 1 employs the services of 288 workers. Included in relief work and taking a large block of funds is the total movement of about 10,000 Mennonite refugees from Europe to other lands where they can set up new homes. Over 2800 were moved from Europe to South America, Canada, and the United States during the past year. Arrangements have been made to move an additional 2400 to Paraguay during February and March. All this means that generous gifts need to be continued in order to move these people and to help them establish new homes, and to become self-sustaining.

Also we need increasingly to remember in our giving the constantly expanding program of our mission boards. Future plans include a continuous enlargement of the work in fields already occupied and a reaching out into new areas. Our first missionaries, four in number, recently entered China, where they are learning the language and getting located. The political turmoil and consequent uncertainty and danger only help to emphasize the spiritual need of China. Ethiopia is one of the new fields in which it is definitely planned to begin mission work as soon as satisfactory arrangements to do so are worked out with the government. Some of our relief workers there will continue on as missionaries as the way opens. Our mission board has also taken favorable action toward opening mission work in Belgium in the wake of the relief efforts there, and is also considering possible work in Poland as a result of convictions developed by our relief workers who have served in that country. All these needs will call for increased giving for missions.

The new hospital project undertaken by the Mennonite Board of Missions and Charities calls for donations of hundreds of thousands of dollars in addition to what has already been raised by solicitation throughout certain areas of the church.

The educational work of the church constantly needs substantial gifts in order that buildings and facilities may be enlarged to meet the increased demands. The growing number of students in all our church schools makes necessary the erection of new buildings for housing, for instruction, and to provide auditorium space. The rapidly growing Christian day school movement also needs adequate funds to support it.

Another church-wide project that now calls for our help in gifts is the building of an annex to the Mennonite Publishing House, the home of our publishing work, the plant where all our church publications are printed. Because of the crowded conditions in working room, office space, and storage, the Mennonite Publication Board decided to build an annex to the west side of the present building, 88 feet along the front, reaching back 72 feet, and two stories in height. The building plans are now being drawn up, and it is the intention to begin construction in the spring. The Publication Board has some reserves with which to begin building, but the plan is to solicit from the churches $100,000 toward the erection of the building, which it is estimated will cost $170,000.00. This will mean that congregations will need to raise amounts equivalent to $1.50 per member. We trust that our congregations will rally to this call and contribute the needed amounts.

While the calls for gifts and the opportunities for giving to the work of the Lord have reached new heights in the history of the Mennonite Church, it is also true that our people are in better position to give large amounts than ever before. We believe it is also true that they have a greater conviction to give generously to the work of the Lord than ever before. We believe there is an increasingly larger number who give a tenth or more of their income to the work of the Lord. But we need to remember that giving largely without the spirit of charity or love in the heart, brings but meager blessings, if any, to the giver. But those who give freely, cheerfully, out of the overflow of a loving heart, will be richly blessed, for "God loveth a cheerful giver."

Nearing the Goal

For a number of years we have set as our goal the acquiring of a subscription list of 10,000 readers. We had reason to hope for this because since the depression times of 1933 our list has constantly been growing. In 1933, when people seemed to be curtailing expenses of every kind, our subscriptions reached the low figure of 4425. Since that time, however, the number kept mounting steadily so that by the beginning of 1945 that amount had been more than doubled. It was not difficult to visualize then that with continued growth on a similar scale the 10,000 mark could be reached in a few years.

We have not been disappointed in the steady and gradual increase in subscriptions. The growth has not been phenomenal or spectacular, but it has been healthy and continued. Once each year the list is gone over by the subscription department and all those in arrears for a year are discontinued if they do not respond to statements that are sent out previously. This gives temporary setbacks to a mounting subscription list, but it keeps it alive and bona fide.

We appreciate very much the hundreds of new subscribers who have been added to our list the past few months. This is the time of the year when most clubs and individuals send in their subscriptions, both new and renewals, and we are glad to report that as this is being written the list stands at approximately 9900. It is easy to see, then, why we say we are nearing the goal. A hundred more subscribers and the goal will have been reached. We trust that when the next issue comes out a month hence we will be able to say that we have not only reached but passed the goal. We can do it by your help and the blessing of the Lord. Will you join us in laboring and praying to this end?

CHRISTIAN LIFE

THEY ARE MINE

BY MABEL GROH

This is an unqualified claim upon human life and property. The deliverance of Israel from Egypt cost the life of every first-born of man and beast among the Egyptians. Death reigned in Egypt, but the Israelites passed out from under the yoke, and by the power and blessing of God, passed through the Red Sea and the wilderness, and came to Mount Sinai. There God instructed them, and prepared them for their new life in the land that God had given to Abraham and his seed. God there laid His claim upon the first-born of Israel. "The Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast; IT IS MINE" (Ex. 13:1, 2). We find this claim repeated many times in the books of the law. When Moses was ordered to prepare the tribes for their journey from Sinai, we find that the tribe of Levi was chosen for the special ministry of the Tabernacle. "And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him . . . to do the service of the tabernacle. . . . And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: MINE SHALL THEY BE: I am the Lord" (Num. 3:5-13).

A further study reveals that the priests and Levites were not given an inheritance among the tribes of Israel. The Tabernacle worship called for many sacrifices of animals, for the first fruits of the harvests, for tithes of the increase, and for freewill offerings. A part was offered upon the altar but the remainder was given to the priests and the Levites for their support. See Num. 18:8-24.

God claimed sovereign right to order the lives of the children of Israel as well as to claim their possessions.

During the war years we learned much about the sovereignty of the state. The best of our youth were drafted for military service, or assigned to alternate service. Taxes were levied to raise billions of dollars to finance the war. Limitations of every description were placed upon all classes of people and things. The state requisitioned whatever it needed for an all-out drive to win the war, and anyone who dared to defy government orders was branded as a traitor and punished accordingly.

If the state can exercise supreme authority in time of war, will we allow that God has a right to order the lives of His children? We have seen that He claimed that right over Israel. And we as Christians have been brought out of the bondage of Satan, into the glorious liberty of the children of God, who "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood" (Col. 1:13, 14). Again we see a vivid picture of **life** through **death** of another.

There is a conflict greater than that fought in World War I, or in World War II. It is the conflict between Christ and the devil. Christ our great Commander has issued His ultimatum. He is depending on us, His followers, to press the battle.

1. We are soldiers. Paul tells us in II Tim. 2:3, 4 that a good soldier endures hardness, and separates himself from all entanglements that would interfere with his efficiency as a soldier. It is the same requirement that the state demands. Who would dream of going into the army and continuing to plan and order his own life, and carry on some side line of his own choosing? Submission and obedience to authority are essential to soldiering. Our conflict and our resources are outlined in Ephesians 6:10-18.

2. We are ambassadors. II Cor. 5:20. An ambassador has the very responsible office of representing his government in a foreign country. He never acts on his own authority or judgment. He carries out the orders as given by the government he represents. The ministry of reconciliation is the Christian ambassador's mission. God is beseeching the world through us to be reconciled to Him. Christ made reconciliation on the cross. We must bear the message to the ends of the earth. II Cor. 5:18-20.

3. We are called to be a living sacrifice. Rom. 12:1, 2. Ordinarily a sacrifice implies death. It is true that countless Christians have given their lives as a witness of their faith and of their obedience to Christ. In the spiritual conflict as in national wars, some must lay down thir lives. Ordinarily the Christian warfare is accomplished by service, in preaching and teaching, and in ministering to human needs. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is a reasonable service.

4. Our Saviour's command is, "Go ye into all the world," and preach and teach "whatsoever I have commanded you." He does not single out those of special ability or particular qualifications. Every member of His body is a part of the whole, and his own duty to perform in relation to the whole. Because we do not qualify as front-line soldiers does not release us from responsibility. Think of the vast forces that are needed in time of war to work in munition factories; to transport munitions and supplies; to grow, transport, and prepare food for the armies; to prepare camp, and to do endless tasks, all of which are essential, though we never hear about these humble laborers. Am I as faithful as I expect the missionary who goes forth to be?

Let us look again at the sovereignty of God as He ordered the lives of the children of Israel. One member of every family was God's own particular possession. But instead of having one from each home to serve in the Tabernacle, God took one whole tribe for that ministry. Then He placed upon all the rest the responsibility of supporting that tribe by their gifts and tithes.

What would happen in the church today if every family had one member in full-time Christian service, while every other member of the church brought his sacrifices, his first fruits, his tithes and freewill offerings for the worship of God and the support of the work of fulfilling the task to which we had been appointed?

Do we submit to God's sovereignty, or do we deny His claims upon us? "Ye are bought with a price [the blood of Christ]: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:20). **They are mine.**

"It is mine."

Preston, Ont.

Apart from the Spirit of God I can offer no acceptable worship. The Spirit takes of the things of Christ, and shows them to me. The Spirit takes me back to the cross of Christ, on to the resurrection, and shows me His wounded hands and side, shows me the Lamb as it has been slain. The Spirit leads me there inside the veil. John, a lonely exile in Patmos, joins the circle around the throne in spirit and says, "Unto him that loveth us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever."—J. R. Caldwell.

"It is possible to deceive even our associates for a while, but never for a moment can we deceive God."

* * *

THINGS THAT GROW

That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.

Each noble service that men have wrought,
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quietly growing becomes victorious.

Thereby itself like a tree it shows;
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.

Be then no more by a storm dismayed,
For by it the full grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters!

THE VOICE OF GOD

BY WM. D. FRETZ

Men sometimes say, "Oh, I don't need to go to church to worship God. I like to go out in the country, or in the woods, where I can hear God speak to me through nature." But what do they hear Him say? Is it not true that our thinking is largely influenced by what we have been taught, or have heard of others, or have read? Are you sure, then, that you can really hear God speak? Paul, in writing to the Corinthians, says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: **neither can he know them,** because they are spiritually discerned. "Jesus said, "Except a man be born again, he cannot see the kingdom of God." Recognizing this fact, Paul writes, "We have received, not the spirit of the world, but the spirit which is of God; **that we might know** the things that are freely given to us of God" (I Cor. 2:12). The Psalmist evidently could hear God speaking to him through nature, for he writes, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1). Paul, in addressing the inhabitants of Lycaonia, told them that, although God "in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, **in that he did good,** and **gave us rain from heaven,** and **fruitful seasons,** filling our hearts with food and gladness" (Acts 14:16, 17).

Yes, those who already know God can hear Him speak, even through nature, and the things which He has created; but Paul tells us, in Romans 1:19-25, how these things influence the natural man: "That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, **being understood by the things that are made,** even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they **glorified him not as God,** neither **were thankful;** but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, . . . who changed the truth of God into a lie, and **worshipped and served the creature more than the Creator."** Only those who are born of the Spirit of God can really hear the voice of God, and understand it aright, when He speaks through His creation and the works of nature.

Too often man forgets that God does not usually speak to man in thunder tones as He did at Mount Sinai to Israel, or to Jesus on the occasion mentioned in John 12:28-30, when the "people . . . that stood by, and heard it, said that it thundered: others said, An angel spake to him." Sometimes God may speak in an audible voice as He did to the boy Samuel, or to Saul of Tarsus on the road to Damascus. Acts 9:4-7. He may even speak through visions or dreams, as He spoke to Joseph, Mary's husband, on several occasions, or to Paul at different times. Most of the time, God speaks as He did to Elijah at Mount Horeb—not through a mighty wind which smashed everything before it, even breaking the rocks in pieces, nor a terrifying earthquake, nor a blinding consuming fire, but in **a still small voice.** I Kings 19:11, 12.

God spoke in the past through His servants, the prophets, from the days of Enoch down through the centuries to the time of John the Baptist. To the prophets and other godly persons He still spoke with that still small voice, but to those whose sense of hearing had become dull through sin and disobedience God gave His warnings, and His calls to repentance, through the preaching of the priests and prophets. Sometimes God told His servants to write His messages in a book and through that written Word He has spoken to many generations; and He is still speaking to us today through that inspired Word.

When Jesus was here upon earth a rich young ruler asked what he must do to inherit eternal life. Jesus said, "If thou wilt enter into life, keep the commandments." Then he asked, "Which?" When Jesus mentioned most of the Ten Commandments, the young man said, quite confidently, "All these things have I kept from my youth up: what lack I yet?" He knew the commandments and according to the letter he had observed them. But he had not heard God's voice; during all those years he had not discovered that God was saying through those commandments, "Thou shalt love the Lord thy God with all thy heart . . . [and] thy neighbour as thyself." When Jesus said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me," for the first time he really heard God's voice. When he heard God's voice speaking to him through Jesus, the Son of God, he realized that he was **unwilling to obey His voice,** and went away sorrowful.

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AN INSTRUMENT OF PEACE

Lord, make me an instrument of Peace!
Where there is Hatred . . . let me sow Love.
Where there is Injury . . . Pardon.
Where there is Doubt . . . Faith.
Where there is Despair . . . Hope.
Where there is Darkness . . . Light.
Where there is Sadness . . . Joy.
O Divine Master, grant that I may not so much seek
To be consoled . . . as to console.
To be understood . . . as to understand.
To be loved . . . as to love
For
It is in giving . . . that we receive.
It is in pardoning, that we are pardoned.
It is in dying that we are born to eternal life.

—St. Francis of Assisi.

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Sometimes there are some who seem to hear God's voice and they confess Christ as their Saviour and appear to have a real experience of salvation. Then the cares of life and the deceitfulness of riches choke out the Word and they bring no fruit to perfection. Their ears have become dull of hearing and they no longer hearken to the voice of God.

Then there are others who live in godly homes under helpful influences, but they seem to turn a deaf ear to the voice of God. They drift farther and farther away from God. We think their case is hopeless. God steps in; He lays His chastening hand upon them. In their affliction they begin to think, and then to pray, like Manasseh, king of Judah, of whom it is written, "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God." Now God could speak to him, for he had a listening ear, and so we are told that "he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord" (II Chron. 33:12, 13, 16).

God still speaks to His disobedient children through affliction, and rebukes them when they fail to obey. In Heb. 12:9, 11 God speaks through the writer in these words, "Our earthly fathers used to discipline us and we treated them with respect, and shall we not still more be submissive to the Father of our spirits, and live? . . . Now, at the time, discipline seems to be a matter not for joy, but for grief; yet it afterwards yields to those who have passed through its training **the peace of a righteous life"** (Weymouth).

How often God speaks to His servants to warn them of impending evil, or temptations that they do not anticipate, but for which they need God's help! Once Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." If Peter had realized how hard it would be for him to resist the coming temptation, of which Jesus tried to warn him, he would not have answered so confidently, "Lord, I am ready to go with thee, both into prison, and to death;" and when Jesus shortly afterward told the disciples to "pray that ye enter not into temptation," he would have prayed so earnestly for more grace, that he would not have been found sleeping. Luke 22:31-46.

Some years ago I heard Bro. Raplh Smucker, one of our missionaries in India, relate that he was seriously ill on one occasion. No physican was available. So his wife prayed for him and asked God to give her help in prayer. Over on the other side of the globe, in one of the Midwestern states, one of God's children woke up in the night. She heard that still small voice say, "Get up and pray for Bro. Smucker and wife." She obeyed and later learned how sick Bro. Smucker had been at the time when she was led to pray, and how wonderfully God healed him.

After Philip had a glorious time winning souls in the city of Samaria he heard the angel of the Lord telling him to "go toward the south into the way that goeth down from Jerusalem unto Gaza, which is desert." He might have said, "Why should I go down to that desert place where nobody lives when we are having such a wonderful revival here in Samaria?" But Philip obeyed God's voice, and was used in the conversion of an Ethiopian of high standing, who carried the glad tidings back to his own country.

If we wish to enjoy the blessings of God in our lives, we must cultivate a listening ear, that we may hear that still small voice when God speaks; most of all, we should ask God to give us **willing and obedient hearts.** Disobedience soon dulls our sense of hearing, spiritually speaking. Therefore, "Take heed, brethren, lest there be in any of you **an evil** heart of unbelief, in **departing from the** living God. But exhort one another daily, while it is called To day; lest any of you be **hardened through the deceitfulness of sin."** Jesus in speaking of the Pharisees, quoted from the prophet Isaiah, "For this people's heart is waxed gross, and their ears are dull of hearing." (Matt. 13:15).

Perkasie, Pa.

THE CHALLENGE OF THE CHURCH

BY G. H. CLEMENT

In every community throughout the land stands a building that represents the best things in life, spiritually, socially, intellectually, and physically. But, although it represents all these vital aspects of our daily lives, it is being more and more ignored, by more and more people. That institution is the church.

The church that is built upon the rock of Peter's testimony to the Deity and Saviorhood of the Son of God is a challenge to our spiritual lives. It reminds us that man cannot live by bread alone. Its presence tells us that a man's life does not consist in the abundance of things which he possesses. It conveys us in thought back to the hot dusty streets of Galilee and to the Man who walked those streets to fulfill perfectly the will of God. We think of the One who was ever doing His Father's business. We hear His words to the sin-laden soul: "Son, thy sins be forgiven thee." We marvel with the disciples as He triumphed over every element of nature; and as He defied the supernatural world of spiritual darkness, and set its fearful victims free. Then we see Him descend that hill of Golgotha to die for the sins of the world. We realize that He died for each of us, individually, and that individually we must identify ourselves with that death. Yes, that little church down the street is a challenge to our spiritual lives. It constantly reminds us that God has made us for Himself, and that our hearts shall be ever restless until they find their rest in Him.

It is also a challenge to us socially. We are social beings. Even Adam in the perfect environment of Eden found it was not good for him to be alone. He needed companionship, fellowship; and so do we. And the church provides fellowship at its best. Where two or three are gathered together in His name, there is Christ in the midst; and where Jesus is, there is sympathy, and warmth of kindly interest. Christians gathered in His name in His house to plan and work and pray should satisfy the social instinct in every normal human being. They see that they are not battling the world and the flesh and the devil alone, but they compose an army, led by the Captain of their salvation. Those who accept the challenge of the church with earnestness and sincerity discover that the fellowship that they find there cannot be duplicated by any other organization or fraternity in the world.

Then the church challenges us intellectually. We do not possess one God-given faculty that cannot be fully exercised in the work of the church. Every gift we own may be freely used there. Does one possess executive abilities? There are several organizations in the church that need and can use those abilities. Do you have leadership qualities? There are opportunities to express them in that church in your community. If you like teaching, and have the spiritual qualifications necessary, I have never yet seen the Sunday school that couldn't find some work for you to do there. Perhaps God has gifted you with a lovely voice. The church can use it. Vocal talent, dedicated to the Lord, has been mightily used of the Lord to His glory. The church stands as the God-ordained channel through which this talent may be freely expressed. The missionary society and its practical work for missionary comfort boxes will provide the dexterous fingers of the women all the scope they need to be busy for the Master. Then the sick and aged of the church demand the time and talent of the qualified visitor. Many women find wholesome expression for their gifts of understanding sympathy and cheerful words in this needy work. Others enjoy house-to-house canvassing in the interests of the Gospel, which their church stands for. No one need look at the church and feel that his intellectual capabilities would have no opportunity to be used there. His intellect, dedicated to the Lord, will find ample scope of expression in his local church.

Lastly, the church constitutes the greatest challenging to our physical lives that one may find anywhere. It is true that this challenge is sometimes distorted by those who forget that the church is not the local athletic club or community hall. But actually the church proclaims the fact that godliness is profitable for all things, including the body. The Spirit of God quickens our mortal bodies now as an earnest of that great day when we shall receive our glorified bodies, not subject to suffering and death. When a person becomes a new creature in Christ, old things pass away, and all things become new; and some of the old things were physically destructive. Think of how the church witnesses to the Gospel that is the power of God unto salvation to everyone that believeth. And think of those within your own circle of acquaintance who were formerly drug addicts, or drunkards, or who debauched their bodies in some other way; and who have experienced that power of God, and who now are transformed not only spiritually, but physically too. The church reminds us that we are to be sanctified not only in mind and spirit, but in body also. It tells us that our physical nature is to be constantly kept under the domination of our spiritual nature, and that even our eating and drinking should be to the glory of God. The church is a challenge to us to remember that our bodies are to be considered as temples of the Holy Ghost; and therefore we must not defile them.

Perhaps some would say that we are honoring the church too much; that we should substitute the word "Bible" for "church." But a true church is built upon the Bible. It gives tangible expression to all that the Word of God teaches. And one may shelve his Bible and forget that God has any claim upon his life, but he certainly cannot shelve the church. He may forsake the assembling of himself with others at the church, but he cannot forget that the church is there, and that it is there for his spiritual, mental, social, and physical good. Surely, in the light of these facts, such a divine institution deserves the hearty co-operaton and support of every thoughtful person!

Hamilton, Ont.

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PATCHING AND PRAYING

That is a poor Christian who does not believe in the efficacy of prayer; its importance cannot be overestimated. The wives of two pastors were busy on some household sewing. The face of one was full of sunshine and beamed good cheer and contentment, while the face of the other was a long-drawn out affair, and looked as if its owner were a candidate for the mourner's bench. "Sister," said she of the gloomy countenance, "everything seems to go smoothly with you and your husband, you always look so happy, while with us nothing goes right, and my work is always behind." "Perhaps our work explains it," said the other. They were both patching their husband's trousers. She of the happy face was putting a patch on the knee; the other was also sticking a patch on, but it wasn't on the knee. "And this may be the reason your work is always behind," exclaimed the one to the other. And after I told that incident, a preacher's wife came up, shook hands with me, and then said she was glad John had worn his long-tailed coat that evening.—Publisher Unknown.

TO HATE A MAN

Is to put yourself beneath him.

Is usually to confess that you do not know him.

Is always easier than trying to understand him.

Is the beginning of suicide of the soul.

Requires less mentality than to adjust your differences.

Is to begin the wrecking of your own happiness.

Is to be as guilty as he is.—Publisher Unknown.

OUR HOME CIRCLE

FOR THE SAKE OF THE CHILDREN

BY MARGERY COFFMAN

A busy mother takes time to write her impressions of the responsibilities of parents to children. It is a stimulating message.

Christmas is past and school holidays are nearly over as we write this article. What we parents have endured during this great time of festival for the sake of children! Grandparents have endured, and enjoyed for the time, the romping and noise of grandchildren as they welcomed their families home for this great home-coming time of the year. Children have been given free rein to enjoy their period of freedom from school and to revel in the new toys and books so generously lavished on them by loving relatives in memory of the birthday of that sweet Child of Bethlehem. We have tried not to jump as each new whistle shrilled its high notes, as each balloon popped at inflation point, as each new pile of blocks crashed to the floor! For the sake of the children we have subdued the play and turned young minds to sacred things, as we all enjoyed together the singing of the dear old carols. For the children's sake, as well as for our own refreshment, we have quieted the boisterous play and led the little feet up the aisle of the dear old church, to listen once more to the dear old story as we were surrounded by the same dear old friends. Let me quote what one of our best-loved Canadian writers wrote in her Christmas message this year.

"Children are naturally believers. They will accept the beautiful story of the Child and His Mother in the stable; the Star in the East and the gifts of the Wise Men; and the joy of the shepherds who watched their flocks by night. The wise parent will make use of every means—Bible stories, the carols, the pictures, the help of the Sunday school to fill the hearts of their children with faith and reverence. Christmas is the reuniting time for happy faith and spiritual security. Tops and toys, candy and crackers, have their place, and I hope every child will have them, but Christmas is more than these. Mothers will do well to spend time with their children reading or listening to the beautiful radio programs which come now, even if there is dust on the mantel and dirty dishes in the sink. These will wait, but time waits for no one. Nothing passes more quickly than the brief receptive years of childhood. A happy Christmas, with dear memories of his parents' companionship in the heart of a child, is better than money in the bank, for it does not perish as the years go by, but grows more precious" (Nellie McLung).

But now another Christmas is past. The children are still with us, demanding, needing, and loving. For their sakes we may well take an inventory of ourselves as the New Year opens and see what stock is on our shelves, what bonds in our strong boxes to give us authority and character to fit us for this business of being parents. I am writing as a mother, a mother who has learned much, but who, alas, has much to learn. Twenty years ago, crammed with theories of child training, I might not have admitted having much to learn,—in fact **then** I could have taught you all a plenty! But now I hope I am wiser, and like the professor who declared that just before he was married he had six theories on raising children, now he has six children! There are times when, as I peep in at each of the children before retiring, my failure as a mother looms so strong before the sleeping innocence of my boys and girls, that I fain would wake them up and crave their pardon for my many mistakes!

That's something I have learned. In dealing with these children of ours we do make mistakes, even the most conscientious of us. It is hard to eat humble pie and apologize to those younger than oneself, over whom one has somewhat of authority, but I have found that it oftentimes works out to a better understanding if you swallow your pride and do just that—apologize to your own child for your own mistake. For the sake of the children, don't be too proud to admit you may be wrong. They'll find out soon enough that you are, anyway!

I've learned something else, too. Nowadays it has become a habit with so many people to make promises without even intending to keep them. On the impulse of the moment a promise is made, and in the busyness of the days and weeks it is forgotten until too late. Not so long ago, I heard my little daughter declare, "If my mummy says she will do it, I know she will! She always keeps her promises to us children!" Do I? I know I try to, but I wonder if her childish faith is altogether justified. God said that what He has promised He will do. To our littlest ones we stand in the place of God, and as we act toward them, so for a time, they will interpret God through us. A promise to a child is a sacred trust, not to be slightingly given or lightly broken. Try not to promise Johnny you'll read to him when you have finished sewing this seam, if you only do it to ward off a fuss. For the sake of the faith he has in you, keep your promise or don't make it. I suppose it works in reverse. If you threaten, carry out your threat. But in the first place, don't threaten! Unfortunately, we all do. God never threatened His people. He warns us what will happen if we fail to obey His law, and if we disregard His warning, we suffer. Possibly we would do well, as parents, to follow His example in dealing with our children.

CHRIST'S LOVE FOR CHILDREN
(Matthew 14:13, 14)

There is no sweeter story told
In all the blessed book,
Than how the Lord within His arms
The little children took.

We love Him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul.

But closer to His loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes His sorrowing face
A smile of gladness wore—
A smile that for His little ones
It weareth evermore.

The voice that silenced priest and scribe,
For them grew low and sweet;
And still for them His gentle lips
The loving words repeat:

"Forbid them not!" O blessed Christ!
We bring them unto Thee,
And pray that on their heads may rest
Thy benedicite!

—Selected.

Not many years ago two great men met on the broad Atlantic to draw up a visionary charter in which were four clauses, now familiarly known as "The Four Freedoms." One of these, freedom from fear, should be the natural right of every child in every home, especially those in Christian homes, for therein dwells He who said, "Fear not, for I am with thee." Never to be afraid to come home, is the happy right of every child. Not long ago Kate came in smothered in snow, laughing and glowing after her frolic on the way home from school. "Oh Mummy! We had such fun! Annie was scared to get all snowy 'cause her mother spanks her if she gets wet, but I said my mummy wouldn't care, and you don't, do you, and Renie and I had such fun!" Who cares for a puddle on the kitchen floor and the dank odors of wet mittens drying on the warming closet of the stove, or the woolly smell of snow suits drying on the hot-water tank? Who cares, so as a little girl can come home laughing and unafraid? For many little children are all too well acquainted with the stark specter of fear in this uncertain age. Even on this continent there are little children who huddle into corners on nights when Daddy comes home late, not feeling just "himself." My father was a stern man and we children stood in considerable awe of him, I know, and his word was law, but we were never afraid of him. We are urged to "fear God" and to stand in awe of Him, but we need never be frightened of Him. In summertime when our Daddy's old Ford sounds the curve of the road toward six o'clock, there is a rush to open the gate for him and the whole tribe, dog and all, pile into the old car, on the fender, astride the hood, and tumbling into windows instead of opening doors, with Daddy happy as a king in the midst of it. When hearts are innocent there is no fear, and even when wrong has been committed and must be accounted for, if there is repentance, there still need be no fear. "When we confess our sins, he is faithful and just to forgive us our sins." Again, we would pattern ourselves after God. Remember, once you have had to frighten a child into obedience, or confession, you have erected a barrier between yourself and that child that is very hard to tear down—the barrier of fear. A frightened child is a pitiful, shrinking creature. There are far too many of such creatures in the world today. Keep fear out of your home life, for the sake of the children.

Once I asked my class of teen-age girls what they expected of their parents—what was the thing they demanded of them above all else, as parents. One answer sticks in my mind. "I think more than anything else, we expect our parents to stand by us, even when we make mistakes." There you see how, even in a teen-age girl, parents have continued to assume a likeness to the Eternal Father who declares to us as His children that He will never leave us or forsake us. It may sometimes be pretty hard to stand by a wayward and willful child, but if the parents let him down, to whom shall he go? As Peter so wistfully asked the Lord, "To whom shall we go?" For the child's sake it is essential that the parents keep some faith in him, if not in his actions, and to have an understanding of the weakness and impulse underlying the action and a realization of the potentialities for good in the child. Punishment and retribution for wrong have their place, of course, but a careful scrutiny of the case may reveal that you, too, father and mother, need correction, as well as your erring child. Perhaps you have been guilty of, let us say, the fault of indecision in your dealings with your children. I have read that this fault of not being able to make up one's mind about things, to decide for oneself on issues that come up in the daily course of life, is a sign of an immature mind, a lack of intellectual development. For the sake of your children, grow up mentally! Let your yea be yea, and your nay, nay. Make your decisions and stick by them. The child feels more secure that way. If it's wrong to go fishing this Sunday, it is equally wrong to go fishing next Sunday!

I remember once it was reported to my parents that my brother had been guilty of the act of making faces at his Sunday-school teacher. My father was all for whipping the errant lad. Granny was aghast that one of her name and blood could be guilty of such actions. My brother declared the accusation false, and mother went to the teacher herself. She came home in triumph, her faith in her boy vindicated. She had begged father to withhold his hand until she could be sure, for she felt certain that her boy had done no such thing. How glad she was to bring home a good report of his behaviour and to be able to point out the culprits guilty of spreading the vicious tale! Her faith in the child triumphed, and since he is now a preacher, we may assume that a mother's faith in this case meant much in her boy's life! For the sake of the children, have faith in their desire to be good. Remember even St. Paul regretted that the good he would, he did not, and the evil he would not, that he did.

For the sake of the children, let them romp and be merry at home, and be glad to entertain their little friends when they are young so that when they are older they will be glad to bring their friends and acquaintances home to meet you. This evening before I began writing I made the rounds of our few small rooms, picking up things that had been overlooked by the children in their bedtime round-up. You can't be too hard on a tired five-year-old, and you can expect no co-operation on tidiness at all from a one-year-old. Nine- and thirteen-year-olds should, of course, pick up their things and put them away, but very often they don't! There was a Teddy bear head first on the couch; a storybook left open on the organ; little cars and trucks parked in unusual places; scraps from dolly cutouts on the floor; a modeling tool where it shouldn't be and a flute-pipe where baby might get it. The place looked a mess. It often does, for we are an active family. We all have our hobbies and in a small house like ours, there is bound to be litter. Sometimes I have to grit my teeth to bear it, as when it became too cold upstairs for coping-saw work, and might the boys work in the dining room if they spread papers? Well, they might, and they spread papers, but sawdust is wonderfully clever at avoiding papers! Let us try to remember that the, to you, silly contraptions invented by your little boy are as important to him as the dress you are making is to you. Home is his world and his work shop. You are his adviser and his most-admiring audience.

Recently in helping Johnny to put on his hard-to-pull-on rubbers, he exclaimed "There Mommy! I did 'copperate' that time, didn't I? The boys say I never do!" Of course, I pressed home the point that his 'copperation' had hastened his getting out of doors, and it would be a fine thing to co-operate every time. Co-operation is a fine thing in families, and, for the sake of the lift it gives them when they get away from home, it is wise to get the spirit of co-operation into the children at an early age—for their own sakes. When you all pull together in a family project, what a great deal more fun it is than when one stands off and "pooh-poohs" the whole idea! Working together is as much fun as playing together, as we found out lately when we all had such a good time making Christmas cookies! Perhaps it was just the spirit of Christmas in the air—well, anyway, co-operation means fun!

"For the sake of the children," perhaps calls to mind all the many so-called sacrifices you parents have had to make for the sake of the welfare of your flock—like the time you had saved up enough money for new curtains, but there were tonsils suddenly to be attended to; or wearing the old coat another year because the dentist bills came higher than you expected (they always do!); or the hours of sleep you lost when the children all had whooping cough; or the agony you went through the time you were sure Junior was developing polio; or many many other experiences you have offered "for the sake of the children." Dear parents, those were not sacrifices, they were privileges shared with God Himself, who knows everything about how parents suffer for their children. He saw his only Son suffer untold agony on the cross. Some time ago I overheard a conversation in the little grocery shop where I deal. One woman had just seen her daughter off to return to the hospital where she was in training for a nurse. The other woman deplored the expense of such a training and expressed the hope that one day the girl would pay it back. The first woman's reply intrigued my memory. "We don't want her to pay us back! We hope she will want to, if she can, but we think it is a privilege to bring up and help train a useful citizen! Her happiness and success are all we want." It is a privilege, not a sacrifice, "To train up a child in the way he should go." Our children didn't ask to be born, and it is a very cold and unfriendly world that we have brought them into.

But there was a sacrifice for the sake of the children. Years ago on Calvary, the only Son, the beloved of God, died for the salvation of your children and mine. For the sake of the children, let your life point often to that fact. Your children are not likely to thank you for harping on the way you have slaved and worked for them—actually, you did it because you wanted to, anyway; But don't let them have to remind you in after years that you failed to tell them of the Saviour who made the supreme sacrifice for their redemption. Let them learn from you, the message of the One who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Christ said, too, "Inasmuch as ye have done it unto one of the least of these my brethren [my little ones], ye have done it unto me." Dare we forget those other little ones, for whose sake also He died? Over there in Europe, in England, in India, in China, little children are still hungry, still cold, still homeless. Remember, they, too, are of "the kingdom of heaven." For the sake of the children open your hearts and your hands and give—"freely ye have received, freely give." If you can't give money, give time, give prayer. But give something, as a Christian, not only for the sake of the children but for the sake of Him who loves all children. These children will grow up side by side with our children. Their thwarted attitude toward life may well influence the lives of our children. By sharing our plenty now while we still have it, by sharing the Gospel now, while it is still day, we may help to bring about peace among the nations, for the sake of the children, who are the hope of the nations.

Beamsville, Ont.

"PUT FORTH THINE HAND"

Moses fled when the rod he cast on the ground became a serpent. But God said to him, "Put forth thine hand and take it by the tail." So Moses obeyed, came back, picked up courage, and took hold of the very thing that he just previously feared, and ran away from.

Did you ever have to take hold of the thing that you feared? Were you called to take hold, by faith, what you thought you never could or would do?

This is a common experience for the people of God who **believe** and **obey** God.—D. B. Rote.

AS A LITTLE CHILD

BY CATHERINE S. COLEMAN

Not only the followers of our Lord during His earthly ministry but believers of every age are blessed by the marvelous lesson of the characteristics of the little child as compared with what is expected of every child of God. It was no doubt a startling thought to the disciples that only those who received the kingdom in a childlike spirit could "enter therein." It is a thought which will startle us in this age if we are in danger of exhibiting a spirit of self-righteousness and pride. Such a spirit is not becoming to the believer and if we find ourselves unable to practice humility and feel it in our hearts, we had better make haste to examine ourselves in the light of God's Word to see whether or not we have been born into God's kingdom. It is easy to condemn the disciples who rebuked those who brought their children to the Lord—but not so easy to walk in humility, dependence, and faith of a little child—this is expected of every born again person.

The child as a type of the believer is a significant lesson, one that we can understand as we compare the characteristics required of the believer—as set forth in the Word, with the characteristics of a little child as we know the nature of a child.

The tiny child is obedient if unspoiled. Teach a child to do things, tell it what to do and say, and the little one will naturally follow what you say. A baby I know is just toddling around, too young to know the danger of fire, but when he approaches the stove, he will stop and say, "No, no," because he has been told to do just that way. The mother could not explain to the baby that fire would burn him and destroy his life. She could only teach him implicit obedience which will safeguard him from danger from that fire. Another little boy climbed to the top of a high platform from which a fall might have killed him. The father saw the little one standing on that high place and with a smile he looked up at the little son, held out his arms, and said, "Jump, son." Quickly and without thought the tot jumped and, caught in his father's arms, was safe. The son had learned the lesson of obedience such as only a tiny child can learn it. A young man once accompanied a fishing party, and venturing too far out on the river was engulfed in a treacherous pool. "Turn back, son," the father called to him a few minutes before. But the young man did not have the obedient spirit of a little child. He failed to heed his father's warning—and was drowned. The child has an obedient and loving spirit which does not question its parents. A baby I know is too young to sit alone, yet she can pull herself to a sitting position in her little crib by grasping some rings on a contraption fastened above her. "Pull, baby, pull," her mother will say, illustrating with her own actions what the child is to do. Then, tiny as she is, the little one pulls obediently and laughs in glee as she raises herself up by her actions. Obedience such as belongs to the spirit of a child, how becoming to the believer! "As the twig is bent so the tree is inclined," is a true saying. The twig is easily bent even as the little child is of an obedient nature, yielding easily to authority.

Faith is a characteristic of the child. What a trusting disposition has the child! The child trusted the father who held out his arms and said, "jump." The world has not yet taught the child to doubt and distrust, and because of the disposition to trust it depends upon others for its needs. How much like a child the heavenly Father wants you to be—wants all His children to be! "My God shall supply all your need according to his riches in glory by Christ Jesus." Just to trust Him for your needs, even as the baby looks to father and mother for food, shelter, everything, is characteristic of the yielded believer. "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey." Obedience and trust are characteristics of the little child. "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven," the Lord said in Matthew 18:3.

The little child is simple and humble. Pride has no place in the child's nature, worldly fame, fine dress, prestige—all become as nothing to the little child. The old Negro mammy was not beautiful as standards of beauty go. She was not finely dressed, had no fame or prestige, yet the world has never seen a more beautiful spirit of unselfish love than she showed to her little "white chillun" in her care. And how the mites reciprocated! "Mammy" was adored next to the child's real mother. The baby would turn away from the beautiful, elegantly gowned visitor who sought to attract her, and stretch out tiny arms to the old wrinkled Mammy, hugging the foster mother with rapturous delight. So it should be with the children of God. It is unthinkable that a child of God will curry favor with the rich and the great and the fashionable of the world. This is not the way with the child, the type and picture of that spirit one must have as a member of God's family. Riches, fame, fine things, these should not be the standard by which we measure those with whom we come in contact. To the Christian those whom he meets are appreciated for their spiritual graces—not for any worldly endowment.

A mother of a dozen children lives in a very humble home. She is not endowed with much of the world's goods. Only the simplest furnishings are in her home, while her clothing is plain and unfashionable, yet she has brought up twelve fine children who are taking their places in the community as Christian men and women. Which would you prefer to call "friend"—this mother—or another woman who has given her life to the pursuit of "having a good time," sitting at the card table, giving fashionable parties, buying new clothes, with no time for the Lord's work? She has no time even to go to church or Sunday school—but she has time for "society" and "pleasure." Which is the type represented by the little child? The believer who is truly a little child in God's sight, will turn from the showy and the false and seek the simple and genuine, as represented by the Christian mother in that humble home.

The little child is loving. How sweet to see the precious little face light up with love in the joy of being with a dear one! Look at the smile upon the tiny face when mother approaches. And the smile when the less attractive nurse comes to take it. Truly not beauty nor other attributes which the world recognizes matter to the little child. The baby was just as eager to kiss and clasp the hand of the old Black Mammy as it was to greet the loveliest person. The Spirit of God in the heart of one of His children impels that believer to love even as a little child loves. The Christian will manifest love toward the poor and the unfortunate, impartially rather than favoring only those people whom it is easier to love. A little child's love is impartial. We must love in the spirit of the child if we are members of the family of God.

Happiness and hope are characteristics of the child. The little one is radiant with joy, finding no fault with the world and those around him, but looking forward without fear or dread to whatever might come. There is no place for sorrow or regret in the life of the tiny one. And believers, too, have a glorious hope. What joy to think of the blessed Hope and to look forward to that great time of His appearing to call us unto Himself! Even as the child stretches tiny hands with a smile of eager anticipation when the voice of mother announces her approach, so the Christian looks eagerly hoping for the voice, that shout which will announce His coming in the air to make our redemption complete. God give us the spirit of the little child.—Cleveland Gospel Herald

HOME

Is it not a pleasure to realize that after the long day of toil is over you can go to your home and relax and rest? Perhaps there is no earthly satisfaction more generally enjoyed. Home, where you can rest, enjoy the love and association of those we love. The church is all this to God's tired, tempest-tossed children, who toil all the night and find nothing to satisfy, and no place to rest, no water to quench their thirst or food to satisfy their spiritual hunger. Does this describe your condition? Child, are you looking for such a place? Then let me whisper the Apostle's words, Second Thessalonians 1:7: "And you who are troubled rest with us," and again, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Yes, there is rest in the church for the children of God, for it is home. It is where you find love and sympathy, food, drink and shelter. If you look about you, you will find the glorious light of the Gospel of the Son of God as it shines unto you. Tired and way-worn traveler, turn in and rest with us.—H. G. B. in Baptist Trumpet.

"When one door closes another opens; but we often look so long and regretfully upon the closed door that we do not see the one which has opened for us."

MISSIONS

EVERY DAY IN PUERTO RICO

BY MARIE A. YODER

A busy mission worker at Pulguillas station, Aibonito, Puerto Rico, the writer gives us a graphic picture of conditions and work in that picturesque but needy island.

I am wondering just what you would like to know about Puerto Rico. So much has already been said and quite a bit has been written that I hope what I tell you will not merely be a repetition of what you have already heard. Would you be interested in knowing something of the homely, everyday, (yet so unique and interesting) things that have come into my days? I'll let the men tell the large news items; I want you to see some of the little, less-talked-about things of this island and of these people!

I was ushered into Puerto Rico by a good rain. And for almost three months we have had rain nearly every day. I have learned a great many things about rain since I arrived here. First of all, I have discovered that people will not dissolve like sugar if they get wet!

Soon after I arrived, I noticed something that made me smile a bit. It was raining—just a gentle, steady rain. Two men, a Puerto Rican and an American, were going toward the garage. Both men walked together for a few steps. Then the American broke into a run and dashed into the garage door. The Puerto Rican never increased his pace at all, but strolled into the shelter of the garage just as nonchalantly as he had walked in the rain. (Yes, certainly you would know the American if I told you his name. But I would have done just as he did, so why bother to tell you which American it was!)

Women and children, and men walk through the rain. Perhaps they run for shelter sometimes, but I have never seen them even hurry in a rain. One day a man was not going to be outdone—it was pouring, but he would not be hurried. He simply stepped to a banana tree and, pulling off a great leaf, used it as an umbrella and walked leisurely on his way!

One night I sat in my house ready for prayer meeting. At 6:40 it began to rain and by 7:00 it was pouring. I thought surely no one would venture down those mountain paths in such a rain. However, I became uneasy and finally I did go to the window to see if I could see any lights at the church. Sure enough! They were having church. So I put on my raincoat and boots, and took my umbrella and went to church. When I arrived there was a fine group there and Lois was already leading the congregation in a song. Lois and Paul knew these people and I did not! They, likewise, had come early, knowing that their flock would come early to miss the rain!

I recall one service when it began to rain during the meeting. It was still pouring when church was dismissed. But as we went to the rear of the church we saw a mother, whose children attended regularly, waiting for her children with gunny sacks. Although I came from a farm where we used gunny sacks for everything from bagging feed and sacking cucumbers to door mats, I could not understand what this women wanted with this armful of sacks. But, come to Puerto Rico, and you will learn that gunny sacks which have been slit open at one side can be slipped over the head and serve very well as a hood and as a cloak which can be pulled around you—as a raincoat, if you please! This mother gave each child a sack and they all started out for their mountain—what was a little (?) rain, anyway?

Houses Perched Along the Hillsides in Puerto Rico

Last week the women's meeting met at my house. At 11:00 it began to rain and at 1:00 it was still pouring. I thought, "No meeting today, for the mountain paths will be too dangerous for these women to come down to the meeting." But by 1:20 the rain had let up a bit, and at 1:30 two women came, wet, to be sure, but they came! I asked, "Will any more women come?" And they replied, "Yes! As soon as the rain stops!" By 1:45 thirty women and some children were here. Those that came farthest and had to start before the rain stopped were wet, but they seemed to be ignorant of that fact as they enjoyed the meeting.

You would have enjoyed the little walk I took one day in the rain. (That is, if you love the rain!) It was a dreary, rainy day. The red earth was slippery and sticky beneath my feet. Rain dripped tearfully upon my umbrella and every tree waved its hundreds of drenched, green handkerchiefs at me as I passed by. But suddenly I stopped and held my breath as my ears caught a new note:

"Pescadores yo os haré, yo os haré, yo os haré,
Pescadores yo os haré si seguís á mí."

I looked in every direction, but my little warblers were somewhere in the hills above me. No! Puerto Ricans do not notice the rain. They go inside only when it pours outside. I might have known that this sad little rain of that afternoon would not drive the children indoors, nor would it drown their song. Certainly, fishermen love the rain, and for these rain-loving youngsters, what would be more appropriate than the little chorus they were now singing:

"I will make you fishers of men, fishers of men, fishers of men,
I will make you fishers of men if you follow me!"

I hope you do not feel all wet after reading this little sketch on rain in Puerto Rico.

* * *

One afternoon Lois and I went to visit the home of little Louisa who was ill. Her mother had freshly swept the floors and her bed was tidy and clean when we arrived—possibly because her mother knew that I was coming to visit the child. Before coming back, we decided to look around in that settlement. We visited the coffee barn with its stacks of coffee ready to be sent to the roaster in Caguas. Then as we started across the plaza we saw our friends, Doña Ramona and Señorita Elena, each carrying a five-gallon can on her hip. We knew that they were going for water, so we begged permission to go with them. They marched ahead, and we came in the path behind. The path was steep, rocky, muddy, slippery, and in general, very dangerous! Lois and I proceeded slowly and our good friends patiently stopped every few minutes until we caught up with them. Once the place was so steep that we hestitated to follow. But finally we gathered enough courage to laugh at our fears and march ahead. "Good Puerto Ricans, we are!" we said to the women. Meaning, of course, that we were not!

Slowly we went into the valley, crossed the creek by hopping from one rock to another, and then proceeded up the opposite mountainside. Then we went downhill again, until finally we made a sharp turn to the right and edged our way slowly between a crevice in a large rock bed. Once again we crossed the creek bed and finally we stopped at a small twelve-gallon natural rock tank that was filled with water from a natural spring.

Doña Ramona carefully washed the outside of her can with water from the creek. She washed the inside of the can with water from the spring. Then she took the half-gourd which she had brought with her, and dipped the cans full of water. I gazed astonished as I whispered to Lois, "How will these tiny women ever get those cans of water to their hips or heads?" We crossed the stream and turned to watch them. Very deftly and easily, they, each in turn, lifted the five-gallon can full of water from the rock and balanced it on her left hip. With the left arm slung over the top of the can, they could use the right hand to grip the top of the can that was nearest to the body. And slowly but easily, they came behind us, tripping lightly over the stones and rocks and walking in the muddy paths as if there had been no mud at all, with water for their families for the night! Sometimes water did spill on them, but they seemed not to notice it. One woman carried a five-gallon can of water on her head, and as she walked along the little half-gourd could be seen bobbing up and down on top of the water. The can was full and she didn't spill a drop!

One can easily understand why cleanliness is such a problem here. They must go so far for water and it is used only for the most necessary things. Dear little housewife, the next time you go to your kitchen pump and wish for a lovely sink, be thankful that you have a pump in the kitchen! And you who have sinks with just a faucet to turn to get all the water you want, well, I'll leave you with your own thoughts!

* * *

How about going to a double wedding with me? You want to? Then come with me and don't be surprised at anything you see, for possibly this wedding will be different from any you've ever attended. You see, it's this way. In Puerto Rico a man may not, as in the United States, marry more than one woman. This woman is always his wife "on the right." But he may have one, or two, or more wives "on the left." He may never marry, and yet live with one woman, but she is still his wife "on the left," because they are not married. He may marry a woman, and leave her and go and live with another woman. Recently a well-respected man in Puerto Rico told one of our group that he never knew that it was wrong to have extra wives. He supported the families of all his wives, and he added, "Most Puerto Ricans do it!" Now you will perhaps understand why our double wedding will be unusual to you.

Doña Ramona and Doña Irma were converts at our mission. Baptismal day was approaching and they were asked to be married before they were baptized. For although Doña Ramona has had six children (her first three little boys died, and now she has three little girls) and Doña Irma has two little boys, these women had never been married. Although unmarried they had lived with these men all these years, and so Bro. Lauver spoke to them and to the men about being married. Both men said they loved the women who were the mothers of their children, and they wanted to get married. But the women had no shoes and no good clothing to wear to a wedding. With such help as they could give, we helped fit them for the wedding.

Perhaps you think that surely it was no thrill for these women to be married. But Doña Ramona works with me in the milk station, and the morning of the wedding she blushed like a bride of twenty-one as she told me, "I'm going to be married today!"

On Saturday afternoon they came to be married. Doña Irma left her two sons at home in their humble shack—alone. Four-year-old Juanito took care of baby Luis all by himself while his parents went away to be married. Doña Ramona brought her three dear little girls with her. María Isabél and Tomasita sat on a bench near the front where they could see what was taking place. The two couples entered the house and took the four chairs which were arranged for them. Doña Ramona held her baby, Ana Sophía on her lap until the actual ceremony took place.

While Bro. Lauver was giving one of his usual thoroughly spiritual but simply worded talks, little Tomasita slipped off her bench and came to her mother. She was only tired, and she leaned her head against her mother as the service went on. Sister Troyer took Ana Sophía as the couples arose to be married. Tomasita did not understand what it was all about, but she clung to the skirts of her mother as her parents exchanged their vows. It took so long, however, that finally the tired, little girl squatted on the floor at the feet of her mother. There was nothing else to do, so she tugged at her open shoestrings and watched in amazement. And Doña Ramona was as shy as a girl answering the door for her first boy friend.

Now she was married, so she sat down! But because she was a little embarrassed, she stooped at once and tugged at the little shoestrings, too.

It was an interesting wedding, didn't you think so? I am also glad that I didn't miss it!

* * *

The words, "No evil shall befall thee," come to me right now. For once again we have felt the shadow of the Almighty over us at Pulguillas. Just recently our old truck decided to take a permanent vacation. There is nothing wrong about taking a vacation, especially when a truck is as old, and has given the service that this one has. But **this** truck relaxed its grip on the clutch and brake just as Elmer Springer was nearly at the top of the hill that leads to the Mission grounds. When Elmer saw what had happened, he tried to steer the truck safely down the hill on to the road again. But finally he saw that it was going too fast for safety, so he turned it sharply into the bank at the side of the driveway. The sudden impact of truck and mountain threw the truck on its top in the center of the narrow road. Had it turned over again, it would have merely bounced on the road bed and gone on down the ravine on the other side of the road.

Everyone who heard the crash expected, at the least, to find Mr. Springer severely injured. But by the time that the working men reached the road, Elmer was coming up to meet them. We do praise God for His care and protection over one of our group during this accident.

We borrowed a tractor from a neighbor and pulled the battered and dead truck to the top of the hill again. It still stands there! It was quite evident to us that we needed a new truck and also a good driveway. The entrance to our buildings is muddy and full of ruts and during heavy rains it is difficult for a good car to make the grade. Even when the drive is dry, sometimes cars have had to back down the hill into the road and make a second try to get up the hill.

* * *

Puerto Ricans very readily ask us to come into their homes to visit. Always they say "Siéntese" (Sit down), but they almost never ask Americans to stay for a meal. Maybe their lack of plates and silverware is the greatest cause of this reluctance. Perhaps it is their inferiority complex that naturally develops when they merely see our homes from the outside. At any rate, I felt honored one day to receive an invitation from one of my friends to come and take rice and beans with her in her home. I had plenty of work to do—like getting this article ready for the "Monitor," but opportunities like this were rare and unless it was absolutely necessary, I did not want to refuse this invitation.

It was a clear, lovely December day. The sun was bright and warm enough that as I climbed the mountains towards Margarita's home, I wondered why I had decided to carry a sweater. Several times I had to stop and rest—mountain climbing is hard work for me—but Pearl Ann (Margarita had invited Pearl Ann Unzicker, too) and I reached the top of the first mountain where Margarita met us and guided us the rest of the way to her home. Margarita lived on the top of the second mountain. Her home was the only house on this mountaintop. From this site we could see dozens of little houses scattered over the hills below, our mission station, the medical clinic, and in the opposite direction we saw the blue, blue Caribbean. Beyond that we could see the "La Caja de Muerto" or the Dead Box, an island off the coast of Puerto Rico. (The Dead Box is so called because tradition says that a pirate once kidnaped a girl and buried her alive on this island.)

The sight from the top of the mountain was glorious, but we came to eat. So the three of us hastened on up to the house, where they were all waiting for us. The house was a typical Puerto Rican home—poorly constructed, unpainted, and built on stilts. It was a little larger than the average home, however. In the first room—the only room we were in—was a table, covered with a faded but freshly laundered luncheon cloth, one bench painted cream and green, one bench unpainted, and two kegs which had been converted into chairs simply by turning them upside down and painting them green and orange; and a box which served as a table for the washbasin. The partition between this room and the bedrooms did not reach the ceiling. I saw that at one place a board had been nailed on top of this partition and on the board was face powder and some other articles which I could not distinguish. It was the dressing table, built high enough to be out of reach of the inquisitive hands of the younger children.

Margarita introduced us to her mother and grandmother, who, in turn, approached us very shyly and then darted into the kitchen again. The children, likewise, escaped into other rooms or darted out of doors as soon as the introductions were over.

We talked casual talk for a few minutes and then Margarita said, "Are you ready to eat?" After that climb to her home, I **was** hungry. She said her mother had everything ready to eat before we came, so in a few minutes Margarita asked us to be seated at the table. There were four flowered glasses and two new plates that I wondered if she had bought especially for this occasion. After we sat down, Margarita returned thanks in English. I admired her for that, for I had never attempted to pray in Spanish when she ate with me. English was my native tongue, and I fully expected her to pray in Spanish.

Our first course was what they called "sopa de jamon," or ham soup. Noodles, potatoes, and tomatoes were cooked with a piece of ham. It was very tasty. When we had finished that, Margarita removed our plates and we were served our rice and beans, bread and butter, and fruit cocktail. It was during this course that Margarita's dog came bounding through the unscreened door. I asked her if they name their dogs and she said, "Yes, my dog's name is Capitán" (Captain, in English). At the mention of his name, the puppy jumped at her and nearly tasted her rice and beans. When Margarita called excitedly, "Mommie," her mother flew into the room looking very frightened. But the sight of the dog made her relax, and she grabbed the dog in her arms and hurried him into the kitchen.

But then the chickens smelled the rice and beans and they walked nonchalantly into the house and strutted and cackled around the table. The mother ran for her weed broom (weeds tied by the stem to a stick) and began to chase the chickens. They fled for refuge under the table to escape the swish of the broom, knowing full well, I guess, that we would not kick them out. The slap of the broom against our legs was a bit more annoying than the presence of the chickens, but I didn't really mind the broom!

The family had not eaten yet—Margarita said they never eat until six o'clock. But I know, too, that they possibly did not have enough plates and silverware—not enough to give every member of the family a soup spoon **and** a teaspoon. Moreover, the table was very small and would accommodate the mother, father, the grandmother, and the baby. Already I could visualize the other members of the family sitting on the benches, or in the doorway, holding their plates as they ate.

Chorus practice began at 7:00 at the Mission, so shortly after 6:00 we left for church. We thanked our hostess who said over and over, "De Nada! de nada!" (Don't mention it! or, It was nothing!)

On the way down the mountain we saw the lights of seven towns, sparkling like little diamonds in the far distance; we saw the signal light for ships on the Dead Box, and far out over the ocean an airplane was coming toward us like a great silver bird!

Perhaps the walk down the mountain was easy because we were going downhill; perhaps it was because we had had a good supper and a thoroughly exciting evening!

* * *

Last Sunday I invited some of the Puerto Rican girls to come to my home and prepare rice and chicken like they eat it. I opened one of the cans of delicious chicken which my mother sent me, and then, I thought I would be helpful to them and put the rice on to cook until they came to my home after church. When they arrived, one of the girls peeped into the kitchen and looked into the kettle where the rice had scarcely begun to boil. She called the other girl at once and said, "Oh, Mira! Mira!" Her friend came running and did **look** and both girls burst into convulsive gales of laughter. Pearl Ann and I stood, speechless. Finally I said very meekly, "Don't you cook the rice first?" "No! No!" answered both girls together. By that time one of them had taken the pan of rice and had drained off the water. They examined it closely asking, "Está dura?" (Is it hard?) It was! So they could still use it. I didn't see how they could possibly cook the rice tender without using water. And I don't think I could have done it, but our dinner of chicken and rice was very delicious!

* * *

This is by no means the end of the story. But I hope it is enough to make you conscious of your blessings, and oh, may it give you a burden for this work. For centuries these people have worshiped a dead Christ—one who still hangs on a cross. They seem almost hungry for the message of a Saviour who **lives!** Over and over, when they give their testimony after conversion, it is a ringing one about the "Christ who lives in my heart!" That is the message we want to bring to them, "Christ in you!" Will you pray that the Holy Spirit will continue to help them to grasp this sublime, yet simple, fact!

Aiboñito, Puerto Rico.

SOWING THE SEED

BY SARA JANE JOHNSON

A worker in the West Liberty, Ohio, Orphans' Home, the author writes from experience as a sower of the Word, but she also gratefully remembers the blessings that came into her life as she received the teaching of the Word from other faithful sowers.

"Behold, a sower went forth to sow" (Matthew 13:3b). What was it that the sower went forth to sow? Seed, of course, but there are many kinds of seed. The account as given by Luke reads thus: "The seed is the word of God" (Luke 8:11). "The word of God" is the most precious seed there is to be sown.

Who is the sower that went forth? Was it not a follower of the Lord? At least it was one who possessed the seed, and how could he have obtained the seed had he not been a follower of the Lord or in some way had been in contact with the Lord? By that we conclude that every follower of the Lord should possess the seed and go forth to sow it.

"The seed is the word." Before we can go forth to sow we must have the seed in our possession. It can be obtained only through contact with the Lord. We must study the Word diligently so that we may know when to sow it, how to sow it, and where to sow it. Memorizing the Word is one of the best ways in which we can obtain the Word and have it ready for sowing when the occasion arises. Begin early in life to memorize Scripture; there is much of it to master and the older we get the more difficult it becomes to memorize. Study and meditate daily on the Word of God and lean upon the Spirit's guidance to bring to mind the passages needed when an occasion of sowing arises. There are many opportunities for memorizing Scripture if we look for them. So often we say we just haven't time to sit down and memorize Scripture. Some people have memorized many verses while ironing, or riding the tractor, or doing other similar jobs where the hands are busy but the mind is free.

"A sower **went forth** to sow!" It takes effort to sow the seed. We cannot sit back in our easy chair at home and say, "I will give so much to missions this year," and call that sowing the seed. Yes, it will help some others to sow their seed, but what about ourselves? There is seed for us to sow too. We cannot sit by our fireplace and claim the souls that have been won by others' efforts. We must labor for our own fruit. If we are to be a sower, as every follower of the Lord should be, we will put forth an effort to get out and sow the seed.

What methods shall we use for sowing the seed? That will depend largely on the sower and the material with which he will be working. There is no standard way set forth for sowing the seed of God's Word. The method will vary with each sower and with each occasion for sowing. There are, however, some general ways of sowing the seed. Preaching the Word from the pulpit is the most well-known way of sowing the seed, but also a method that lay members cannot use. We might consider this preaching method as "broadcasting" the seed. In this way the seed falls on different types of soil as the parable refers to, "some seeds fell by the way side, . . . some fell upon stony places, . . . and some fell among thorns; . . . but other fell into good ground." Teaching in the Sunday schools, summer and week-day Bible schools, and speaking in young people's Bible meetings are other methods of "broadcasting" the seed. But there are more definite ways of sowing the seed, one of the most effective of which is personal evangelism. Another very effective method is that of home teaching. Family altars are vital in sowing of the Word. They produce more sowers.

The way we live and the words we speak in our daily lives are methods of sowing the seed, whether we realize it or not.

"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;

We are the Lord's last message,
  Given in deed and word;
What if the type is crooked?
  What if the print is blurred?

"What if our hands are busy
  With other work than His?
What if our feet are walking
  Where sin's allurement is?
What if our tongues are speaking
  Of things His lips would spurn?
How can we hope to meet Him
  And hasten His return?"

—Annie Johnson Flint.

People around us watch our every move, and if our lives and words of testimony do not tally then the seed we sow is lost. We will be imitated by those around us, especially the children. We are sowing seed by actions as well as by mouth, and we must be careful that we sow only the unadulterated Word of God. If we are followers of the Lord we should always be sowing His Word. Let us guard our actions with utmost care.

We sow the seed by the literature that we distribute and by the letters that we write. Giving out tracts is a very good way of sowing the seed, but again we must be careful to select only those tracts which contain the true Gospel. It is best to use only tracts that bear our own imprint. Quite often we find tracts from other companies that are good, but the people to whom the tracts are distributed may write for more and receive some containing false doctrine and in their unenlightened state will not be able to distinguish between the true and false ones.

Every one writes letters. Why don't we include a little seed with each letter? Especially to our correspondents who are not Christians? Many lives have been blessed by letters that carried some portion of the Word in them.

We think of our missionaries as being sowers of the Word, and they are—that is the main portion of their work. But can't we all be home missionaries? There are many, many opportunities in our own home to sow the seed. If we were to obey the command given the Israelites, we would probably discover many more opportunities than we now see or even imagine possible. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Mothers in the home think that their children are forever under their feet when they are trying to work. Why not change that handicap into an opportunity to sow some seed?

Children enjoy singing, especially the singing of hymns. Why not start singing a hymn and watch the requests for others rolling in, as well as questions about the songs we sing? What a wonderful opportunity of teaching the children in our homes! And how easy it is to sing while we work! It not only helps the little ones but lightens our own burdens, soothes a troubled mind, and remember, "A merry heart doeth good like a medicine." How thrilling it is to see the children respond to spiritual thoughts! They will not only remember the things we tell them but will begin to think things through for themselves and also go out and tell others. Children are not bashful to tell their playmates of the things they learn from parents and teachers.

The general request of children at bedtime is, "Tell me a story." How often do we have the happy privilege of teaching His little ones the stories of the Bible! Our boys and girls would rather hear Bible stories than any other kind. They know that they are true and they learn to love the Jesus who loved and did so many wonderful things for the people with whom He lived. What a splendid time to lead them to Jesus who is now living and loving our boys and girls and doing kind things for them just as He did for the children who lived on earth when He lived here! Children like to pray, and it is our duty and privilege to teach them how to pray. Memorized prayers may be a good beginning, but as a general rule they are mere words that the child repeats and have little or no meaning to him. The child should be taught early in life to think out his own prayers; they will mean much more to him. Five-year-old children like to make up their own prayers. If you must use memorized prayers, explain them to the child in such a way that he can make the prayer thought his own thoughts.

The time we spend around the family altar is another time when a great deal of good seed may be sown in the lives of children. Allow the children to take part in the worship service. They enjoy leading the singing, those who are old enough to read appreciate the privilege of reading from their own Bibles, and family worship is a splendid time for the children to learn to pray publicly.

Why so much emphasis on teaching the children? Because the children in our homes today will be the sowers in future generations, and they must receive the Word if they are to be sowers of the Word. These children will establish the homes of the next generations, and if they do not have the good seed sown in their lives what will their homes be like and what kind of seed will the future generations receive?

There are many homes in our own country today where the children do not receive the good seed because their parents are not Christians. Then it is up to the Sunday school, the summer Bible school, and other teaching agencies to sow the Word in the hearts of these children. And the Sunday school can do much good, even though the time of teaching is but one brief hour each Sunday. Some children and adults have been won to the Lord through the teaching of the Sunday school which was their only means of hearing the Word. These same people have gone out and are sowers of the Word in various places. Some have established homes of their own, and others are doing the Lord's work in other ways.

In looking over the past history of the Orphans' Home at West Liberty we see the results of sowing the seed. The Gospel accounts tell us that not all the seed fell on good ground and brought forth fruit but—"some seeds fell by the way side, and the fowls came and devoured them up." One day I was coming up the drive and a car came tearing toward me in a manner that made one think, "he drives like Jehu." He was a soldier and a few other things similar, in addition to being a former child in the Home. What had happened to the seed sown in his heart? Some other children became Christians while in the Home and seemingly were bearing fruit, but when they left their Christianity stayed behind. The lures of the worldly life were too great for them and the plants withered.

There are also those who took their Christianity with them when they left and have established Christian homes of their own, who have taught their children well, and whose children are now establishing Christian homes of their own. This year a daughter-in-law of a former child in the Home helped with Christmas dinner. The good seed that is sown is appreciated down through the years and the seed that fell on the good soil is springing up and bearing fruit "some an hundredfold, some sixtyfold, some thirtyfold."

Though our efforts in sowing the seed may seem fruitless, let us be faithful and continue to sow the seed and trust Him to bring the increase, resting on the promise He has given in Isaiah 55:10, 11: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

West Liberty, Ohio.

FREEDOM LOOKS TWO WAYS

Freedom must be from something, and it must be for something. This principle holds true in national life, as well as individual. The signers of the Declaration of Independence were protesting against injustice which had been practiced against them, and they were looking toward the development which might be possible in this country when justice should prevail. They intended to use their freedom from tyranny for the sake of progress. Are you using your inheritance of liberty in this spirit, considering it not only as a "right" on which to stand, but also as a stepping stone to the abundant life? Jesus taught that the life which is emptied of sin must be filled with something else. He was the first great liberator, freeing men from meaningless traditions, from false standards of value, from debasing principles of conduct. Best of all, He frees us from our old selves for the discipleship which He inspires.

Slavery to tyrannous appetite, to limiting habits, to ignoble thoughts, is more degrading to personality than any slavery which one man can enforce upon another. Freedom from outward domination must be for inward development. True liberation comes by deliberation, the weighing of values in the light of thought and experience, in order that the future may fulfill its responsibility to the past.—Elinor Lennen.

A GOOD WILL VISIT TO THE LUXEMBURG MENNONITES

BY J. J. HOSTETTER

Bro. Hostetter, who is a worker in the Belgium Builders' Unit, tells interestingly of his visit with the Mennonites in the little country of Luxemburg.

On December 26, 1947, four members of the Belgian relief group started out in the snow for the only Mennonite community in the little state or duchy of Luxemburg. The purpose of the trip was to spend the day with the pastor of this church, in visiting his members and distributing some Christmas bundles to the children of the homes. The first stop, at the old Oesch homestead occupied by Otto Oesch, gave evidence of the damage inflicted by the war in this area. These folks suffered the most damage to their buildings of any visited; they have only two rooms fit to occupy and no outbuildings. Three packages were left here, and the children were made very happy by the many attractive and useful things. From here the group proceeded to the home of Pastor Oesch, a brother of Otto. Brother Joseph Oesch and wife extended a hearty welcome, making every one feel at home. Soon expressions of joy and appreciation gave evidence of the good will being imbibed from the opening of seven Christmas bundles. The parents of these children could not get through expressing their thanks, as their children did not have much of a Christmas of their own. One of the visitors presented the pastor with a box of candy, which seemed to be rather a luxury in this home, also a gift of money sent by some folks in America. This was such a surprise that he simply greeted the one who handed it to him the second time, once on each cheek out of real joy.

The group was invited by Brother and Sister Oesch to join in their simple noon meal. Though the food was limited it was graced with the usual Mennonite hospitality. Then the minister accompanied the group, to spread cheer and "good will" to his members. The first home entered was that of Peter Nafziger, whose two children opened their packages with much surprise and pleasure. Brother Oesch requested that a stop be made at two homes of his members, Shertz by name, where the children were grown. Real surprise and appreciation were shown to think that the American Mennonites would stop to see them, as they expressed it. The party proceeded from one family to another in the following rotation. Alfred Shertz came next, with two children receiving packages. Albert Shertz's two children, cared for by their grandparents, received bundles in the absence of their parents, who had gone to the hospital with their baby for a serious surgical operation. Next came Otto Nafzigers, whose two children danced joyfully over their packages. At the home of another of the pastor's brothers, Oscar Oesch, two children received packages also. The mother of the minister, who recently had a leg removed above the ankle, lived in this home. It could be seen that all, from child to old age, imbibed the same spirit together, that of Christian cheer and "good will." Albert Oesch's children, in the last family visited, happily received their packages with as much appreciation.

A House and Storeroom Reconstructed by the Builders' Unit, Bullange, Belgium

After a joyful farewell and exchange of "good will" at each home, the party returned to the home of the minister again, spending some time visiting and discussing each others' problems and experiences. Considerable damage had been done to this home during the war. It was looked over, with the hopes that some of the Bullange workers might help to repair it in the near future. The "good will" party took a reluctant departure, feeling that the day had been a blessing to all involved, one way or another, if no more than passing around a portion of "good will."

The mission of this "good will" trip included at least three objectives, the success of which would be difficult to measure. First, it afforded an opportunity to convey thoughtfulness and "good will" from the American brethren to the brethren of Luxemburg, through the medium of attractive and useful Christmas gifts. Secondly, it made an opening for the Belgian workers to personally contact the homes of our European brethren, thus helping to bind the two worlds more closely together. In the third place, it gave the pastor an opportunity to go along on a mission of visiting his members, together with the American workers. This in turn would lend moral support in his effort to encourage his flock. It was noticed with interest, that the brother came in and went out without any visible evidence of surprise or uneasiness. He seemed to be a welcomed guest in all the homes, by children and older ones, manifested by a loving caress to the children and hearty handclasps to all. There was a true spirit of Christian love and concern manifested.

Brother Oesch is spiritually alert, and concerns himself greatly for each one under his care. He is burdened with financial obligations—the problem of making a living for a family of seven children, besides a heavy loss sustained from the war. The American brethren cannot appreciate the difficulties faced by the Mennonites of Europe, during and since the last war. They need our prayers and support, to encourage them to hold up a Gospel of separation and "good will" in these countries. It is the aim of the workers here to give a fair representation of the church at home, to all who are contacted—in service, gifts, and "good will." The major part of this "good will" was made possible by the ready response and sacrifice of the folks at home, in providing these Christmas packages. It is also possible that the donors of these packages will be receiving letters of thanks and expressions of "good will" from these recipients in Luxemburg. Being "laborers together," it is hoped that the Prince of Peace will work through these efforts to bring "on earth peace, good will toward men."

Bullange, Province of Liege, Belgium.

THE HARM OF IT

People who ask of dancing, card-playing, and theater-going, "What is the harm?" need to get such a glimpse of themselves as is afforded by the following anecdote.

One evening a lady went into a little mission room, and was there asked to say something to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folk who are doing, on a small scale, the very things that have brought us poor wretches where we are."—Unknown.

There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do as he ought.—Charles Kingsley.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXVII. Problems of Sanctification

BY THE BIBLE STUDY EDITOR

While much has been spoken and written concerning the doctrine of sanctification, there seems to be a hazy conception of the subject. It probably lies in the fact that different definitions have been attached to it. It may be that the grace of sanctification is not properly related to other Christian doctrines. And it may be that too much emphasis has been laid upon the experience of sanctification as a state of Christian living, instead of making it a part of the standing of the believer in Christ Jesus.

There are those who stress a fourfold Gospel, or experience, who say that they are saved, justified, sanctified, and healed. Others have also a fourfold Gospel and experience, such as, justified, sanctified, healed, and baptized with the Holy Ghost. It is difficult to analyze these doctrines and apply them to one's life and experience in the light of the full teachings of the Gospel. To be saved implies the full work of Jesus Christ for any believer. But there are those who would make two classes of the believers—those who are saved and those who are sanctified. The saved ones are like the foolish virgins, who are virgins, or saved individuals, but only the wise ones—the sanctified ones—are permitted to enter with the Bridegroom unto the marriage. The expression, "I know you not," may have some bearing on the condition of the foolish virgins, as related to their standing with the Bridegroom.

The fact that there are those who stress the point that they are sanctified and then baptized with the Holy Ghost, brings out another important question in Christian doctrine. If the sanctification of believers is the work of the Holy Spirit, then what place does the baptism of the Holy Spirit have in the believer's life? Those who claim sanctification make the baptism of the Holy Spirit the basis of their experience of sanctification, for by it the inbred sin of the flesh is removed, and they become holy, or sanctified, being freed from the temptations of the flesh, and have become dead to the world. This claim makes sanctification an experience of holiness in life. They are made perfect in every respect, but they still need the baptism of the Holy Spirit in order to witness to them that they are children of God. Is the work of the Holy Spirit essentially divided into three stages of experience: born of the Spirit, purified by the Spirit, and baptized by the Spirit? This would seemingly relegate the work of Christ solely to that of reconciling men to God by His death in order to make the work of the Holy Spirit possible for men. And the work of the Spirit is thus made to be not one work of grace "perfected forever," but numerous works, depending upon the seeking and preparation of the believers to make such works possible in successive stages.

A third claim concerning sanctification is that those who would possess it should make preparation for it. Such a claim is also one concerning the experience of sanctification. In order that the experience may be obtained it is claimed that there must be a cleansing of one's life from all worldliness and all fleshly desires and habits. The heart and life must be prepared for the coming in of the Holy Spirit to sanctify the life. If such is the case, what is the power of the preparation? and what the impulse that leads to the seeking of purity and virtue? For it is not in the flesh to lust for the things of the Spirit: nor is it in the power of any man to rid himself of the nature of his flesh. And what may be said of the work of Christ in this work of redemption from the power of sin and the renewing of the life through faith in Him? These are vital matters in every believer's life, and an unsatisfactory understanding of the work of grace and the proper appreciation of the work of God in the attainment of all of the blessings that belong to those who are heirs of the kingdom and glory will hinder the full appreciation of one's salvation in Christ and hinder progress in the growth of the Christian experience in Christ.

Christ in His Own House

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:1-6).

This Scripture brings the Christian back to the testimony of God in the house of which Moses was a faithful servant. The house was built by God, who built all things. The house is representative of ourselves, as we are the house of the Son, Christ. It is not without regard to the great plan of salvation prepared in heaven for us, that the house of God was established and given into the care of Moses. It is of importance that we regard the directions to Moses, to make the house after the plan that God showed to him in the holy mount.

Every step of the work of redemption and the plan of salvation was portrayed in that Tabernacle. Chief in it all was the sacrifice. Every other feature of the Tabernacle centered around the offerings that were made at the altar of burnt offerings. No sacrifice ever passed by that altar. And no access was had to any department of the Tabernacle without having some connection with the altar. The incense went from the altar into the holy place with the coal of fire. The blood of the atonement went into the most holy place, but returned to be touched on the horns of, and poured under, the altar of burnt offering. What was the duty of the golden candlestick with its seven branches? This was the symbol of the Holy Spirit, the seven spirits of God which are seen in heaven. No one of God's servants ever received any blessing or benefit from the candlestick save its illumination. It was constantly burning. Its light pervaded the holy place, and not beyond it. The fire of the burnt offering illumined the darkness of the night in the court, and the glory of God dwelling between the wings of the cherubim on the mercy seat lightened the most holy place with its brightness. And the presence of God the Father hovered over all the house during the night and overshadowed it with the pillar of cloud by day. The Father, Son, and Holy Spirit were the lights of God's house.

But the work of the Holy Spirit in the life of the believer is comparable with the ministry of the candlestick in the holy place. No man can receive the Spirit but those who know the Lord. The world cannot receive Him, neither does it know Him. He is the Illuminator of the believer's life in the holy place, "In Christ Jesus." Jno. 14:16, 17; 15:26, 27; 16:13-15.

Sanctification Not a Second Work of Grace

The whole work of salvation was wrought out by Christ. He died for the sins of the world. There was no other way to deal with sin but by death. No way could be found to approach God, but to be reconciled by the death of the Son. There was no other way to become partaker of the new life but by the death of the old and a resurrection unto newness of life. There is no way of living the new life except by the Word of God. There is no means by which these truths are made known to our understanding except by the Holy Spirit.

The priest serving in the Tabernacle is a type of our own lives as we make ourselves a living sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. 12:1). Because of the death of the offering at the altar the believer may enter the holy place and offer his prayers—the incense—unto God who is within the veil. We are the living witnesses of Christ, consecrated unto God by the death of His Son. We bear the coal of fire from the altar of Christ's sacrifice. As priests, we go into the presence of God, not with a bleeding sacrifice, but with the coal of fire, composed of the blood and flesh of the offering unto God and the wood which consumed the offering. The blood and flesh are no longer such. They are changed into the living glory of the coal of fire. Our Lord is risen and changed into glory. But He is the efficient Intercessor, having ascended into heaven there to appear before God for us.

We approach God, with the glowing coal in our censer. There we see ourselves crucified, dead, and risen; for He has accomplished all that for us. We are dead because He was dead. We are alive because we are risen with Him. We offer our incense, not because we are dead, but because we live, through the grace of Him who died for us, and rose again. What is the testimony of our censers? "I am crucified with Christ: nevertheless I live." Christ was raised from the dead, "quickened by the Spirit!" so are we.

The candlestick, with its seven lights, enables the priest to look upon his censer and contemplate its contents, his testimony before God. The light reveals to him the golden altar of his intercession—Christ. In His name the believer offers his prayers and praises to the Father. The light also reveals the table of shewbread—the living Word of God by which the priest lives and serves his Lord. The Illuminator of the "living sacrifices" unto God also shows that we live by the Word of God. It is the source of our daily life and understanding as to the will of God.

There is no ministry of cleansing from sin by the candlestick in the Old Testament. There is plenty of ministry of illumination. Sin can only be dealt with by death, and that is by shedding blood. The Holy Spirit never had any blood to shed, and cannot atone for sin. Because the sin question must be settled by death, the Holy Spirit has not become the minister of death, but of life. He is a quickener. He is the "spirit of wisdom and revelation in the knowledge of him," to know the hope of His calling, etc. Eph. 1:13-23ff.

Therefore the Holy Spirit is not given to us to die unto self, nor to be the power of the mortification of our members, for He is a quickener of all our being. Christ was made in the likeness of sinful flesh and for sin condemned sin in the flesh—that, as a consequence of His death, righteousness should be fulfilled in us who walk after the Spirit. Rom. 8:3, 4. In a similar manner, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Because the flesh and body are dead in Christ, the Spirit shows that the deeds of the body shall also be counted dead. If the body is dead, are not also the deeds dead? "Ye are dead;" "I am crucified;" "They that are Christ's have crucified the flesh with the affections and lusts." Therefore it is not in the providence of the Holy Spirit to bring to death what Christ has already crucified in His own body on the tree. It is the office of the Spirit to quicken the life in righteousness, to empower unto good works, counting the flesh and its lusts as dead.

"The Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). The same Spirit who has quickened us into new life, regeneration, is the Spirit who enables us to walk after the Spirit and live above the will of the flesh. It is not a new coming of the Spirit, nor a new experience, even though one may have new enlightenment, for new light is the constant privilege of the believer. Look upon the censer which you bear, dear believer, and behold its contents. The flesh and blood are dead and a new life is in your hands, one that is risen from the dead in newness of life. See this fact in the light of the Holy Spirit and live in the joy of its realization. And, having had a new fellowship with God through the offering of Christ for you, partake of the shewbread of His truth and be comforted with the illumination of the Spirit who shows the wonderful graces accomplished for us by Christ, of whom the Scriptures testify.

The Baptism of the Holy Spirit

It is possible for one to misunderstand the things of God, for they are divine in their origin and nature. But one is inclined to misplace the emphasis on some of the graces of God for us. There is a truth in the baptism of, or with, the Holy Ghost. The Scripture teaches it, and there is no reason why it should be denied. But there is a proper place for it, and a proper emphasis should be attached to it. It is not a special coming of the Spirit to remove sin from the believer's life. The baptism was promised to the disciples by the Lord—"not many days hence." The time was known to the Lord, and it was some days after His ascension to heaven. The coming of the Holy Spirit, His baptism, corresponded to the Day of Pentecost. This was a typical day, a feast day occurring fifty days after the Sabbath following the day on which the first ripe grain was offered. Lev. 23:9-21. On this day two leavened loaves were offered and waved before the Lord to be eaten by the priests. From each habitation two loaves, leavened, were to be brought to be waved and given to the priests. They accepted them. On the day of Pentecost were offered the leavened loaves, the believers, who were accepted by the Risen Lord, and He gave them the token of the Holy Spirit in answer to their gifts for service. They could not have received this first outpouring of the Spirit on any other day. It was the fulfilment of the law of the Lord.

However, the Apostles did not say to the people, "Ye shall be baptized with the Spirit." But, "Repent, and be baptized . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). This was the beginning of a new era, an open door for Jew and Gentile. It was the promised time of the Holy Spirit's blessing to all the world through the promised Son. The first fruits had been accepted in the upper room, by the special baptism, manifested by the sound of the mighty rushing wind, the appearance of the cloven tongues as of fire, and they were filled with the Holy Spirit and spake with tongues as the Spirit gave them utterance. There is no intimation that those who received the Spirit afterward, on the same day, either heard a mighty rushing wind, received the token of tongues of fire, or spake in tongues. But they received the gift of the Holy Spirit, as was evidenced by their faith and fellowship with the apostles. Those who received the special baptism of the Holy Spirit on the day of Pentecost were of the apostolic group.

There was a special outpouring, or manifestation, as the Holy Spirit was given to several other groups of believers. Each group was a "first fruits" of its kind. The Samaritan believers (Acts 8: 14-17) received the Holy Spirit in the presence, and by the laying on of the hands, of the apostles, but no special manifestation is mentioned. The household of Cornelius received the Spirit in the presence of Peter, and they spake with tongues—the first fruits of the Gentiles. Acts 10:44-48. The group of disciples of John the Baptist, who had not heard of the Holy Ghost, were baptized, and spake with tongues and prophesied. Acts 19:1-7. The Apostle James saw in these tokens of the receiving of the Jews and Gentiles by the Holy Spirit, the similitude of the offering of the first sacrifices on the altar of the Tabernacle and the Temple. The old Temple was broken down. On the old altar, the first from heaven kindled the first sacrifice, when the Tabernacle had been set up, and the consecration of the priests had been effected. See Ex. 40:34; Lev. 9:23, 24. There is no record that fire again fell upon the altar to consume later sacrifices. Also, Solomon presented the new Temple to the Lord and the first offering was consumed by fire from heaven. II Chron. 7:1-3. James thus understood the significance of the acceptance of the Jews and Gentiles. His decision was based upon the fact that both Jews and Gentiles had received the Holy Ghost. Peter had declared the acceptance of the Gentiles by their having received the Holy Spirit as had the apostles and the Jews. Acts 15:6-11. James decided the case by citing the fact of the acceptance of the Gentiles, to "take out of them a people for his name." He then records the fact that God would "**build again** the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, **who doeth all these things.**" Acts 15:6-17.

"God **at the first** did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). The first of each group had been visited and taken unto the Lord by the special baptism of the Holy Spirit, each time in the presence of those who were apostles of Christ. This was the witness of God to them. After those special occasions there is no mention made of special baptisms with the same tokens of His presence. How shall men expect that each time they approach the

(Continued on page 64)

EDUCATIONAL

SUMMER BIBLE SCHOOLS

The New Curriculum and Plans for Promotion

BY C. F. YAKE, SECRETARY OF SUMMER BIBLE SCHOOLS

Summer Bible school workers will want to get familiar with the new courses now coming off the press. Read this article to learn more about the good things that are in store for S.B.S. workers this coming summer.

The new two-week summer Bible school curriculum is comprised of thirteen courses, three of which are preschool. The curriculum is graded, and the thirteen years are integrated into a course of Bible study of balanced proportion. An examination of the titles of the thirteen years or courses will make clear what we attempt to state.

Nursery—Learning About Jesus.
Kindergarten I—Enjoying God's Gifts.
Kindergarten II—Lessons from Bible Children.
Grade I—Stories About Jesus.
Grade II—Stories About God's Friends.
Grade III—What God Does for Us.
Grade IV—What God Wants Us to Do.
Grade V—Life of Jesus.
Grade VI—Teachings of Jesus.
Grade VII—Followers of Jesus.
Grade VIII—Life of Paul.
Grade IX—Getting Acquainted with the Old Testament.
Grade X—Getting Acquainted with the New Testament.
Superintendent's Manual.

Special attention has been given to adapting the subject matter and the presentation of it to the various grades. It is hoped that through this arrangement the boys and girls may be retained yearly in Bible school until they have completed tenth-grade work.

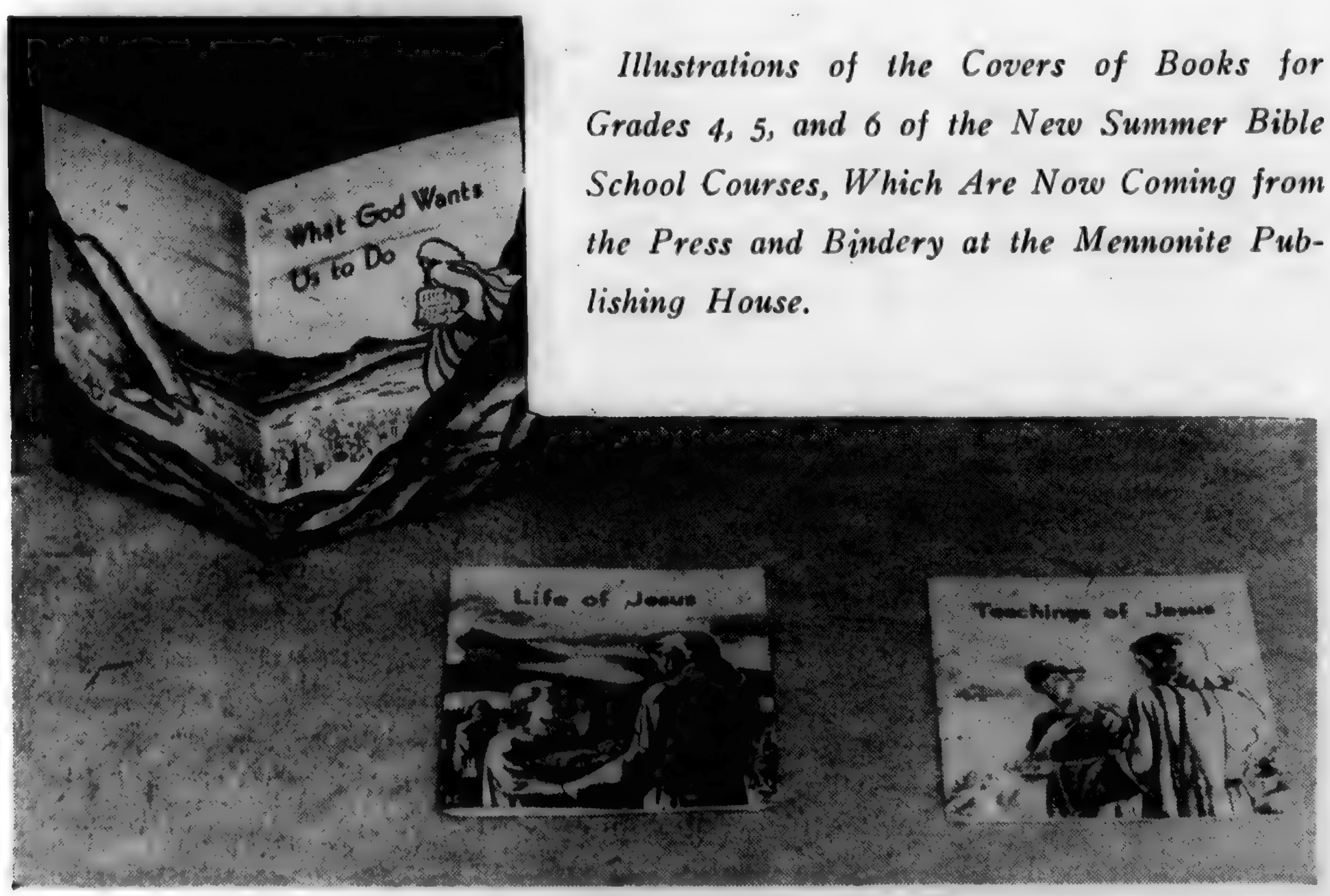
Alternating Courses

In schools where the attendance is not sufficiently large to require having all the grades, the courses may be alternated as follows: Kindergarten I and II; Grades I and II; Grades III and IV; Grades V and VI; Grades VII and VIII; Grades IX and X. Nursery class is to be conducted each year. If, during the odd-numbered years, each of the odd-numbered courses are taught, and during the even-numbered years, the even-numbered courses, keeping records will be simplified. Whenever possible, however, special effort should be made to have all the thirteen years of work presented in thirteen or more classes. Should there be those who want to have a three-week school, the two weeks' work presented in each grade will need to be extended over a period of three weeks.

General Contents of the Course

While each course is specifically adapted to the age and grade of pupils for which it is intended, in general it may be said that the contents of each course deals with the following, all of which are Bible-centered: Bible; context (background and supplemental studies); worship; music; missions; memory passages; doctrine. The contents are all well integrated into a day's lesson, and not broken down into a number of small recitation periods. Recreation, of course, finds a place in the day's program. The emphasis of the curriculum is strongly evangelistic to bring boys and girls into a saving knowledge of the Lord Jesus Christ.

While the course is Bible-centered, every effort of the writers and the artists has been bent to have these lessons result in particular outcomes in the lives of the children. The aims and purposes of the lessons are developed so that through the teaching process the truth learned will be expressed in the life of the children. Instruction in the Word is to result in Christian character and conduct.



Illustrations of the Covers of Books for Grades 4, 5, and 6 of the New Summer Bible School Courses, Which Are Now Coming from the Press and Bindery at the Mennonite Publishing House.

Workbooks

To make the lessons more realistic for the child, each one of the courses has a pupil's book or workbook. This workbook contains exercises, drills, tests, and checks, colored pictures, and sketches by an artist. These will help the teacher to fix in the mind and heart of the pupil through self-exercise and expression the knowledge and truths presented in the study of the lesson. The workbook of each course is illustrated and contains helpful information which bears directly or indirectly on the subject matter of the lesson.

Manuals

The size of the summer Bible school manuals is 8 x 10½ inches. Both the teacher's book and the pupil's book are the same size. The covers for the teacher's and the pupil's book of each grade will have the same design and illustration; but each of the thirteen is distinctive and different. The teacher will need both a teacher's book and a pupil's book; and each pupil will need to have a pupil's (workbook) book.

A portfolio of ten 10½ x 12 beautiful four-color pictures is a part of the first five courses. These pictures accompany the teacher's manual for each of these years. An activity packet for each pupil accompanies the pupil's book of each of the first five courses. This packet contains items which the child can take home from Bible school each of the ten days. From grades three to six, inclusive, somewhat similar activity features are incorporated in the pupil's book. The illustrations will give you an idea of the appearance of the courses.

The music generally is integrated into the various courses and appears in either the teacher's manual or the pupil's book, or in both. Many of these songs will also be found in "Junior Hymns," a new songbook by Walter E. Yoder, containing the best hymns and arranged to three-part music. Frequent reference is made to "Junior Hymns," which can advantageously be used with the curriculum. "Junior Hymns" will be especially helpful where there is an assembly worship period for the entire school and wherever a special music period is made part of the daily session. However, "Junior Hymns" is extra. The curriculum is quite complete without it.

A superintendent's manual is to accompany the curriculum. This will carry a comprehensive outline of the curriculum as well as give necessary help and information for conducting and promoting summer Bible school.

Promotion

Summer Bible school will always require promotion. Summer Bible school is unlike Sunday school in that Sunday school is associated with the Lord's Day and is in operation almost everywhere weekly throughout the entire year. The summer Bible school is seasonal and is conducted during the vacation months when children are not in public school. Each year requires renewed effort to arouse interest and to stimulate enthusiastic activity to continue previous schools and to start new ones. It is a perennial task, and the organization responsible in a congregation for conducting a summer Bible school should be a perennial organization—functioning all the year round. Plans should be begun in early winter to have a Bible school the next summer. Such planning requires diligent effort by those who are responsible, and is no small task.

Keeping Records

By many persons this is considered the least important of the work, and yet it is one of the most important matters in the operation of a school. Keeping accurate records of enrollment and attendance is very important. Each pupil's record should be carefully kept. There should be a record of attendance as well as a record of the quality of the work done. It is only by systematic keeping of records that the giving of certificates and diplomas can be done intelligently. And, after all, boys and girls who come to summer Bible school come with the idea of endeavoring to attain a goal—complete the curriculum and get a diploma. Be diligent, therefore, in this important task—keeping summer Bible school records.

More Summer Bible Schools for More Children in 1948

This is our perennial slogan. From year to year we have almost without fail enlarged our outreach through the summer Bible school. The 1945 record was 300 summer Bible schools, the 1946 record, 351; and the 1947 record, 400 minus 1 school.

Whether or not we shall be able to attain in 1948 an increase of 50 schools is a question. The answer is dependent upon the amount of enthusiasm and consecrated devotion used in the promotion of our schools. There can be no vacation for summer Bible school promoters. Every promotional agent in your congregation should be employed. The whole-hearted support of every member in every congregation is needed to make this kind of Bible teaching strong and vigorous against the evils of the day which are ensnaring our children and young people, and leading them down wrong paths.

Let us be vigilant; let us be determined; let us be enthusiastic, for the cause which we represent is that of teaching the Word of God—the greatest cause in all the world, a cause dealing with winning souls into the kingdom of God. And of one thing we may rest assured—there will be no defeat! The Word of God will not return void. It will accomplish the thing that God has intended it should do. We need to do our part and give God the opportunity to do His part. And we know that He never fails.

See the new descriptive circular and the articles in the other church periodicals for further information.

Scottdale, Pa.

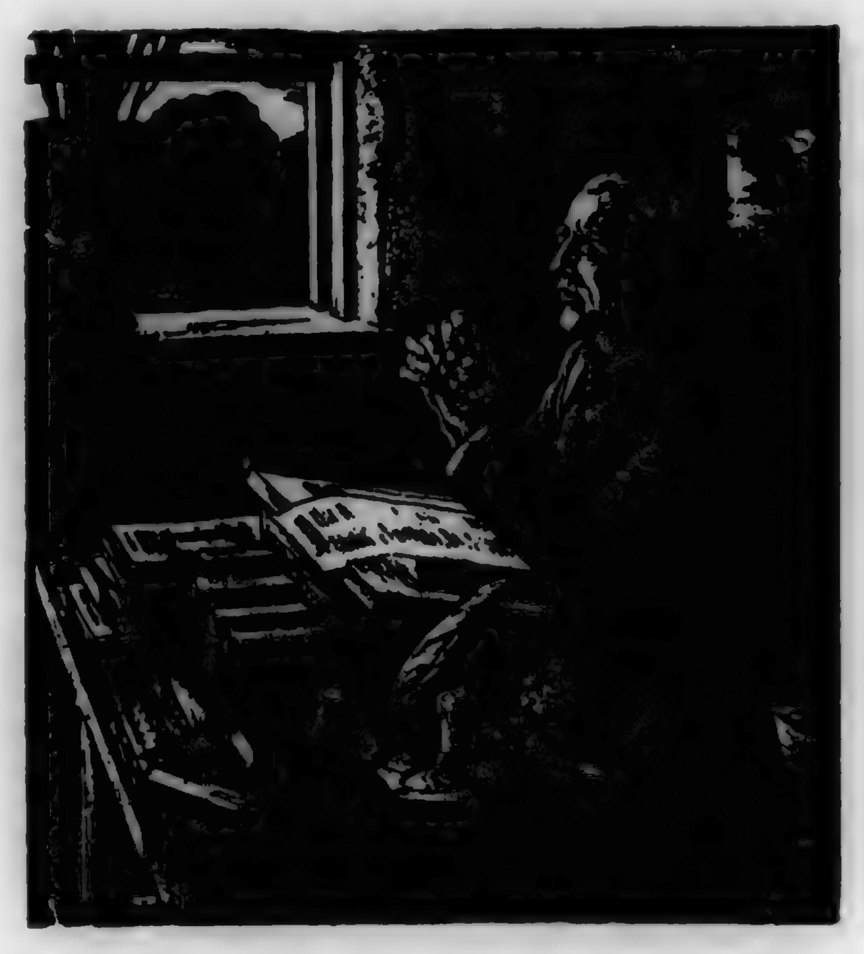
CHRISTOPHER DOCK'S UNIQUE CONTRIBUTION TO CHRISTIAN EDUCATION

BY GERTRUDE BRUNK

Christopher Dock's contribution to Christian education was what one could truly call unique. It was unique in its being religious, and no contribution is greater than a religious one, if it is scriptural.

Christopher Dock was always known as the "pious schoolmaster." He spent much time in prayer and groanings to God in his concern for his work. He would mention the name of each of his pupils to God in prayer every day, which led to effective teaching and character building in the life of each child. To the very last, Dock was faithful, and God called him from this life very fittingly at the close of one of his school days while kneeling in prayer. Even when Christopher Dock's name ceased to be among the living he was remembered and respected as one of the leading schoolmasters of his day.

Dock, a Mennonite man, came from Germany to America in 1714. Feeling that he was divinely called to teach, Dock started a school on the Skippack. He continued teaching in this school for ten years in spite of meager compensation. In 1735 Dock bought a 100-acre farm in Montgomery County (then called Salford). He farmed ten years, during which time he taught school in three-month periods for four summers. Too many duties were unfulfilled by parttime farming and teaching; so Dock conscientiously gave up his farm and taught school the rest of his life. A school was opened in Skippack and one in Salford, and he taught three days at each place alternately.



Christopher Dock—Drawing by Oliver Schenck

Christopher Saur, a Germantown publisher, desired Dock to write a description of how he kept school, for the benefit of other teachers and parents who could not send their children to school. Knowing that Dock would refuse to do anything that would bring praise or elevation to himself, Saur wrote to Kolb, a Mennonite minister and friend of Dock's, giving questions to be answered. Hesitatingly Dock answered them, securing the promise that his article would not be published until after his death.

This essay, "School Management," written by Dock in answer to the questions of Saur, gives a very good description of how Dock taught and also shows his method of discipline. Dock did not think the most important thing was using severe punishment but that a child's heart should be regenerated or changed. He first tried to win by love, and when love failed, he used the rod. He would talk to his children and give them Scripture verses dealing with their offense, whether it was lying, stealing, or cursing. He loved his children, and they loved and feared him.

The Bible was the textbook of Dock's school. He read from it to his pupils, and they also read it. He made lists of questions, the answers to which were found in the Bible; thus the children became acquainted with the Word of God.

The real contribution which Dock made to education was his essay "School Management." It is almost certain that this was the earliest article written in America on the subject of teaching. It is also the only picture of colonial country school life that we have. Besides this, Dock wrote two hymns and contributed what one might call America's first publication on etiquette, in the form of a list of rules called "100 Rules of Necessary Conduct for Children."

Pennypacker, S. W., *Historical and Biographical Sketches.*

Smith, C. Henry, *Mennonites of America.*

Kauffman, Daniel, *Mennonite Cyclopedic Dictionary.*

Harrisonburg, Va.

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business, and would offer all his tools for sale to whoever would pay the price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking wedge-shaped tool, much worn and priced higher than any of the rest.

Someone asked the devil what it was. "That's discouragement," was the reply. "Well, why do you price it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It need hardly be added that the devil's price for discouragement was so high that it was never sold. He still owns it, and is still using it.

—The Threefold Cord.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

WHAT WE KNOW ABOUT JESUS: HIS NATURE

John 6:35-40; 13:3-17; Colossians 1:9-20

Lesson for February 8, 1948

Golden Text: Thou art the Christ, the Son of the living God.—Matthew 16:16.

John 6:35-40. Today, here in these United States, a man's name is simply an identification tag; but our family and Christian names have an interesting history, and if we go back we find that they have real meaning.

But in Bible times names were descriptive of belief, of work, or of character. There are several ways that we can judge the nature of a person. Possibly the simplest way is to examine the life that he lived, the work that he accomplished. A good tree or a good man will bring forth good things. In the person of Jesus of Nazareth we have the only case in human history where there is no evidence of compromise with sin. Without fear He daily did that which was good and committed the results of that life to the Father.

Another way of judging is by a study of the names that God, angels, and men have given Him. A study of the almost two hundred titles that have been given Him is very illuminating.

And then a study of the figures of speech descriptive of Him and His character is also a big help. But the more you study Him from any and every angle the more you will be driven to the conclusion that He is the Christ, the Son of the living God.

John calls Him the light, the Lamb of God, the good shepherd, the way, the truth, the life, and here the bread of life. Have I been taken captive by sin, He is my Redeemer; am I ill, He is my physician; am I on a journey, He is my companion and guide; am I in need of shelter and rest, He is a great rock in a weary land; am I hungry, He is bread; am I thirsty, He is drink.

But irrefutable evidence will not convince the individual who loves sin and is determined to walk in it.

God has no pleasure in the death of the wicked. He wants all to repent and live. But God knows that some will not come to Jesus that they might have life. He does not prevent their coming; they refuse to come. But of those who do come, there is not one that He will cast out. Instead, He will save and keep and finally present such faultless before the Father with exceeding joy.

John 13:3-17; Philippians 2. From these two scriptures I learn that the Christian who would follow in the footsteps of Jesus must utterly deny all ambition for greatness according to the world's conception of greatness. Although equal with God, Jesus took upon Himself the position and duties of a slave and became obedient unto death, even the shameful death of the cross. And the disciple is not greater than his Lord.

Colossians 1:9-20. Paul believed in asking largely of God when he prayed. And yet he was convinced that he had never asked anything that was hard for God to do. And he kept on asking. Anything worth having is worth long and patient struggle to gain. And things that come too easy are seldom appreciated. The saint that gains heaven by violent effort will appreciate it much more than the person who was carried there on flowery beds of ease (if such there be).

It is a fine thing if you are full of the knowledge of His will, but it is a far better thing if with that knowledge you have spiritual wisdom and understanding. Then only will you see the beauty of godliness, and then only will you be willing to walk so worthily that you will please the Father in all things, bearing fruit to His glory and going from strength unto strength steadfastly with joy and thankfulness.

Governments are necessary, but every now and then people get so disgusted with their government, as is, that they are willing to do almost anything for a change. But they seldom better themselves, for only by becoming better individually can we have a better country. But isn't it about time that we got tired of being citizens of the empire of darkness?

Just a short turn to the right and you will find the entrance gate to the kingdom of God's dear Son. Thither all who would be righteous flee and are given a hearty welcome and are safe.

The only begotten Son of God is the express image of His person. He was before all matter. When the third person of the Trinity appeared we know not, but we find Him brooding over the face of the created earth in Gen. 1:2.

But this Son, the first-born of all creation, at the request of the Father created all things by the word of His power. He not only created them but all nature is sustained by Him.

But in a special way He is all in all to the saints. In Him we have redemption, the forgiveness of our sins; we are accepted in the beloved as sons and daughters of God. He is the Bridegroom and the saints are the bride. Using another figure, He is the Head and the believers are the body. You can live without many parts of the body, but you cannot live without a head and a heart. I'll give my heart to my Head and rest assured that He will never turn against me. But I pray that that heart of mine that is so prone to wander may never tire of His love and care.

THE PERSON AND POWER OF THE HOLY SPIRIT

John 14:25, 26; Acts 2:1-4; 4:31b; Galatians 5:22-26

Lesson for February 15, 1948

Golden Text: Ye shall receive power, after that the Holy Ghost is come upon you.—Acts 1:8.

John 14:25, 26. Personality is not dependent upon corporeity. God the Father and the angelic hosts do not have physical or material bodies, yet they have personality. Jesus, the Son, had personality before He became flesh and dwelt among us; but He could reveal the Father better to us by becoming one of us. The natural man can not discern the things of the Spirit, neither can he know them, for they are spiritually discerned. And even spiritually minded men have difficulty in discerning those things that are strictly nonmaterial.

The three persons of the Godhead may have distinct individualities, but with it all there is an inseparable unity. Christ says, "I and my Father are one." And on the last night before His betrayal He tells the disciples that He is going away, but would not leave them comfortless (orphans), adding, "I will come to you." And at the time of giving the Great Commission He said, "Lo, I am with you alway." It is evident then that He is present with His saints now in the person of the Spirit, a presence no less real because He does not have a physical body.

The Son honors the Father, and the Spirit magnifies the Son.

Acts 2:1-4. Pentecost comes fifty days after the Passover and ten days after the Ascension. It was also called the Feast of the First Fruits. At this time some ripened grain was waved before the Lord, and also some bread made from the new crop. It symbolized that the harvest was a gift of God to needy man, and that man would consecrate it to the Giver. And if I consecrate that which sustains my life to God, then I also consecrate that life that is thus sustained.

The words "wind" and "Spirit" are the same in the Greek. To me, it would seem to give more clarity if the translators had said, "a sound from heaven as of a rushing mighty Spirit," for that was exactly what it was. The Spirit could hardly wait until the time had fully come to infill the believers with His mighty presence.

The visible manifestation to the eye was that of tongues of fire resting upon each one of them. The sword of the Spirit is the

Word of God, and when the Spirit uses a saint that Word smites the world with the energy of fire. There is much preaching these days, but very little fire. If Peter and the rest of the apostolic band had had no more fire than we preachers have today, do you believe there would have been three thousand conversions? How did they get the power? By tarrying in prayer. And there is no other way today to bring the power of heaven down into the lives of men. The gift of tongues on the day of Pentecost was not of unknown tongues. There was no need of an interpreter. Seventeen different nationalities were named as being present in that assembly, and each one heard the Word proclaimed in his mother tongue. How could that be? That answer should not be hard. God knows all the languages of men on the face of the earth. He even knows my thoughts. God, in the person of the Spirit, was speaking, but using human tongues. There was a time when God used the tongue of an ass, and at the time of the triumphal entry Jesus declared that if men did not honor Him with their testimony the very stones would cry out. God will use the weakest things, yea, even things that are not ordinarily intended to accomplish His work, when those persons and things are fully yielded to Him. Erudition and eloquence and all other talents that man may possess are all impotent to bring the world to repentance. But the Spirit, convicting the sinner and empowering the messenger of the Gospel, can do it. All the prophets of olden time spake by the Spirit of Christ which was in them. And if we are to be true messengers of the Gospel we must do likewise. In the Old Testament times the outpouring was upon a few; now it is upon all those fully consecrated to Him. And the harvest is the Lord's.

Acts 4:31. If we do not use the power that God gives us, He will take it from us. And if we do use it, it will be used up, but God is always ready to replenish with a bountiful supply. The faithful go from strength unto strength. From them that serve not He taketh away even that which they had.

Gal. 5:22-26. "By their fruits ye shall know them." That is true of both sinners and saints. The works of the flesh (verses 19-21) are in evidence wherever lives are not surrendered and consecrated to God. But the fruit of the Spirit-filled life is just as evident in the consecrated believer. Love, joy, peace are the fruits Godward; longsuffering, gentleness, goodness are the fruits manward; faith, meekness, temperance are the condition inward.

The fact that we have vainglory, provocation, and envy in the church shows that there is still some pruning and crucifying to do. It might be good when we begin to pray for a revival that we would ask God to begin in our own lives.

THE FELLOWSHIP OF CHRISTIAN BELIEVERS

Acts 2:37-47; Ephesians 4:1-6

Lesson for February 22, 1948

Golden Text: There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Ephesians 4:4-6.

Act 2:37-47. Wise men will accept blame when blame is their due. In one way or another a large part of the people who were in Jerusalem at the time of our lesson had contributed their part in crucifying the Lord. True, they did their sin in ignorance, but that did not make it less a sin. But in the case of the multitude there were extenuating circumstances. Those who had cried, "Crucify him," had been incited to do so by their religious leaders whom they trusted. And those who had not joined in the mad cry had failed to stand up for Jesus because of fear. There were enough people in Jerusalem that had confidence in Jesus that He did not deserve the cross that could have prevented His crucifixion if they had boldly resisted the leaders. But not one, not even of the Twelve, spoke up for the Lord at the time of the trial. Later we find the entire church failing to speak a word in defense of Paul. There are but few people who have the courage to do what is right under any and all circumstances. This weakness is one of their sins. But the people who heard Peter preach had learned their grievous sin, and the Spirit had pricked their hearts. Then they cried and wanted to know how to undo their sin or how to be reconciled to the Saviour they had so cruelly slain. Peter and the apostles had the answer. When a penitent sinner comes to you for guidance, can you show him the way to reconciliation to God? Only a few church members can do so. This is their shame. All should be able and anxious to do so. That would be their glory.

"To ponder" means to think deeply. "To repent" means to seriously rethink the problems of existence as they relate to God and Jesus Christ. The result of such thinking invariably drives us to the prayer of the penitent publican. But you must have the courage to publicly avow Jesus as your Saviour. Your opposition and indifference crucified Him; by your public avowal of Jesus in baptism you crown Him as the One who henceforth will be your all in all. He was not ashamed to take the punishment for my sins; should I be ashamed to do right for Him?

Every generation is an untoward or crooked generation. "There is none that seeketh after God." It is as natural for man to love the darkness as it is for vermin. To turn from sin to righteousness, from darkness to light, from carnality to godly spirituality requires that you forsake life as it is in the world. But you are not the loser. The world by its ungodliness advances from one catastrophe to another, civilizations fall, and violence covers the earth. Only among the people of God are found the blessings of peace.

There have always been hypocrites among the professed believers, and there have always been backsliders. Every good thing is counterfeited, but when as many as seventy per cent of converts backslide, as it is said to be the case in the churches today, there is something seriously wrong. It ought to be easier to persuade a sinner to seek the Lord than to persuade one who has tasted the blessings of salvation to forsake them. The first converts continued steadfastly. That is common sense. But the apostles fed the babes in Christ so that they grew in grace and in the knowledge of the Gospel. Perhaps that is the failure among us today.

There was also congenial fellowship. When a man (or woman) has to seek his friends among the ungodly, there is something wrong either with the church or with the individual.

There was also a forsaking of sinful indulgences. Only the things we forsake lose their power over us. If I carry sin along with me when I unite with the church, it will not be long until that sin will drag me back into the world.

There was much prayer. They prayed for themselves, for each other, and for their leaders; also for their enemies.

They loved each other so much that none lacked, for the others saw to it that the needs of all were supplied, even though it cost them to the utmost. They were one big family, the household of faith. No wonder great grace was upon them all and that the world stood in awe.

Ephesians 4:1-6. In character, you are called to be saints; in standing, you are kings; in service, you are priests; communally, you are an holy nation, that you should "shew forth the praises of him who hath called you out of darkness into his marvellous light." "Whatsoever thy hand findeth to do, do it with thy might." Walk worthy of your calling. One foolish, sinloving professor destroys much good. Be an ornament of grace, not a stench.

"Only by pride cometh contention." If we had all been humble and meek, bearing patiently with others, there would never have been a division in the church and there never would be another.

It takes diligence to keep the unity of the Spirit, but in that unity alone is true peace. Every soul that is in Christ is a part of the body. Then all of us must be severally members one of another. If our several body members antagonized each other as the various denominations do, our bodies would soon disintegrate. But I am sure of this, that the nearer I draw to God the easier it will be for all God's people to get along with me without friction.

THE WORLD MISSION OF THE CHURCH

Acts 16:9, 10; Romans 10:8-15; Ephesians 3:8-12

Lesson for February 29, 1948

Golden Text: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation.—Isaiah 52:7.

Acts 16:9, 10. God not only asks us to go to all the world and tell the Gospel to every creature, but He leads His messengers into the particular field where He would have them labor. Our work will always be a success, if we are yoked with Him.

Romans 10:8-15. In the field of applied science we are constantly seeking quicker and easier ways of doing our work, but in the matter of salvation and righteousness we still insist on trying to gain these ends by the most difficult and impossible means. Some would attain to righteousness and salvation by self-effort, a spiritual lifting of yourself by pulling on your bootstraps. Others would climb to heaven to bring Christ down, while others would descend into the depths to bring Christ up. He is neither up nor down to the seeker. He is right at the door of his heart, knocking for admission. All the poor fellow needs to do is to open his heart and welcome the Saviour. And when the Saviour comes in, sin goes out and the righteousness of faith becomes a reality.

If the student has learned anything he can express that knowledge in words, and in the expression thereof he seals the facts in his storehouse of knowledge. It is somewhat similar with salvation by faith. I hear the message. It finds lodgment in my mind and heart. It starts to germinate and grow. Presently it comes to the birth as I publicly confess Jesus as my Redeemer and Lord. He died for my sins; I must die to my sins. And the same Power that raised Him from the dead works in me the moment I believe to raise me from spiritual death to spiritual life.

God has made of one blood all the nations of men that dwell on the earth. We are all children of the same first parents. Yet there are no two of us exactly alike. Who has the right to declare that certain anatomical characteristics possessed by one race give it precedence over those that are otherwise? God makes no distinction. The church must take the same stand or be guilty before God. We profess to do so, but in acts we deny our profession. Just a case: We do not like to get too near to people of other races, for their body odor is offensive to our sensitive nose; but we would not think of going to a social gathering without first using Arrid or Mum to kill our own B. O.

If in lowliness of mind we would esteem other races and nationalities better than ourselves, there would be no such thing as racial prejudice and antagonism.

And that feeling of superiority that is so often evident in the lives of preachers and missionaries largely nullifies our efforts to win souls to Christ.

God is rich in mercy, in grace, and in blessing unto all that call upon Him, whether it be an Australian Bushman or an American nabob. And of those who are saved—"All ye are brethren."

God has planned to save mankind through the foolishness of preaching. Others brought to us the Gospel; to reciprocate we must bring the Gospel to others. When I have an object of universal need, I must make every effort to distribute it universally. All mankind needs salvation from sin. We have the only remedy. Hell is being filled by those who should have had the Gospel and didn't. How can we stand before God and declare our hands to be free from human blood when we have done nothing to save them?

But you say that **you** can't go unless you are sent. Who does the sending? God does. If He has given you orders you must go even though the organized church withholds its sanction. In the apostolic days the greatest of the apostles did not receive his call from the church. In fact, he states that some (apparently church leaders) forbade him to preach to the Gentiles, the very thing that God asked him to do.

In recent years God used William Booth to bring the Gospel to the outcasts of earth. Had he obeyed the ecclesiastics, he would not have obeyed God's call and millions now happy in the Lord would be lost.

Beautiful thoughts and deeds make beautiful lives, and the lives that are Christlike partake of celestial beauty.

Ephesians 3:8-12. To be less than the least is to be very small indeed. But God uses the things that are not to bring to nought the things that are. And God used this little, sickly Jew as the most powerful human atom the world has ever known. He turned the world upside down wherever he went, and his work is still going on.

God would use the whole church that way.

THE PERSONAL WITNESS OF THE CHRISTIAN.—Acts 8:26-39.

Lesson for March 7, 1948

Golden Text: Peace be unto you: as my Father hath sent me, even so send I you.—John 20:21.

Acts 8:26. Philip was one of the seven deacons chosen of the early church to minister to the needy members at Jerusalem. I have no doubt that he was faithful to that calling. But that does not say that he was not allowed to do anything else for the Lord. Witnessing for the Lord is the prerogative and duty of all believers. Whatever the church through the Spirit asks me to do I should do, but I may do as much more as time and opportunity allow. The attitude of many Christians in trying to do not a bit more for Christ and the church than they can't evade, smirks of unionism. Big wages for little work. Not how little must I do, but how much may I do, should be the spirit of all my service.

Philip had been the first preacher to the Samaritans. I have an idea that many of the members at Jerusalem turned up their noses at the thought of fellowshiping with people in the church like the devilish Samaritans.

John 8:48. But that didn't change the fact that the acceptance of the Gospel had brought great joy to Samaria. He may have felt that he should stay there and build them up in the most holy faith. But God called him to go away into the thinly settled semiarid regions to the south. It is not told us that God revealed to him what he was to do there, but it is told us that he went. Philip's next special service for God was to bring the Gospel to an Ethiopian proselyte. Our inferiority complex would have kept us from approaching the chariot of the chamberlain to the great Queen Candace, but to Philip it was just another human being in need of help. A despised Samaritan and an exalted Ethiopian are equal before God, and equally need my help.

Those who make much of the art of teaching say that Philip was very wise in his technique. I doubt if he had any technique. He was humble enough to know that enticing words of man's wisdom were totally inadequate either at Samaria or in the desert at Gaza; but he did know God, and he allowed the Spirit to speak and act through him. To say that Philip was smart is equivalent to saying that God is smart, because God through the Spirit was doing all this. He perfectly timed the coming together of these two men; He had the Ethiopian reading the most difficult to understand of all the Old Testament prophecies. Was he reading out loud? Probably. You learn faster that way than by silent reading. And the Spirit directed Philip to ask the Ethiopian if he understood that prophetical passage. Great men are humble because they know so little, while little men are proud because they know so much. He was not ashamed to confess his ignorance, and to ask for instruction. When once I know so much that the least of God's servants can't teach me more, my mind will be more filled with pride than with sense.

Philip did not boast how much he knew, but in meekness he instructed the hungry traveler. How do I know he was hungry? No man who was not hungry would read God's Word riding in a springless chariot on a rocky desert road. You try to read some time when you are riding an old farm wagon when the team is going at a trot across the rows of a potato field after the last cultivation and you will know what I mean.

From Genesis to Revelation you will find Jesus in all the Scriptures, but this particular portion reveals Jesus as the suffering Saviour. And Philip had to tell of the Babe of Bethlehem—how He grew to manhood and became the greatest teacher, preacher, and healer that the world has ever known, and at the close of His earth life the sinless One took all our sins upon Himself and bore them to the cross where His blood made atonement for all who will call upon the name of the Lord.

No doubt the man's heart burned within him as he heard the wondrous story which was just what his hungry heart had been yearning to hear for many a day. It does not take such a man long to make a decision. Presently they come to a small spring issuing from the foothills. At once he asked that he might seal his faith by water baptism. He made his noble confession, and Philip, the deacon, administered the rite of baptism to the man. Philip's work with this man was now done. Guided by the Spirit he bade the man Godspeed and he himself hasted away on another errand for the Master. And the Ethiopian went on his way rejoicing and to tell the wondrous story to the people of his own nation. Prester John, the founder of the church in Ethiopia, was probably this Ethiopian eunuch.

The Ethiopian rejoiced that he had found the Saviour, and Philip rejoiced that he had been privileged to help a fellow traveler find the way to life and glory.

It is a shame to speak of some of the things that men do, and yet some of us roll those things around on our tongues as though they were delicious morsels. Shame on you, brother or sister, for doing so. But no man needs to be ashamed of the Gospel of Christ, for "it is the power of God unto salvation to every one that believeth." Thank God if

(Continued on page 64)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

During the month of February there are to be five topics on **Unit II**: "THE HOLY SPIRIT IN THE BELIEVER." **The first** of these appears in the January issue, namely, **"Born of the Spirit."**

The second topic of the month is: **"Led by the Spirit."** We can be led only by a real **personality** of **living reality** who can **feel** and **purpose** and **know.** Such a being can enter into fellowship with our human spirit if we meet the conditions whereby this fellowship can be experienced. There must be an acceptance of the means whereby a union of likes and dislikes and common purposes is effected in us with the Holy Spirit.

The third topic is **"Sanctification Through the Spirit."** We keep in mind that sanctification sets us apart unto God as His own and as a vessel for His use. The Holy Spirit sets God's seal upon us when we have received the plan of salvation. This seal marks us as belonging to Him and as fitted for His fellowship and service in time and in eternity. It is a ground of assurance to our own spirit and marks our character so that those who come in contact with us know that our conduct in life is moved by the Spirit of God and bears fruit in His likeness.

The fourth topic is **"The Walk in the Spirit."** This indicates a will in us to carry out in actual deeds what the Spirit moves us to do. The conduct of one who walks in the Spirit is fruitful. All that is worth while is accomplished by such a walk. The ends of life are reached and God is glorified by our works in the world, and we are enabled to move toward our final goal of being with Him in eternity.

The fifth topic of the month is **"Serving in the Power of the Spirit."** In this topic we emphasized that "The excellency of the power . . . [is] of God, and not of us." Human effort is good if it is toward giving ourselves over to the working of the Holy Spirit in us. "It is God which worketh in you both to will and to do of his good pleasure." We strive "according to his working" which worketh in us mightily.

In **this issue** the first topic of the next unit which will occupy the meetings in March is also given. **Unit III** is "SIN AND DELIVERANCE." The first topic of this unit is **"The Sin of Unbelief."** God blames us and holds us responsible when we do not meet the issue of life as well as we could. He who does not suffer us to be tempted above that we are able, but makes a way of escape, will hold us blamable if we refuse to take the way of escape provided for us. The judgment of sin falls upon us with greater intolerance when we take the way of darkness rather than light. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

May God abundantly bless us and open our understanding that we may comprehend our duty and opportunity in these studies and that we may make real progress toward things spiritual and heavenly.

LED BY THE SPIRIT

Rom. 8:10-17; Gal. 5:16-26

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Topic for February 8

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MOTTO

"When he, the Spirit of truth, is come, he will guide you into all truth."

MEDITATIONS ON THE TOPIC

I. The Topic.—The Spirit is a personality who does not force Himself upon individuals who are unwilling to co-operate with Him. Only those are led by the Spirit who have met the conditions for the indwelling of the Spirit and who continue to yield themselves to His fellowship and counsel.

There is a strong appeal from the Spirit toward the sinful and the self-willed which causes a conflict between the influences of Satan and the calling of the Lord. This strong appeal is not compulsory, only in the sense that one who loves you compels by earnest entreaty so that it becomes difficult to say "Nay" to such a one. There are those, however, who "resist" the Spirit and "grieve" and "quench" and, even when better judgment dictates what ought to be done in light of actual experience of the Spirit's sweet fellowship, some will even do "despite" to Him.

But when one has entered into the fellowship of the Spirit and has given the heart freely to His leading and teaching there will be rich experiences in the pathway of life. The course we pursue under His leadership will always be for good. It will not be like the world about us who knew Him not, but it will be in a way that always works together for good to them that love God. The more fully we enter into the knowledge of His will as revealed in the Word and prompted by His Spirit and confirmed by providential happenings, the deeper will be the satisfaction that comes to our life and the more surely will our life be a success in fruit-bearing and heavenly rewards.

The voice of the Spirit is harmonious with all that God does in redemption and in the revelation of His Word and the work of Providence. Our frettings and reasonings and earthly plannings do not help the situation. But when we quietly wait on Him and rest in our position of fellowship, we may be sure that all will be made clear for us and will result in the very best that God's wisdom can devise in our behalf.

II. The Text.—Rom. 8:10-17.—This passage reveals that the Spirit-led are those who have met the conditions of salvation in Christ and are living in the Spirit while they deny the desires of the flesh.

Gal. 5:16-26.—This reveals that the Spirit-led life is a victorious life when the individual obeys that light upon life which the Spirit of God has unveiled and gives the Holy Spirit the right of leadership against the works of the flesh and in line with spiritual fruitfulness. The flesh is crucified and the Spirit is given full place in affection and walk.

OUTLINE STUDY

I. How the Spirit Leads.
1. Into understanding (John 16:13).
2. Into the things of Christ (John 16:14).
3. Into the liberty of sons (Rom. 8:14).
4. Out of the bondage of legality (Rom. 8:15; Gal. 5:18).
5. Into the life of spiritual fruitfulness (Gal. 5:22, 23; Eph. 5:9).
6. Into the path of service (Acts 8:29; 13:2-4; 16:6, 7).
7. Into the providences of God (Rom. 8:26-28; Matt. 4:1).

II. Conditions for the Spirit's Leading.
1. Faith in Christ (Acts 15:8, 9).
2. Obedience to Christ (Acts 5:32).
3. A sincere motive (Acts 8:20-23).
4. A love of the truth (II Thess. 2:10-13).

III. Hindrances to the Spirit's Leading.
1. Through grieving (Eph. 4:30).
2. Through quenching (I Thess. 5:19-23).
3. Through resisting (Acts 7:51).
4. Doing despite or blasphemy (Heb. 10:29; Matt. 12:31).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Led."
2. God Leads by the Spirit.
   a. All who are His children.
   b. All who obey His prompting.
   c. All who seek God's will unselfishly.
   d. All who want to do His will.
   e. All who love the truth.
3. The Leading of the Spirit Is Good.
   a. He makes all work together for good.
   b. The fruit of the Spirit is good.

For Seniors
1. The Personality of the Spirit and His Work.
2. The Leadings of the Spirit.
3. How the Leading of the Spirit Is Hindered.
4. Conditions to Be Met for His Leading.

PERSONAL THOUGHT

Do we count true progress in the pathway of life by the work which the Spirit of God has accomplished through our life? Or, are we so blinded by our own works and plans and fleshly ambitions that we do not know God's leading by the Spirit?

SEED THOUGHTS

After regeneration the Spirit works upon a complying and willing mind—we work, and He assists. It is therefore an error that sanctified persons are not bound to strive in the way of duty without a sensible impulse of the Spirit.—Jno. Flavel.

Whatever the Holy Spirit prompts a true Christian to do for the glory of God, He

allures him to do in a modest way, and with a disposition of indescribable tenderness.
—C. S. Robinson.

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as He will. When we work with the current of the divine will, all is vital, efficient, fruitful.
—F. D. Huntington.

SANCTIFICATION THROUGH THE SPIRIT

I Pet. 1:2; II Thess. 2:13-17; Rom. 15:16; II Cor. 3:7-18

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Topic for February 15

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MOTTO

"Christ in you, the hope of glory."

MEDITATIONS ON THE TOPIC

I. **Sanctification Through the Spirit.**—It is the blood of Christ which made us clean. It was our faith in Christ's atonement that brought us to the place of cleansing. Our cleansing fitted us for the seal of God which sets us apart as God's. It is the Spirit anointing that seals us, or sanctifies us, as God's own child. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). In the gift of the Spirit we have the divine nature within us which gives us the characteristics of the Lord Jesus who was in the flesh. In this sanctified condition before God we are enabled to be victorious over the flesh and to glorify God in our bodies and spirits.

Sanctification through the Spirit enables us to make progress in the spiritual life so that we are changed into the same image from glory to glory. II Cor. 3:18. We are complete in Jesus Christ, though not perfect in knowledge and in practical living. But when we are true to the calling of Christ, we increase more and more in fulfilling the will of God in our lives.

If we live and walk in the Spirit, our own spirit is given assurance of our standing before God in Christ. This gives us a hope of glory which is to be given to God's redeemed children. This gift of the Spirit is "the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14). We know that it is God's Spirit dwelling in us by the witness He bears with our spirit. We try the spirits by the Word and are enabled to discern the Spirit of God from the spirit of falsehood and Antichrist. The evidences of our sonship give us joy and confidence. In this we are enabled to glory even in tribulation, and can bear hardness as good soldiers of Jesus Christ.

II. **The Text.—I Pet. 1:2.**—This passage describes how the "strangers" whom Peter addressed became the elect through sanctification of the Spirit according to God's redemption plan in Jesus Christ.

II Thess. 2:13-17.—Here again we have the choice of those who by faith have received Jesus Christ and were consequently sanctified as His heirs of salvation.

Rom. 15:16.—Paul preached the Gospel to the Gentiles and was enabled to experience a joy in their conversion which was evidenced by the seal of the Holy Spirit.

II Cor. 3:7-18.—Here the Spirit of God is spoken of as being ministered to those who turned to the Lord Jesus Christ. In this experience they are privileged to behold the Lord's light and glory shining in unveiled hearts and are thereby changed into the same image.

OUTLINE STUDY

I. The Nature of Sanctification Through the Spirit.
1. A continual transfiguration (II Cor. 3:18).
2. Obtaining the glory of Christ (II Thess. 2:14).
3. Unto obedience and sprinkling with blood (I Pet. 1:2).

II. The Process of Sanctification Through the Spirit.
1. A purification of the heart (Acts 15:8, 9).
2. Partaking of divine nature (II Pet. 1:3, 4).
3. A ministration of righteousness (II Cor. 3:9).
4. Taking possession of the body (I Cor. 6:19).

III. The Results of Sanctification Through the Spirit.
1. A mark (seal) of discipleship (II Cor. 1:22).
2. A down payment (earnest) of glory (Eph. 1:13, 14).
3. Bears witness along with our spirit (Rom. 8:16).
4. Gives strength to the inner man (Eph. 3:16).
5. Deeds of the body are mortified (Rom. 8:13).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word. "Sanctified."
2. God Gives His Spirit to All Who Believe in Jesus.
3. How We Know the Spirit Has Sanctified Us.
4. Knowing God's Children by the Fruit They Bear.
5. Keeping God's Temple Holy.

For Seniors
1. Sanctification, A Continual Process.
2. Who Is Sanctified by the Spirit?
3. The Results of Sanctification Through the Spirit.
4. Obedience, A Rule of the Spirit.

PERSONAL THOUGHT

"And hereby we know that he abideth in us, by the Spirit which he hath given us." Honestly let us meet every test that we may without fail meet every condition and be assured that we are truly accepted of God and sealed by His sanctifying Spirit.

SEED THOUGHTS

By giving up, or sacrifice of Himself, Christ sets the church apart for God. The sacrifice of Christ puts a difference between the church and the world, just as the blood of the Passover lamb put a difference between Israel and the Egyptians. Ex. 11:7; 12:12, 13. Heb. 10:10, R.V.—"By which will we have been sanctified through the offering of the body of Jesus Christ once for all." By the offering of His own body Jesus has forever set the believer apart for God. The cross stands between the believer and the world. He belongs to God.—R. A. Torrey.

THE WALK IN THE SPIRIT

Gal. 5:13-26; Rom. 8

Topic for February 22

MOTTO

"This is the way, walk ye in it."

MEDITATIONS ON THE TOPIC

I. **The Walk in the Spirit.**—This is a close companion topic to the topic for February 8. There the **Spirit led;** here we emphasize **the walk** of those who obey the leading. It would be futile for the Spirit to continue to reveal His way to us if we constantly reject His guiding hand. There is a manifestation of the Christ-life in the conduct of those who walk in the Spirit. There is more than just a strict studied following of certain set rules. There is a spontaneous outflow of action in harmony with the law of the Spirit of life within our hearts. These actions are in accord with the principles of life that are set forth by the fruit of the Spirit as named in Gal. 5:22, 23. As we meet with the varied situations of life, the law of the Spirit directs, and the will of man, who is in the Spirit, yields to the promptings and fulfills His will in the action that is taken toward life situations.

When we meet with rioting and drunkenness, chambering and wantonness, the walk in the Spirit is in contrasted uprightness and sobriety and self-denial and self-control. The Spirit moves to **good works** and the Spirit-led Christian **fulfills** good works in his walk of life. Instead of the spirit of anger, wrath, malice, and blasphemy, the walk in the Spirit moves one to manifest kindness, humbleness of mind, meekness, long-suffering, forbearance, and forgiveness.

II. **The Text.—Gal. 5:13-26.**—This passage shows how the contrast between the works of the flesh and the fruit of the Spirit is manifest in the lives of people. The Spirit-led walk does not fulfill the lusts of the flesh, but moves the believer to fulfill in outward conduct a life of spiritual fruit.

Rom. 8.—This chapter reveals the contrast between the man described in Romans 7 and the man who walks after the Spirit. The spiritual man is filled with a life of power and peace. The flesh is mortified while the whole being is given over to the service of God through the Spirit.

OUTLINE STUDY

I. Experiences in Newness of Life (Rom. 8:1-11).
1. To conform to the law of life (v. 2).
2. To fulfill the righteousness of the law (v. 4).
3. To live in obedience to the Spirit (v. 5).
4. To have the disposition of Christ (v. 9).

II. Appropriating the Privileges of the Spirit (Rom. 8:12-18).
1. To live under promptings of the Spirit (v. 12).
2. To mortify the deeds of the body (v. 13).
3. To be divinely led (v. 14).
4. To enjoy Christian liberty (v. 15).
5. To realize the witness of the Spirit (v. 16).
6. To receive the blessings of the Spirit v. 17).

III. Praying in the Spirit.
1. Our infirmities helped (Rom. 8:26, 27).
2. Our faith established (Jude 20, 21).
3. Our courage strengthened (Eph. 6:17, 18).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Walk."
2. How We Act When We Walk in the Spirit.
   a. Lowliness and meekness and long-suffering.
   b. In separation from evil works.
   c. In earnest doing of good works.
   d. In likeness of Jesus' walk.
3. How We Show the Walk of the Spirit.
   a. In the words we speak.
   b. In the deeds we do.
   c. In the places we go.
   d. In the thoughts we think.

For Seniors
1. A Spiritual Walk Defined.
2. Manifestations of the Walk in the Spirit.
3. A Walk in Companionship with God.
4. Bearing the Fruit of the Spirit.
5. Privileges in This Walk in the Spirit.

PERSONAL THOUGHT

Does the fruit of my doings express the life of fellowship with the Spirit? If so, there is a harmony with the fruit which the Spirit bears in human lives.

SEED THOUGHTS

There is a difference between fruit and work. Fruit is that which comes spontaneously without thought or will, the natural and necessary outcome of a healthy life. Work, on the contrary, is the product of effort guided by intelligent thought and will. In the Christian life we have the two elements in combination. All true work must be fruit, the growth and product of our inner life, the operation of God's Spirit within us. And yet all fruit must be work, the effect of our deliberate purpose and exertion. In the words, "bearing fruit in every good work, we have the practical summing up of the truth taught in some previous chapters. Because God works by His life in us, the work we do is fruit. Because, in the faith of His working, we have to will and to work, the fruit we bear is work. In the harmony between the perfect spontaneity that comes from God's life and Spirit animating us, and our co-operation with Him as His intelligent fellow laborers, lies the secret of all true work.

—Murray.

SERVING IN THE POWER OF THE SPIRIT

Acts 1:8; 2:1-4; Rom. 15:13-19

Topic for February 29

MOTTO

"By the power of the Spirit of God."

MEDITATIONS ON THE TOPIC

I. **Power for Service.**—Our motto suggests how Christ recognized the need of power in the believer if his testimony for Christ would be effectual. It is easy to fall into the danger of self-sufficiency in the supposition that natural ability and training will fit one for successful service in bearng witness and serving in other capacities for the cause of Christ. While native ability and training are not to be ignored, we cannot expect that these alone can accomplish anything for the cause of Christ that will count for the winning of souls. But when the believer meets every condition in his life for the Lord, he may expect the power of the Holy Spirit to take hold of the gifts and abilities with which God has endowed him and use them in the rendering of service for Christ.

The Holy Spirit may use the individual in the common round of life as a servant of the cause. The testimony which a faithful worker, in the home, or by the sickbed, or in the factory, or on the farm, and in many so-called secular affairs, **bears** by doing "all to the glory of God" and in the power of the Spirit, is not to be lightly considered. It was Tabitha, or Dorcas, who was full of good works and alms deeds. Acts 9:36. Her work with the needle bore a powerful testimony in the city of Joppa. God used it to bless the poor and to draw attention to His power to raise the dead and thus many were led to the Lord through the helpful links in the chain of God's work which were contributed by this Spirit-filled woman, Dorcas. Thus also Gaius was commended for his faithfulness in hospitality toward brethren and strangers. His contribution made him a **fellow helper to the truth.**

II. **The Text.—Acts 1:8.**—Jesus thought it needful for the disciples to tarry in the city of Jerusalem until they were endued with power from on high, before they were to go forth as witnesses unto Him.

Acts 2:1-4.—Here the fulfillment of the promised power is recorded and the effect it had follows.

Rom. 15:13-19.—Paul here recognized the power of the Spirit in his service for Christ in the sphere in which he labored in bearing the message of the Gospel.

OUTLINE STUDY

I. Our Call to Service in the Spirit.
1. We are to be doers of the Word (Jas. 1:22).
2. We are commissioned to serve (Matt. 28:19, 20).
3. The need calls us (John 4:35, 36).
4. The Spirit gives us gifts for service (I Cor. 12:7-11).
5. All are called to serve in the power of the Spirit (Col. 3:17).

II. Our Part in Co-operation with the Spirit.
1. Yield to the Spirit (Rom. 6:16).
2. Die to self (Gal. 2:20).
3. No dependence upon natural means apart from the Spirit (Phil. 3:4-11).
4. Be earnest in prayer (I John 5:14-16).
5. Obedience to the Spirit's direction (Acts 11:4-16).
6. Faithfulness to the doctrine (I Cor. 2: 1-5).
7. Know the Word (Heb. 4:12).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Power."
2. The Spirit of God Gives Power to Serve.
   - a. In the gift of understanding.
   - b. In the gift of speech.
   - c. In the gift of helping others.
   - d. In the gift of being living examples.
   - e. In the gift of earning for the Lord's work.

For Seniors
1. Spiritual, Not Mere Intellectual Power.
2. Channels for the Working of the Spirit.

PERSONAL THOUGHT

Do we give God's Spirit the place God has assigned in our service for the cause? May God teach us how to yield ourselves to Him as ready instruments in His hand.

SEED THOUGHTS

All our natural powers can be used mightily by God, but only when we think nothing of them and surrender ourselves to be simply vehicles of divine power, letting God use us as He wills, content to be even despised by men if He be glorified—G. H. Knight.

The trouble with the modern church is that it relies on human influence rather than on God's power. But a day of fulfillment is at hand. What we have lost in ignorance and folly will be regained by a submission to the will of God.—Straton.

THE SIN OF UNBELIEF

Jno. 16:7-11; Heb. 3:12—4:11

Topic for March 7

MOTTO

"Harden not your hearts."

MEDITATIONS ON THE TOPIC

I. **Unbelief.**—It is a sin because the one who is in unbelief is so because he is willfully so. There is light enough for the honest heart to receive the promises of God and act upon them. But unbelief rejects the light because there is an unwillingness to accept God's Word and plan. When men love darkness rather than light, they are verily guilty. The longer God deals with unwilling people and brings lessons of rebuke and of His power to fulfill His Word, the greater the guilt that rests upon the refusal to believe. Unbelief is connected with a clinging to one's own way and will, to the rejection of God's way. There is a blindness that shuts out the vision to the blessings God has in store, but it is because there are heart conditions which those afflicted by unbelief are unwilling to change. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" says Jesus, to those who continued to criticize Him and refuse the plain facts that showed that Jesus is the Christ of God.

Satan cannot work with the hearts of men who willingly surrender their hearts to the will of God and earnestly desire to know and do God's will. But those who harden their hearts against the truth expose themselves to the wiles of the devil and suffer the blinding effect of his deceptions. A man is a fool who will deliberately take a drink to deaden his senses that he may not be awake to see the dangers that are imminent. Just so is the sinner who deliberately puts himself in the hands of Satan's domain by rejecting better light.

II. **The Text.—Jno. 16:7-11.**—The Holy Spirit does a definite work in the hearts of men to convict them of their sinful unbelief and make them conscious of the way of righteousness and of the certainty of judgment. To reject this conviction impressed upon men through the work of the Holy Spirit is to imperil the soul and to make such rejectors doubly guilty before God.

Heb. 3:12—4:11—Christians are warned by the example of what God did to Israel. The remedy is to exhort one another and make practical what we know of God's dealings with unbelief in the past.

OUTLINE STUDY

I. Unbelief Described.
1. As an evil heart (Heb. 3:12).
2. As a foolish heart (Luke 24:25).
3. As a hardened heart (Acts 19:9).
4. It makes false claims to godliness (Matt. 7:21-23).
5. It is a blinding by Satan (II Cor. 4:4; II Thess. 2:11, 12).
6. It is a form of robbery by Satan (Luke 8:12).
7. It is absorbed in honors from men (John 5:44).
8. It makes God a liar (I John 5:10).

II. The Evil Consequences of Unbelief.
1. To Israel (Heb. 3:16-19).
2. To Moses and Aaron (Num. 20:12, 13).
3. A privation of God's manifest power (Mark 6:2-6).
4. A distinct spiritual loss (Luke 8:18).
5. The wrath of God is not removed (John 3:18, 36).
6. Death in sins (John 8:24).
7. A part in the second death (Rev. 21:8; Luke 12:46).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Believed," Connected with "Not."
2. The Sin of Unbelief.
   - a. Will not do as it knows.
   - b. Loves the ways of sin more than the good way.
   - c. Turns away the ears from the truth.
3. The Punishment of Unbelief.
   - a. A darkened heart.
   - b. A loss of God's blessing.
   - c. Eternal loss of heaven.
   - d. The punishment of hell.

For Seniors
1. The Nature of Unbelief.
2. Unbelief is Without Excuse.
3. The Condemnation and Punishment That Follows Unbelief.

PERSONAL THOUGHT

Do we cling to our cherished sinful indulgences and rebellions to the extent that God must chasten us and overthrow our life? May we rather cherish His holy will and purge out of our hearts all that hinders the will of God from having right of way in us.

SEED THOUGHTS

There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and **then** not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief.

It is no advantage to be near the light if the eyes are closed.—St. Augustine.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

WHITE SLAVERY A NATIONAL MENACE

The land is defiled: therefore I do visit the iniquity thereof upon it.—Lev. 18:25.

The "underworld" is thoroughly organized, and its activities are so well covered up that there is a widespread impression that the "white-slave traffic" is dead. But the fact is, that traffic was never more alive than right now! The F.B.I. reports some 3,000 kidnapings annually. Most of these are girls. Girls disappear, and are never reported as kidnaped. Many of these are forced to a death-in-life worse than death. "Cadets" go everywhere, in rural districts and villages, as well as the big cities. No community is immune. They hunt "pure girlhood"; these bring a higher price than the "sporty" type of girls. This is the reason for the writing of this editorial. Mennoite girls, in general, range with this finer type of girls.

Publicity is what this traffic hates. It is one of the chief weapons of defense. Christians ought to wage a relentless warfare against this heartless, hellish business. Parents should seek to warn their daughters. This business seeks to destroy our homes, our children, and our civilization. They seek to turn the nation at large into a brothel.

Allow us to insert part of the effective lecture of Ernest L. Tiffany, M.D., lecturer of the Christian Civic League:

Last summer twenty-three persons were in the Niagara County N. Y., jail at one time awaiting trial for white-slave activities in Niagara Falls. Buffalo papers reported nine white slavers held for trial in that city.

White Slavery a Big Business!

One of the first facts we need to face is that the nation-wide traffic in girls is Big Business, as big, if not bigger than when "Lucky Luciano" (then head of a vice syndicate of thirteen men in New York City, now much in the public eye for narcotic activities in Cuba) was reported by the Federal authorities as drawing an annual income of 12 million dollars from the shame of the thousands of girls he was plunging into compulsory prostitution or white slavery.

Again we need to realize that from $500 to $1,000 or more is being offered by the white-slave syndicates for each pure girl furnished them, which accounts for the surprisingly large number of panderers, procuresses, and "cadets" engaged in this lucrative business, and the sudden disappearance in all parts of the country of girls whose parents never hear from them again.

A man doing a heavy trucking business between Buffalo and Watertown, N. Y., said: "I have been offered $500 for every girl I can capture for the white slavers. I am tough, but I am not tough enough for that. But, Boy! Oh! boy! I could have made a lot of easy money."

A prominent farmer near Ithaca, N. Y., reported to me that his hired man had refused the same kind of offer. Unfortunately, not all men, and women, are proof against the lure of such "easy money."

Right here in Albany an acquaintance of mine, a Baptist minister and former city missionary in Chinatown, New York City (who therefore knows well the ways of the underworld), posing as a white-slave procurer was offered $500, then $600 for a girl whom he described as "a beaut, only sixteen, pure and innocent." The procuress raised her bid $100 at a time up to $900, then to test her out he refused, expatiating on her beauty and saying, "I'm no piker. I'm from Chinatown, New York City, and I'm out for de mun. How much?" "Oh," said she, "you're from Chinatown?" "Yass, Madam." "Well, bring her in and I'll give you $1,100."

How Do They Capture Girls?

In many ways. One way is by picking them up on the streets and highways, giving them a free ride; and in many cases they are never heard from afterward. After I had spoken at a Sunday-school banquet in the First Baptist Church of Niagara Falls, the pastor said to the audience: "One of our prominent police officials here has just reported to me that after one a.m., white slave prowl cars are going up and down the streets of our city to pick up girls."

A Case at Baltimore, Md.

A prominent Christian worker said to me: "My daughter is in school at Baltimore. One afternoon at close of school as she came down to the sidewalk, a beautifully dressed woman, with a Negro chauffeur, drove up and called to her, 'Don't walk; come and ride.'

"My daughter, having been carefully warned never to accept an invitation to ride with a stranger, said, 'No, thank you.' At that the woman jumped from the car, grabbed my daughter, and attempted to force her into the car. Fortunately, daughter had a hatpin. She seized it and jabbed the woman, who let go, and daughter took to her heels and escaped, just as the driver left his seat to assist his mistress in the capture."

A Sunday-school Girl at Scranton, Pa.

A pastor and wife at Scranton gave me the details of the capture and rescue of four of their Sunday-school girls, each captured in a different way in that city. The most flagrant and startling case began in a hilltop suburb, where one of these girls was waiting for a trolley. A well-dressed, middle-aged man approached, told her he had been waiting a long time, feared a tie-up in the trolley system, and was going to get his auto, and offered to take her downtown.

She said, "Thank you, but I wouldn't ride with any strange gentleman." "That's all right, daughter," he said, "but I have daughters of my own. I am old enough to be your father, and I think I'm safe."

It was getting late, and he spoke so kindly and looked so honest that she finally, and foolishly, accepted his invitation. She told him the street where she wished to stop, but he drove past it. Thinking he had forgotten, she said, "Here's where I want to get out," but he drove on.

Realizing what she was up against she seized the door handle. When he saw she was going to jump, he grabbed a piece of rubber hose and as she leaped he struck her on the head, knocking her senseless to the pavement. He drove on!

Innumerable "tricks of the trade," devilishly clever, are employed by the white slavers to capture their victims. Some of them I will describe in a near future issue of **The Civic Bulletin**, as well as the methods by which they are able to keep the girls after they capture them.

"Shooting" with the Hypodermic

But the method most vicious and deadly, because it gives the girls no chance to escape, is "shooting" them with hypodermic syringes loaded with a combination of powerful, quick-acting narcotic drugs. Case histories pile up of the use of this method on crowded streets, in crowded department stores and "5 and 10's," in an elevator, in trolley cars, in railroad waiting rooms, etc., in daylight, and in the "movies" in the dark.

Recently, a man in Malone, N.Y., Mr. John Wylie, Sunday-school teacher at Aquebogue, L.I., Charles Martin, pastor at Richland, N.Y., and eight other responsible persons scattered in six other cities and towns, told me this story:

A Brooklyn "Methodist hospital nurse" on a crowded trolley car in broad daylight was "shot" with a hypodermic. Realizing what had happened—as most girls would not—she stopped the car, called the hospital by phone, and an ambulance came for her. They walked her up and down the hospital corridors all night to get the effect of the drug out of her. Mr. Martin added that a blood analysis showed that a combination of four powerful narcotic drugs had been used. An ordinary girl would have had no chance at all to escape.

A Broome County, N.Y., pastor said to me: "Two hours before you spoke in our church this morning, a father and mother of my congregation told me that last evening, on the street, their daughter, one of our Sunday-school girls, was 'needled' with a hypodermic. Something evidently frightened the slavers, for they did not take her, but left the poor child to wander the streets all night dazed and not knowing whither she went. By daybreak she had recovered enough to find her way home, and her parents came for advice as to what to do about it." It was sub-zero weather that night, and perhaps only God's mercy kept that little girl, thirteen or fourteen years of age, doped as she was, from lying down and freezing to death.

In a Department Store

Mrs. Arnold, of Peru, N.Y., told me: "I have just received a letter from a friend in Syracuse, N. Y., telling the experience of a group of girls shopping in a big department store there. One of them, unnoticed by the group, dropped out and went shopping alone. But presently the others noticed that a lot of people were hurrying to another part of the store. It looked as though something serious had happened. Following the crowd they came to where a girl lay unconscious on the floor.

"A woman in black, hovering over her, said, 'She is my daughter. She has fainted away and I have sent for a taxi to take her home.' Coming nearer, one girl saw it was her own sister. She ran to the woman, shouting, 'She's not your daughter!' She called a policeman and had the woman arrested and put in jail." Another hypodermic victim saved. This story was afterward corroborated by several persons in Syracuse.

Six prominent citizens of Buffalo told me of the 'needling" of a girl in a crowded elevator in that city. In this case the effect of the dope was unusual. Instead of making her unconscious, it made her deathly sick. Elevator passengers asked one another, "What shall we do?" The white slaver, thinking the girl was alone, said, "I'm a relative; I'll take care of her." A real relative who was with her shouted, "No, you won't!" The slaver dashed out as the elevator stopped, and escaped.

Recently when speaking at the South Side Missionary Alliance Church in Buffalo, a man told me: "I'm a city bus operator. Last week a man 'needled' a girl in my bus. She screamed. That frightened him, and he made a dash for the open door. I grabbed him as he went by. He tore loose, leaving part of his sleeve in my grasp and vanished in the dark."

Speaking at a Union banquet of the Sunday schools of Coeymans, N.Y., a man sitting next to me said: "My daughter was in a subway train in New York City, last week, when a girl in the same car was shot with a hypodermic 'gun' by a white slaver."

In Seattle and Chattanooga

This infernal "needling" of girls is not local but nation-wide. An Albany physician told me how his wife was "shot" with a hypodermic on a crowded street when they were in Seattle, in broad daylight. He said she flinched at the prick of the needle and probably did not get the full charge. But she collapsed when she got to their hotel and was unconscious for four hours.

In Chattanooga, Tenn., two trained nurses told me: "One day three of us nurses were off duty from the city hospital and downtown shopping. The third nurse wanted to go to a movie, and we didn't; so we waited for her outside. She told us afterward that the last thing she remembered, after being seated in the dark auditorium, was a sudden, sharp pain under her shoulder blade. Someone from behind had shot her with a 'hypo.' Then everything went black. The next thing we knew, her limp body was being carried past us out of the movie entrance, in the arms of a strange man. For a minute we stood like two minnies gauping, for we couldn't believe our own eyes. Meanwhile, he had carried her to the curb and was opening a parked car door.

"Then we ran and grabbed her, demanding what he was doing with her. He said, 'What business is it of yours? She's my wife, fainted away in the theater, and I'm taking her home. Take your hands off her and step one side.' We said, 'Hands off nothing! and wife nothing! She's a city hospital nurse and our chum. You drop her and you drop her quick!' He started to throw her body on the sidewalk. We caught her, and while we were tangled up with her, he jumped in his car and got away before we could get his license number."

The daily papers tell us that many young girls suddenly disappear and are never heard of afterward. Probably many of these are the victims of the white slavers! Parents, warn your daughters never to accept favors of strangers, men or women.

ROBERT E. SPEER

Go ye into all the world and preach the gospel to every creature.—Jesus Christ.

The passing of Robert E. Speer, outstanding Presbyterian leader, who died in Bryn Mawr Hospital, Philadelphia, Pa., is an event which overleaps the boundaries of denominational walls. While he was Secretary of the Board of Foreign Missions of the Presbyterian Church from 1891 to 1937, his work was not confined exclusively to that denomination, but to the cause of missions in general. His world-wide travels took him to most of their mission stations, as well as to many others.

Dr. Speer was personally known to the writer. It was our privilege to see him in close-up action at the Convention of Summer Bible Schools, Chester, Pa. He was scholarly, deeply spiritual, a real missionary statesman, an effective speaker, yet withal quite a humble man. It was a treat to listen to his warm and inspiring messages.

Some of his best-known books are the following: "Missions and Modern History" and, "Christianity and the Nations." In these are found some of his best contributions. However, some of his most helpful writings were found in general missionary magazines. He was known as a conservative—not a reactionary, or a liberal. Such useful men will be missed in the field of missionary journalism, as well as on the platform. Long may his testimony continue.

PARAGUAY TO GAIN 1,600 MENNONITES

World Refugee Body to Move Minority That Migrated to Russia From Holland

(Reprint of News Article Appearing in the "New York Times." January 1, 1948)

Geneva, January 1,—Some 1,600 Russian Mennonite refugees, descendants of a people who have been wanderers for 400 years, will be moved from German camps to Paraguay early this year by the Preparatory Commission of the International Refugee Organization.

The latest migration of this often-persecuted religious group has been made possible because of the painstaking research of a Netherland girl staff member, Johanna Hogerzeil. She established that the refugees were of Netherland rather than of German ethnic origin. The refugee organization cannot under its constitution resettle persons of German ethnic origin.

About 10,000 Mennonites were swept into Germany from Russia wth the retreating German armies. They were the remains of the once large colonies that migrated to Russia in the late eighteenth century, when they were encouraged to come by Catherine II. Their advanced agricultural methods made them specially desirable colonists at a time when vast unsettled areas of the Russian steppes were being colonized by the Imperial Government.

Under the Soviet regime the Mennonites were at first allowed to continue their separate communal religious life. In the last ten years, however, many of their ancient privileges have been overridden, and thousands were executed or sent to Siberia during the purges of the Nineteen Thirties.

Because the Mennonites entered Russia from Germany in the eighteenth century, most of them have names apparently of German origin. Miss Hogerzeil, however, remembered having read something about the Mennonites' origin in the Netherlands and Friesland (at that time one of the several provinces later to become the United Netherlands) in the sixteenth century.

On a special trip to Amsterdam early last year, she tracked down in the garret of an old church a doctor's thesis that pointed the way to indisputable sources proving the non-German origin of the Russian colonists.

Their wanderings began when, in the middle sixteenth century, religious persecution by Spain, which then governed the Low Countries, forced the Mennonites to emigrate. They settled in northeast Germany, around Marienburg and Danzig, where for 200 years they prospered as farmers, using the Low Countries' methods to drain swamps and to reclaim lands.

The Mennonites' survival as a group distinct enough to justify special I.R.O. treatment has been owing to the extremely severe religious community rules prohibiting marriage outside the group, and perpetuating group cohesiveness in other ways.

There is already a colony of Mennonites in Paraguay, as well as colonies in Nebraska, Kansas, the Dakotas, Minnesota, Manitoba, British Columbia and Ontario. As has often been done in past centuries, the older residents will play host to the newcomers, and a new chapter in the history of these people will begin.

BOOK REVIEWS

Christian Behaviour, by C. S. Lewis; Macmillan; 1944; 70 pp.; $1.00.

In his own inimitable style, C. S. Lewis has given us another of those brilliant analyses of the human heart. He is now so well known that it is almost trite to say that his works fairly sparkle with fresh, pungent treatments of old truths.

This is a book which can be read with profit by adults of all classes. It deals first with morality in a general sense, and then with specific aspects of morality, such as sexual morality, marriage, forgiveness, pride ("the great sin"), charity, hope, and faith. It is selective rather than exhaustive; profound and yet designed for the average Christian; tersely suggestive and yet final in its pronouncements; short (70 pages), but most assuredly not shallow.

Several quotations will serve to illustrate a few of these points. On the ability of an uneducated person to receive the Gospel, Lewis says: "Anyone who is honestly trying to be a Christian will soon find his intelligence being sharpened: one of the reasons why it needs no special education to be a Christian is that Christianity is an education itself. That is why an uneducated believer like Bunyan was able to write a book that has astonished the whole world."

On repression: "Don't misunderstand what psychology teaches us about repressions. It teaches us that repressed sex is dangerous. But many people who repeat this don't know that 'repression' is a technical term. 'Repressing' an impulse does not mean having a conscious desire and resisting it. It means being so frightened of some impulse that you don't let it become conscious at all, so that it goes down into the subconscious and causes trouble. Resisting a conscious desire is quite a different matter, and never did anyone any harm yet."

On publishers of pornographic literature: "There are people who want to keep our sex instinct inflamed in order to make money out of us. Because, of course, a man with an obsession is a man who has very little sales-resistance."

On pride: "According to Christian teachers, the essential vice, the utmost evil, is pride. . . . Pride can often be used to beat down the simpler vices. Teachers, in fact, often appeal to a boy's pride, or, as they call it, his self-respect, to make him behave decently: many a man has overcome cowardice, or lust, or ill-temper by learning to think that they are beneath his dignity—that is, by pride. The devil laughs. He's perfectly content to see you becoming chaste and brave and self-controlled provided, all the time, he is setting up in you the dictatorship of pride—just as he'd be quite content to cure your chilblains if he was allowed, in return, to give you cancer."

The book assumes at all times the supernatural, but takes its arguments not so much from Scripture as from reason. This, of course, is not so much out of order as out of balance. The most serious defect of the book, however, lies in the antagonism to nonresistance expressed by the author. Approximately two pages are devoted to this attack (which is based incidentally on the rather naive assumption that war is the justifible punishment by one nation of another nation. Some highly interesting questions relative to this could be asked of the author even on his own ground of reason—such as, for example, do *both* nations then have a justifiable basis for punishing each other?)

Nevertheless, even in spite of such a viewpoint, the book must be rated very high because of its over-all excellence.—Stanley Shenk.

The Church and Christian Education, by Paul H. Vieth; Bethany Press; 1947; 314 pp.; $2.50.

The International Council of Religious Education authorized an inquiry into the present status of Christian education. This book is the result of the investigations of a committee of sixty persons who worked on the project for a period of two years. This committee was made up of men and women of wide variation of experience, interests, and training. The results of their study are reported in this book by the chairman of the committee. The materials are well organized and bear the marks of a well-ordered unity. Its content includes the contributions of many minds, but the writing was done by an individual who is well qualified for such an undertaking.

This is not a book on methods but deals more with the history and philosophy of the teaching work of the church. It covers the entire field of Christian education. The survey includes the teaching functions of the family, the church, and the community.

The author studiously avoided offense to both the liberal and conservative religious leaders. He has been quite successful in straddling the fence between opposite schools of theology. In spite of his desire to please evangelical believers, his inadequate description of original sin (p. 54), his failure to recognize the Bible as a revelation (p. 60), his evasion of the

THE CHRISTIAN Ministry

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THE CHRISTIAN MINISTRY is now off the press. Copies of the first issue are being distributed free to all ordained men. The above reproduction of the inside cover shows the nature, scope and contents of THE CHRISTIAN MINISTRY. Although published primarily for ministers, this magazine will prove equally valuable to the many active lay workers throughout the Church. Sample copies are available to anyone as long as they last.

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doctrines of inspiration (p. 66) and regeneration (p. 76), make the book unacceptable to the average reader of our constituency.

The best chapter of the entire book is that on the family and Christian education. This is a unique contribution to existing literature on Christian education. The recognition of the family as the primary educational institution in the kingdom of God is placing a high value upon family life. He stresses the fact that the problem of the religious education of the young people has its roots in the lack of vital and intelligent adult religion. It may truly be said that a new era of family religion awaits the evangelization of unchurched men and women. This emphasis upon the importance of the Christian family indicates a wholesome trend in the field of religious education. The suggestions this chapter includes on the content of the curriculum for the home are very stimulating.

Inasmuch as this book represents the status quo of religious education, we can recommend it for discriminating readers. It will serve as good source material for studies in modern history and philosophy of religious education.

—J. R. Mumaw.

SUNDAY SCHOOL

(Continued from page 58)

He counts you worthy to bear that holy message.

The early church had a continuous revival. Souls were added to the church daily. We do not read that they had any special meetings. The saints did their best every day. And when you are doing your best, how can you do anything more special? We need to get away from the idea that there are certain seasons for special religiousness; we need to get away from the idea that the pulpit is the only place from which you dare preach; we need to get away from the church idea that only church officials have the authority to gather souls into the kingdom of grace. There are 365 days in every year when every saint should do his utmost to let his light shine.

CHRISTIAN DOCTRINE

(Continued from page 53)

altar there shall be a fire descend from heaven to prove that the sacrifice is accepted? The fire is on the altar which is Christ. Those who accept the altar and by faith accept the sacrifice which God has placed there in the person of His Son, receive the fire which God at the first had kindled. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14).

(To be continued)

The power to do great things generally comes from the willingness to do small things. —Anon.

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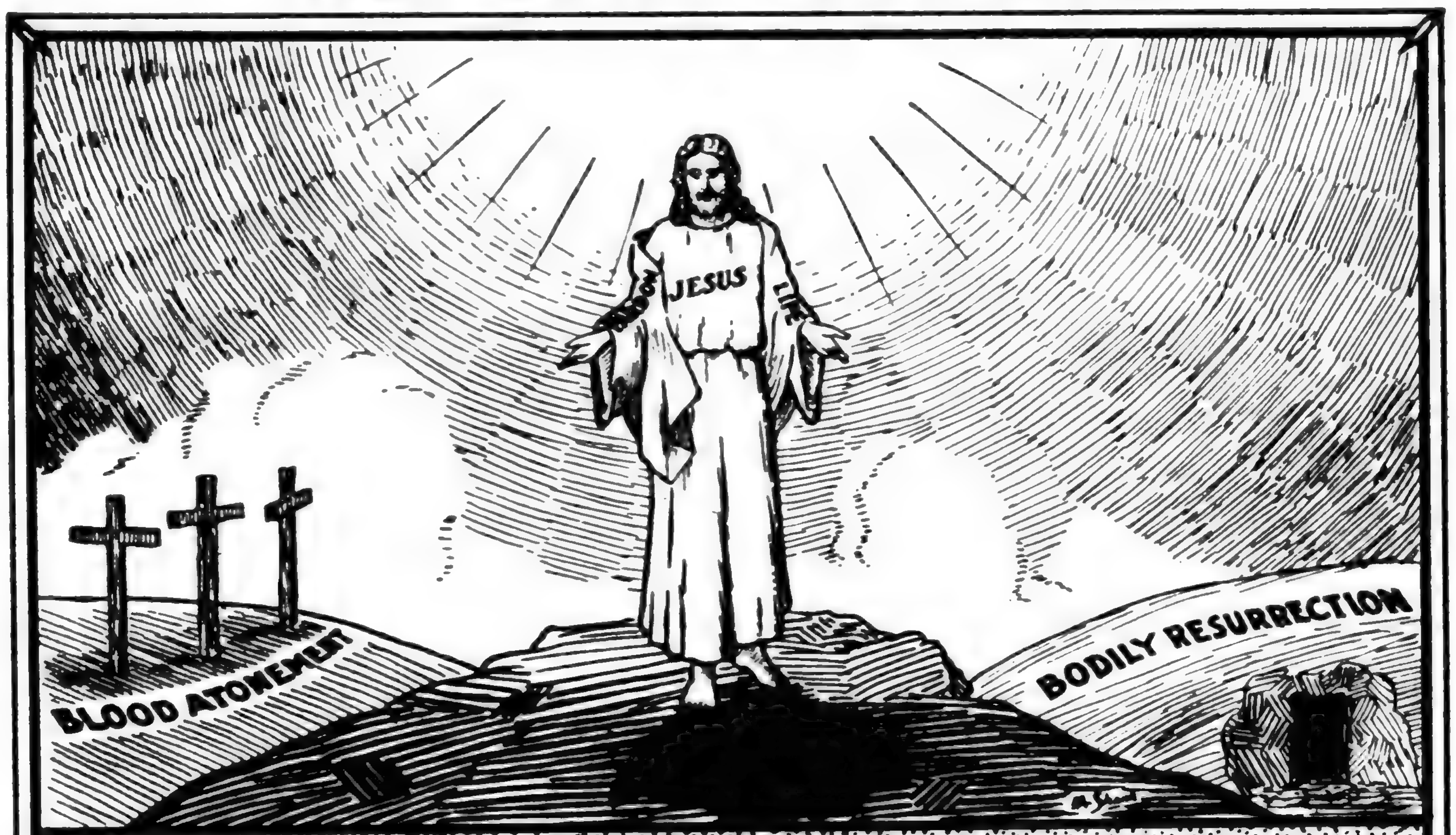

I declare unto you the Gospel by which ye are saved, how that Christ died for our sins and rose again the third day. *See I Cor. 15:1-4*

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"GO, AND TELL"

BY PRISCA DELPH

ALBERT sat up straight, he looked even more handsome in his gray tweed than he did in dark blue serge. Even though his main reason for being at the sunrise service was to sport his new suit, he was honest enough to listen respectfully to the speaker. That is, he listened when he wasn't watching Paulette, but then who could blame him for looking at her or for being proud of being her escort?

So, he mused, the folks back home are disappointed in me. Well, he had done the best that he could. He had worked and saved and studied. Yes, he had even made good marks, and now there was no reason why he shouldn't enjoy some glamour. He was sick and tired of the old way. He had always felt suppressed. All during high school he had taken slurs and had been pushed back because his folks were plain, and he was not allowed to participate in extracurricular activities. Yes, Albert Rahn, tall, dark, and handsome, had evaded all the wiles of the home-town girls, and because of his parents' wish was attending his second year at a church college. Of course, he would have chosen another school, but he decided this was better than no college. And here he had met Paulette.

Paulette was a fine girl, a regular princess, and not like his mother and sisters, nor Betty Lou. Betty Lou was O.K., but Paulette had snap—nothing slow or old-fashioned about her!

His brothers and sisters could be satisfied back home for all he cared, but not him! True, he was glad they allowed him to get an education. All the rest had worked several years for their parents before settling down. Now his folks were getting older, but that was their hard luck. It just was not fair with all his talents, ambitions, and looks, that he was denied a normal life. He was always pinched for funds; even his new suit had been marked down because it had been a sample number.

He felt the fellows watching him. He knew they were jealous of his date with Paulette. The other boys had allowances and received frequent boxes and gifts from home, but all he got was an occasional letter reminding him to be true to the family traditions.

Albert turned up his nose indifferently as the speaker of the morning arose. "Another one of those religious fanatics," he thought as the returned missionary was introduced. He glanced at Paulette, but she seemed to be watching with interest. Perhaps the man would have something worth-while after all, and it would give him something to write home about.

As he listened Albert felt himself strangely drawn to the speaker. He even forgot to watch Paulette as the missionary reviewed the death and suffering of Christ, and, continuing, pictured the three women trudging sadly to the grave on that first Easter morning. The audience could almost see the astonishment of the women when they found the open tomb empty. He pictured the sad earnestness of Mary as she pleaded with the stranger, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:15). Again they saw her glad surprise as she recognized Christ's voice, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28:10).

"He died for you, for me. Had Christ not risen, He would have died in vain. So He not only died for you but rose for you. The power of the resurrection was so strong that it broke through the grave. As He arose, we too may rise. The same power can transform our lives. It can break through the worldly elements and raise us up to a higher plane."

Albert had heard the story many times before, but it never meant anything to him. As he listened he began to see his own selfishness and nothingness in the sight of God. The minister pointed his listeners to the resurrected Christ, who had power both to save and to keep, power to change men's lives. The audience was thrilled with the illustrations he gave from his own experience on the mission field.

It seemed that all his mother's prayers had banked up against that Easter morning, and the resurrection power, like a flood, overcame Albert so that during prayer he met Christ for the first time face to face.

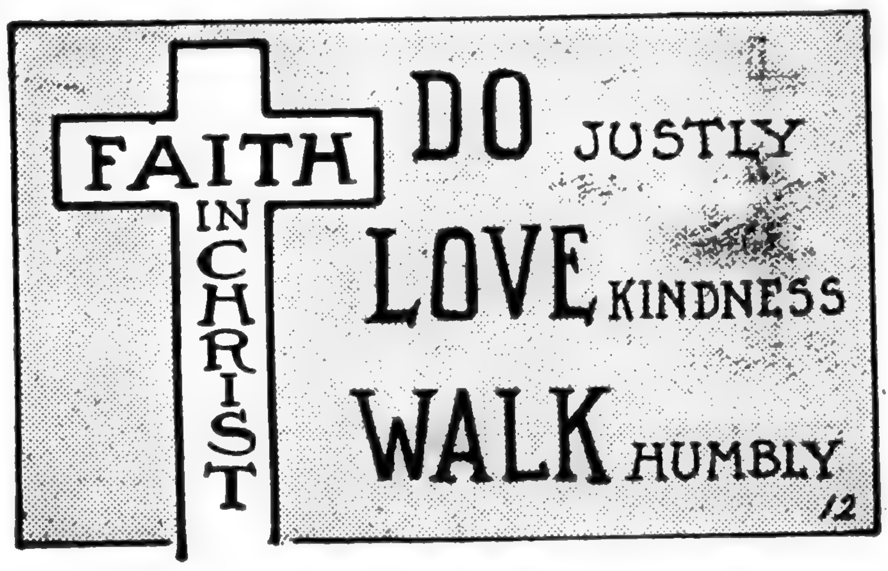
After prayer the leader gave opportunity for testimony and consecration. Quite a few of the students went forward and knelt before the altar to dedicate their lives to Christian service, "Just as Christ told Mary to go and tell the other disciples, so He is calling you who are saved and willing to walk in God's will to tell others of this same resurrection," Brother Orin pleaded.

Albert sat deep in thought. How different he felt! All the rebellion was gone and he had only love—love that grew and reached out in sympathy to those who were dying without a knowledge of Christ and His resurrection power. At first he had felt happy in this new-found peace, but then he began to realize that he would never be happy outside of God's will. He turned to Paulette. Her lips were drawn in a firm line, and she sat straight and rigid.

"I must go," he whispered. "Want to go along?"

There was no answer, only a slight turning away from him. Perspiration rushed to his forehead. He realized that this step would cause him to lose Paulette. But as he waited he began to see her no longer as his ideal, but narrow and selfish. Her beauty began to fade and he felt only pity; perhaps he should help her. But after a second invitation from Albert, she only moved farther away. Finally, when she saw his earnestness, she politely nodded that he could go if he wished.

Albert was the last to reach the altar. How ashamed he was of his attitude now that he saw his folks in their true light! He would write to them, and somehow he felt they would understand and be glad. Yes, he would write to Betty Lou too. Perhaps she, too, would understand and forgive. As he knelt in full consecration he could feel the first rays of the sun shining on his head like a benediction. And as the minister repeated Christ's command to Mary, it seemed like a voice from heaven saying to him, "Go and tell—."



EASTER FAITH

In a garden-girt tomb that had never been used
His scarred, lifeless body they laid;
And the women sobbed for the wounds He bore,
And the strong men wept for His suffering sore;
They were heart-sick, grief-torn, dismayed.

"We had trusted—" they said. "We had strongly hoped—
But now, alas, He is dead!
We had thought He would reign as our King some day,
But now in the tomb we must lay Him away,
And forget the words He said."

But the Easter dawn showed how vain their grief,
How futile the sealed tomb-prison;
And their faint hearts thrilled at the angel's word,
The gladdest speech they had ever heard,
"Behold—as He said—He is risen!"

"As He said—" O foolish and slow of heart;
He had said—! could He faithless be?—
But do I (who so often have proved His pow'r)
Still falter and shrink in His testing hour?
Do I doubt His word to me?

—A. S. T.

BELIEF IN THE FUTURE LIFE

A recent writer discusses the moral value of belief in the immortal life. He says that, if "we take it to be true that we have an eternal goal, how differently we shall shape our lives! It is not true that other-worldliness unfits us for this world and the present life." Through belief in a future state of existence, "the whole foundation of our ethics and its practice will take on a nobler aspect. It is very clear, therefore, that the acceptance of the supernatural world, with God, the soul, and immortality as its center, far from being of no account in the moral life, creates a superior character never reached by any kind of naturalism." With this statement agrees the experience of millions of Christians. The same thing was said centuries ago: Every man that hath this hope in him purifieth himself, even as he [Christ] is pure" (I John 3:3).

—Sel.

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HE LEADETH ME
III
BY NAOMI STRUBHAR

This concludes this three-part story, based on facts gathered by the author.

MRS. Chapman acted as if nothing had happened the next time she met Mardell, and again school crowded out everything else for a few months. Then quite suddenly and painfully one puzzle was unraveled.

In some ministerial councils of the F—— denomination, Professor Chapman's ideas were slightly opposed. He got up, sneeringly looked over the body, and said, "You are all a pack of fools."

The presiding elder began, "Now, now, Brother—"

"Sit down and shut up," commanded the professor rudely; "I will say that again. You are all a pack of fools. I was sent to the Z—— parish in Canada to learn your secret, for you were winning so many of our people. I went and beheld your success with awe. All our underhanded tricks failed; so I decided the secret could not be learned from without. I pretended interest—then conversion. I married into one of your best families—worked up in your denomination till I could go no higher. I have learned all I want to know. I am a high-ranking official in the society of Jesus," and he crossed himself.

"You have been too simple to suspect me as being a Jesuit spy and even yet you do not know my real name, and you never will. Even my wife (who will not be my wife after today) does not know that, though she knew much more than she dared to tell. But now I do not fear what she can tell, and all I have to say is, you are a simple, guileless people. You are not and never will be a power to be feared by the Holy Roman Catholic Church. You may continue in some localities to win and hold simple people like yourselves, but we have power and wealth. We know things, and we will win out every time." And the professor stalked haughtily out, leaving the council sitting dumbfounded and speechless.

Finally the presiding bishop said, "Brethren, let us pray! There is one secret, and it is the secret of victory and real power that he has never learned, for the secret of the Lord is with them that fear Him. He has also promised, 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' "

The Jesuit went to his home, picked up some already packed luggage, and left. His wife was over at Hageman's; so he left a note for her, saying, "You are free, but I advise you not to tell some things. You may make of what is left of your life whatever you can. You need not pray; you know your prayers have not availed anything so far as I was concerned, and they never will." He was never heard of after that.

Lucile never discussed much her life with him with anyone, saying she was trying to forget all but the preciousness of the Lord during her trials and the lessons He had taught her. Her health soon began to improve, and it seemed a great weight was lifted from her life.

She did talk a little with Mardell about it after everything was out and open. "You see, dear, why I warned you? May God keep you from making such a mistake as I did."

"But," argued the girl, "I am sure that Rhinehart could never have done anything like that—he just couldn't. You don't know him."

"Maybe not," said the older woman, "but he could change. People do—most of us do some. If we really belong to the Lord, we change, becoming more like Him. If we have never known Him, or close our hearts to His counsel, we change the other way."

"Perhaps," said Mardell slowly, "God did not want me to meet him, for I prayed about it a great deal. So I'll trust Him and follow on. I do want to be in the center of His will. I want more than anything else to follow Him in all the little things as well as the big ones. I—I am afraid of having my own way."

HE WILL LEAD
W.J.D.

"May God keep you and guide you, and I know He will," said her friend.

The months sped by. Indirectly Mardell heard Rhinehart was assistant priest at St. Mary's Church, and was teaching in the parochial school there. One time when visiting her Uncle Peter, he told her:

"I gave a young priest a ride not long ago, and all he could talk about was Mardell Hageman."

"O Uncle Peter, you always have your little jokes."

"I'm not joking this time. I believe you stand for a beautiful ideal in his life. He seems to have enshrined you along with his other saints, and I wouldn't be surprised you get the most devotion."

"There are things I can't understand," mused the girl. "He seems so nice and sincere. Why can't he learn the only way? If I knew when he preached (if he did), I would like to go to Mass and hear him."

Her uncle looked a little surprised, and shook his head. "I'll go with you," was all he said.

They went the next Sunday and sat in the back of the elaborate church. Sure enough, Father Friederich conducted Mass, and gave a very good talk in English in connection with it. To Mardell he looked more handsome than ever. She had half hoped that he would see her, but he evidently didn't. As they walked home after the services the sidewalk was filled with people, also going home. Some of the neighborhood children that her uncle knew spoke to him. By a little adroit questioning they got one to talk freely. "I love Father Friederich. He is so good and kind and he plays with us at recess. My mother likes for him to visit us better than any other Father that we ever had, and they say that if it wasn't for him, his sister would go to the bad. She is very wild."

While she prattled on, Mardell's thoughts too were going on.

"I was not mistaken. He is noble and sincere. Why could it not have been different? Perhaps if I had been able to meet him that time before he took his vows it would have been different." And a lovely, rosy little dream formed in her mind. If Rhinehart were converted, then she could labor by his side to convince others of the error of the Romish way. They would be able to do so much that way. If only a priest turned! Perhaps there might be other meetings with him. There always had been before, and maybe it was not too late yet. So she dreamed on, little realizing how much her fancy was concocting, or how her secret ambition for fame was abetting the building of these air castles.

Again the months sped by. Mardell thought less and less about Rhinehart. Sometimes in her dreams at night bits of the past came and then she would think of him and always she prayed that he would come to trust in the blood of Christ. At Christmas time she went with her cousin to deliver some dressed chickens to various people living in the town. One lady invited them to come in out of the cold and have a cup of warm cocoa. A lovely little nativity scene was fixed up on a table in one corner of the room. Both Mardell and her cousin exclaimed over it in delight. Tears came to the lady's eyes. "I don't like it," she admitted. "It is a Catholic custom. I believe it is enjoined upon all true Catholics. That is why it is distasteful to me. I see you wear bonnets. I once belonged to a plain church. I had a real sweet experience with my Lord. I was very happy in my Christian life. Then I met a salesman that used to come to Father's store. We fell in love. He was a fine man—clean, every inch a gentleman. He promised to become a Christian as soon as we were married and to join my church. I think he meant it too. He is still a wonderful husband and father, but somehow his early training rose up and would not let him be anything but a Catholic. He feels it would be wrong, and the older he gets the more he becomes attached to that faith. The children must all go with him. He teaches them his faith. He feels it is the only true one. Sometimes seeing his true devotion, I wonder, and then I know—I can never go his way—not after my experience with Christ. But my whole life is lost; my husband is lost; my children will be lost," and she began to cry.

The girls cried with her; she seemed so heartsick. They urged her to take heart and pray.

"I do pray, but sometimes I fear God does not hear me. You see, I broke one of His commandments when I married an unbeliever (though I thought at the time that he would not be classed as such). I see now that I can hope for no blessing on our union." She talked on and unburdened herself further.

"My husband is so loving and kind to me. He could not be better, but in the things that matter most we are as far apart as the poles, and I know that I am not making him as happy as one of his own religion would. I just wish I could warn all girls not to make the mistake I did."

The girls went away feeling very sorry for the lovely, refined lady; she was so sad and hopeless. Mardell's thoughts were racing on and on. "Maybe if I had met Rhinehart the time I planned to, I would be like that woman. He would have been kind and true, but the faith of his childhood would have reasserted itself and he could not have left it. Of course, there have been even clergymen of the church of Rome that have become fine Christian ministers, helping the cause of Christ greatly, but they were converted because they were convicted in their own heart and mind by the Spirit of God. Only He can turn people. I guess the conversions that take place to please the people we love are not genuine. If the love of Christ will not win them, human love cannot."

Mardell was unusually quiet when she got back to her uncle's place. She was still busy with her thoughts, but her musings were interrupted by Uncle Peter's, "There comes the priest to see his folks."

"Rhinehart!" Mardell moved over toward the window where she could look down on the street. Hidden by the window drapes she watched them working on the car across the street, but there was not much resemblance to the clean boy she had known in the figure she was watching. Indulgent living had left its mark. "But," she thought, "perhaps within he is the same person with high ideals."

As she watched she saw the elder Friederich pause in his work and light a cigarette, and he offered his son a light. To Mardell's surprise, Rhinehart accepted. Later she saw the younger man take a bottle and she could clearly recognize a well-known brand of whisky on its label.

"I never thought he would smoke and drink, she said aloud. "He always seemed so opposed to it."

"He belongs to a church whose clergy practice it a good bit, and with no living Christ to hold and keep them, it is not to be wondered at. I feel it is embedded deep as a result of their theology and system. One needs to pity and pray for its adherents."

"I guess you are right, Uncle Pete," said Mardell, as she slowly turned from the window.

She soon excused herself and went up to her room. She did feel completely exhausted. "What a fool I have been!" she told herself as she threw herself across the bed. As she lay there thinking how good God had been to her in spite of her foolish whims and desires, the Holy Spirit spoke to her heart, pleading for complete abandonment to God's will, an absolute surrender that would let God wholly plan and direct her life, and at last she yielded.

She arose and got her writing materials. She must tell Lucile Chapman about this.

"There are many things I cannot understand," she wrote as soon as the greetings were over. "But isn't God wonderful! I thought all the time I was consecrated till He showed me I really was not unconditionally surrendered. I think I was too full of my own ways, plans, and ambitions to let God's will work in my life to the fullest extent. I wish that, when I first came into the church at fifteen, some one could have led me into a real experience of salvation and into an absolute abandonment in surrender to the Lord in consecration where Christ was my all in all. Perhaps then I would not have stumbled around all these years amid perils that make me tremble to see how easily I could have missed the way, but perhaps I was too stubborn and self-willed—too full of my own ways and plans.

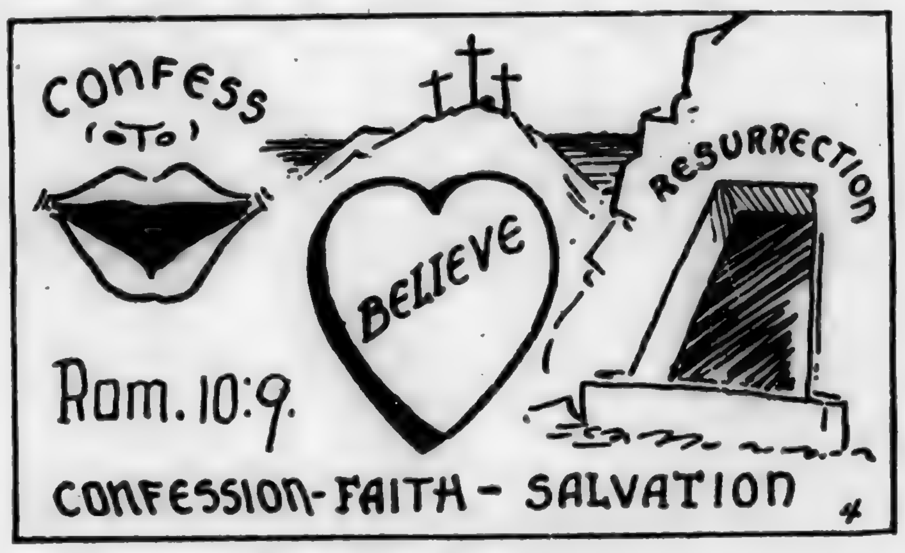
"I am so thankful that God did not let disaster overtake me, but led me along till I could see. I am afraid I was a rather superstitious fatalist that thought every circumstance in my life was to determine my course. I forgot that God is sovereign and rules over circumstances. I just sort of weakly drifted along, doing what seemed easiest, and what was in my path. If I wanted to do a thing I made my plans and then asked God to bless them and make them work and make me happy. Of course, I had a sort of knowledge that we ought to be subject to God's will; so I always tacked a 'not my will, but Thine be done' to my prayers. I thought that was the thing to do.

"I see now that that is not consecration. Today God brought me to a complete end of myself."

Then she told all about her experience in the sad, refined Catholic lady's home and the final sight of Rhinehart that was so disappointing.

"When I saw how foolish I had been, I told God I wanted to die to all my own plans, ambitions, and desires and turn the whole of me over to Him. Then He began to put His finger on the spots I had always withheld. One was my service. I wanted to do great things (for God, of course). What I really wanted was people to think well of me, to talk of my labors and successes and sacrifices. I thought I could do things. I was ambitious. But God asked if I would be willing to go and fill a little insignificant place that no one would even consider as Christian work. I am going.

"Another sore spot He began to probe was my love life. I have always treasured in my secret desires a husband that was well thought of and a successful man, one that would help me to success; and when I saw eligible possibilities, well, you know how girls work. But now I have turned that over to Him too. In the place where I am going at His bidding it will be good-by to all those possibilities, but I am going to let Him satisfy that void in any way He likes. So my dreams of a home of my own are on the altar too;



HE IS NOT HERE

Luke 24:6

"He is not here"—what wonderful words
When spoken at Jesus' grave;
Marvelous proof of a risen Lord,
One who is mighty to save!

"He is not here"—what terrible words
When spoken of human heart;
Empty and barren and hopeless that life
Where Jesus has no part.

"He is not here"—in many hearts
Though He died and rose 'tis true.
If you welcome Him now, you may surely know
That He died and rose for you.

"He is not here"—is that true of your heart?
Have you crowded out God's dear Son?
Make room for Him now—the King of Kings,
'Tis Jesus—The Chosen One.

—Irene Hammer.

also my health, you know, had to go on years ago. I am praying Him to bind the sacrifice with cords to the horns of the altar. I feel strangely stripped—as if this is the end of everything, and the end of **me,** I hope. I only want to know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death. That is why I said, 'This is the end.' "

Then there were greetings and chatty news, but Lucile Chapman hardly knew what was said, for over and over she kept repeating to herself,

"Not the end, dear little friend, just the beginning! Not the end, just the beginning!"

Hubbard, Oreg.

HE IS RISEN INDEED

BY CATHERINE HERNLEY

To the true Christian, "He is risen indeed," is more than a catch phrase; it speaks of a living Reality in his heart and life.

From one to another, and from one village to the next, the news spreads. "Low-down thieves they are! To come by night and steal His body!" "But where were the guards which Pilate himself placed there?" "And was the grave not sealed?" asks a third. "Ah, yes! But a great host of them, blind followers of the man, are reported to have attacked the governor's guard and taken the body out. And afterward I heard one of them, a woman —Mary Magdalene she is called—I heard her say, 'And we know not where they have laid Him.' So I know His body was stolen. Why else should the tomb be empty?" "It is true! It is surely true!" adds the second. "For I saw them carry the body there myself. And today the sepulcher is bare." "Ah! I see it now," sneers the short, dark-robed man. "It is a low, vile hoax! This Man, this asserted-to-be King of the Jews, said once (With my own ears I overheard Him declare it) that in three days He would come out of the grave. And now the poor, scared, deserted followers of His have plotted this deed, this theft, this crime against the Roman government to vindicate His claims."

What Is Thought to Be the Tomb of Christ at Gordon's Calvary, Outside the City Wall of Jerusalem

Thus, from one small group to other similar groups the report of theft continues to spread. And the news of its spread tickles the ears of the chief priests. For had they not paid good money to the soldiers with this very intent? Good money, but well paid, they console one another. For they could ill afford to have the truth reach Governor Pilate's ears. If only their concocted story will reach him first! Then perhaps they can persuade him of its authenticity.

A crucial time it was. The heralded victory over the alleged God-man was on trial. Would the world learn that the body had miraculously disappeared? The guards themselves had been confused in their eye-witness accounts to the chief priests. The crisis is at hand. Conflicting reports are spread. Some begin to testify that they have seen Him **alive!** Is it true? Surely it cannot be. But how can the body have been stolen? Even the total of His loyal followers would not have dared to attack the guard—the Roman guard, authorized by Pilate! But somehow these crafty men must have accomplished their evil designs, for the chief priests themselves have said it. At least, one thing is certain. His dead body had been securely placed in the tomb in Joseph's garden, and now that was empty.

Meanwhile, among the saddened followers of the Nazarene, joyous news was beginning to spread. Only one day ago their hearts were lead-laden with grief. Frustration and delusion had added to their already overflowing portion of sorrow. They had trusted Him so implicitly! His manner was meek; He was not ostentatious. The truths His lips yielded and the spirit He bore had been in perfect harmony with His assertions and claims. And had He not raised Lazarus and the daughter of Jairus from the dead? Yet when His false accusers and tormentors put Him to test on the cross, He had been unable to save Himself from them. He saved others; Himself He could not save! And so His followers had sat, mournful, with downcast hearts and reddened eyes, until suddenly a faltering day of light pierced the darkness. The faithful women had gone early to the tomb that very morning, to pay their humble but devoted respect to the body of Him whom they had held so dear. As they approached they were concerned about the weighty stone which blocked the doorway to kind Joseph's tomb. Amazed they were to find the stone removed from the door! They enter. Perplexed, they find—nothing—an empty tomb! As they stare at the forsaken graveclothes, a man in shining apparel speaks to comfort them. And now the word was making its rounds. Some were saying that He had come to life; but others doubted.

* * *

Meditating, pondering, exchanging thoughts, two men walked down the dusty Judean road that very day. And "while they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, 'What is this conversation which you are holding with each other as you walk?' And they stood still, looking sad. Then one of them, named Cleopas, answered him, 'Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?' And he said to them, 'What things?' And they said to him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see.' " Then Jesus spoke to them, but they knew Him not. And as they neared the village to which they were going, "he made as though he would go further, but they constrained him, saying, 'Stay with us, for it is toward evening and the day is now far spent.' So he went in to stay with them." Then it was that their eyes were opened and they recognized Him. So they immediately sought friends, other followers of the Master Teacher, and when they had found them the friends exclaimed, "The Lord is risen indeed, and hath appeared to Simon." And just as the two had told their story, Jesus appeared to them all again. . . . And their hearts and their lips—even those of Thomas the Doubter—reechoed the sound, "He is risen indeed!"

* * *

It is another day. Again this Jesus walks a dusty road, beside one lonely man. Wretched, miserable, the man cries out, not noticing his Companion's outstretched hand. "O wretched man that I am," he groans, "who shall deliver me from the body of this death?" What is this he is saying? And the mystery is heightened as dimly outlined on his back is seen a form. Is this man a Roman culprit? Has he committed some crime that calls for this grueling, revolting punishment? Is he one that must carry always with him the weight and stench of the decaying body of another, to pay for his own misdeeds? The scene fades.

(Continued on page 84)

THE GREAT HUMILIATION

BY C. DONALD McKAIG

There is little doubt that the greatest human character in the Old Testament is the Lawgiver Moses. It has been said that if a plumb line could be stretched from his head right through to the New Testament, it would pass high above all the great men of the Old Testament, and would not touch anyone in the New Testament until it came to Paul. Yet, though Paul is such an outstanding character, in his letter to the Philippian Christians, he does not exhort them to be like himself, but rather to emulate One high above him, the Lord Jesus Christ. So in the fifth verse of the second chapter of that Epistle he says, "Let this mind be in you, which was also in Christ Jesus." The following verses explain what he means. We shall endeavor to analyze verses 6, 7, and 8, which set forth, says Scofield, "the sevenfold self-humbling of Christ."

Jacob dreamed at Bethel of a great ladder, stretching from earth to heaven. We want you to picture, not a ladder, but a great stairway, composed of seven steps from heaven to earth. The head of the stairway is at God's throne, and the foot of it, at a cross on Mount Calvary. Down these steps Christ came.

Renunciation

The first step was that of renunciation. Verse 6 reads literally: "Being originally in the form of God, he did not think this equality with God an object to be graspingly retained." In other words, instead of clinging to His equality with God and to the form of God, He willingly renounced all.

The phrase, "being in the form of God," is very interesting, and infers that when the angels and heavenly hosts looked upon Christ in heaven, they beheld Him clothed with certain insignia and distinguishing marks which indicated His Deity. Just as soldiers might look to the shoulder straps of an officer to learn his rank, in like manner one could look at Christ and know that He was God.

Yet because His heart yearned over a lost humanity, He was so moved that He willingly relinquished His grasp upon this "form of God," and took the first downward step. Paul says that we should have the same mind or spirit of renunciation. For the sake of the Gospel, we should be willing to give up our very station in life; and this has been frequently done. I have personally met a man, who though heir to several millions of dollars, was cut off without a cent because he chose rather to follow Christ. Truly he had this "mind" of Christ about which Paul is speaking.

Dispossession

Christ's second downward step was that of dispossession. We read in verse 7, literally, "but emptied himself." The first step was rather negative, but this step is definitely positive. He not only was willing no longer to be in the "form of God," but gladly He emptied Himself of His divine insignia. For a time, as a general might take from his shoulders his epaulets of rank, Christ took off the royal diadem from His brow, laid aside His royal robes, and put down His scepter. It is this "mind" that we are to have, even as did St. Francis, of Assisi, years ago, who, in order that he might reach the down-and-outs of his day with the Gospel, laid aside his expensive garments and became one of them. Thank God, this spirit is still abroad.

Servitude

The third step on this great stairway we find to be that of servitude. We read further in verse 7 that He "took upon him the form of a servant." There is a real sense in which Christ became the servant of mankind, but the thought here is rather that He became a servant to His Father. Taking His place by the side of the angels, He awaited orders; He whose prerogative it was to command, learned to obey. He was willing to become a servant that He might carry out God's plan of redemption. Christ could joyfully give up the "form of God" that He might take the "form of a servant." Is this spirit of servitude ours? Are we willing to do for the Gospel's sake even the most menial tasks?

Incarnation

Again we present a step, and this time it is that of humanity. Taking upon Him the form of a servant, He was "made in the likeness of men." Is it not startling to comtemplate this word "made"? To think that He who had made all things by the Word of His power, had now so completely yielded Himself into the hands of His Father, that it could be said of Him, "He was made." Startling, yet true! Accordingly, the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Christ was made in the likeness of human flesh; for being born of the Virgin Mary, He took upon Himself the garments of humanity. He had two natures; one human and the other divine, though for the most part His divinity was veiled and concealed by the cloak of His humanity. Occasionally, however, through His miracles and discourses could be caught glimpses of His divine nature so that it is said, ". . . We beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

What lesson is there for us to learn? Perhaps this: Christ became man to win man, and we should be willing to be "made all things to all men" as Paul told the Corinthians, "that we might by all means save some." In other words, we must not hold ourselves aloof from anyone; we must not be snobbish; we must not consider ourselves better than others whoever they may be. Rather let us put ourselves on their level and do our utmost to win them to Christ.

Humility

The next step trod by our Lord was that of humility. We find in verse 8 these words: "Being found in fashion as a man, he humbled himself." Of course, just becoming a man was an act of humility. But there His humility did not cease, for even as a man "he humbled himself." He could have been a great one, but He did not choose so to be.

He might have been born in the palace of a king, but He was born in the stable of an innkeeper. He might have been born as a citizen of a great empire, but he was born a citizen of a conquered, despised, and downtrodden nation. He might have lived in a famous city, but instead He lived in one which was proverbially worthless. He might have been revered by all His fellow citizens in the village, but instead He was lightly esteemed. He might have been educated in Rome, or Athens, or Jerusalem, or at the feet of Gamaliel, but He was educated in crude Nazareth, probably by the lips of His mother. He might have been a wealthy business man and climbed to the highest pinnacle of fame and success, but He worked at the trade of carpenter, earning His bread by the sweat of His face. Yes, Christ might have been any of these, but He deliberately chose the pathway of humility.

Paul urges, "Let this mind be in you." Shall we not do it? It is easier said than done; it is not natural, but it is Christlike! We are reminded of the native Kru boy from Africa, Sammy Morris, who went to Taylor University and said, "If there is any room that nobody else wants, give that to me." Ah, that is the spirit of Christ!

Death

The sixth step Christ took was that of death, for verse 8 adds, "And became obedient unto death." That He should live on earth is a great mystery, but greater still the fact that He should die. In this is revealed the truth of John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Ignominy

In conclusion, we note the seventh and last step, ignominy. He "became obedient unto death, even the death of the cross." Crucifixion was the most painful, the most shameful, the most accursed death—and He was crucified!

He did not leave this life in a blaze of glory as a conquering hero, but by death's darkest door. He did not die in a ripe old age, covered with honor and soothed by loving hands, but as a young man, spurned and nailed to a hard and cruel cross. He did not die the triumphant death of a patriot or warrior, supported by the sympathy of hundreds of friends, but as an outcast, meeting the ridicule and fiendish taunts of scores of enemies.

If Christ could thus endure shame and ignominy for us, we should surely be willing to undergo a bit of shame and persecution for Him. "Let this mind be in you, which was also in Christ Jesus." The early dis-

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CHRISTIAN MONITOR PULPIT

EASTER IN ACTION

BY MERLE SHANTZ

TEXT: If ye then be risen with Christ, seek those things which are above.—Colossians 3:1.

Easter in action is not thousands of up-to-the-minute women in modish apparel parading up and down a fashionable avenue. Nor is it little children getting up early in the morning to see where and how many eggs some legendary bunny laid in some secluded nook of the house. Nor is it looking at the sun at break of day to see the lamb that is supposed to be skipping around on its surface.

Easter has come to have many strange associations quite foreign to the Christian significance. As a matter of fact the very name Easter is said to have a heathen origin, the word may have come from "Eastre," which represented the goddess of spring. Since the time of Christ's resurrection was always observed in the spring of the year, it became identified in the popular mind with the pagan name, "Easter." This is quite understandable when we remember that in the fourth century many people became nominally Christians who really remained pagan at heart. Incidentally, while the word Easter appears in the English text of our Authorized Version, the word which is thus translated refers to the passover.

However, whatever might be the origin of the name, today Easter stands for the resurrection of Christ. And what does that mean to us? Of course, to children Easter is primarily one of the great holidays of the year with all the appropriate trimmings and despite the attempts of conscientious parents to put across the spiritual significance of the various Christian festival days, to the young they mean primarily a good time, even though they might when asked be able to give the correct answers in regard to their historical setting.

Well, granted that Christmas does not mean Santa Claus and that Easter does not mean new hats or Easter egg-laying bunnies, does that necessarily mean that we understand the significance of these days? It is extremely doubtful. Oh, yes, most of us know Christmas reminds us of the virgin birth and of the incarnation—that "the Word was made flesh, and dwelt among us." All this is very essential to Christian faith. But do we remember that because God gave His Son to us we should give ourselves to Him, not simply give Him our gifts and all the while withhold from Him the sovereignty of our lives?

Likewise, while we are quick to agree that Good Friday brings the atonement to our remembrance, how quick are we to recognize that since He died for us and in our place, it also logically follows that in God's sight we are crucified with Christ and by virtue of our acceptance of Christ the Crucified, we too are to be accounted dead to the world?

Oh, yes, we are generally willing to accept these and other doctrines because we believe that in some way they are essential to our salvation, but we hesitate to let them become a continuing power in our lives. Incidentally, this very hesitation casts a shadow over our profession of faith and intimates that perhaps in place of possessing a faith illuminated by the understanding of God's Word through the Spirit, our faith is rather a superstitious credulity.

At this time let us consider Easter as signifying the resurrection of Jesus Christ. I presume we are all agreed as to its reality—that Christ's body was raised the third day—that it was not a mere spiritual resurrection. After all, there is no such thing as the resurrection of a spirit. A spirit might be redeemed or transformed, but Christ's spirit needed no such change. The spirit does not die in the sense of ceasing to exist. It isn't subject to the same laws that govern bodily organisms. Therefore since the spirit doesn't enter the grave it is foolish to speak of its being resurrected, but some moderns are just that foolish—because they don't want to accept the wisdom of God.

We believe the simple scriptural account that the third day our Lord was raised from the dead. His body was not stolen. It was carefully guarded in a sealed tomb. His enemies were anxious to keep it there, and His friends seem largely to have forgotten His promises that He would be raised from the dead. When He actually did rise from the grave it came as a glorious surprise to them.

Our great difficulty as Christians, especially as professed evangelical Christians, is not with the doctrine of the resurrection. We believe it like we believe every other cardinal doctrine of faith. Yes, we believe it, then dismiss it out of our minds; or allow it to remain there in a sort of unconscious rest until we want to haul it out as a witness to our orthodoxy. But not so with Paul, he didn't bury the doctrine of Christ's resurrection the way a dog would a bone. He lived by it. Note in particular his letter to the Colossian Christians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Paul makes no allowance here for a theoretical, detached, dry attitude towards the resurrection of Christ. He takes for granted that if those to whom he is writing are Christians then they are in vital union with the risen Christ.

Have you stopped to think that when Christ died to pardon you and when you accepted Him who was raised from the dead that you were not left low and degraded but that you were raised up into fellowship with Him? Too often we act like earthworms, quite unmindful of our heavenly status, our heavenly interest and our heavenly life.

Granted then that we are raised to fellowship with Him, what should be our response? What should we do about it? The apostle tells us, "Seek those things which are above." Now among other things this certainly means that we can't isolate the Easter message into a mere annual celebration in which we have grateful thoughts that since the tomb was empty on the first Easter morning therefore we have the hope of immortality to be realized at the end of life and that meanwhile we are more or less free to live as we please. No, indeed, the empty tomb has daily implications for the Christian life. "Seek those things which are above," is to be our constant attitude and activity.

What are some of the things involved in seeking those things which are above? It means seeking the Master's will. It means seeking eternal things. It means seeking spiritual things. It means seeking holy and edifying things. In verse 2 of the same chapter the meaning is made still more plain. "Set your affection on things above, not on things of the earth." The earthly things are transient, they are imperfect, they are sinful, they are selfish, they are worldly. The things above are the things of God and of His kingdom.

What does this mean for our lives? It means we should rise above our passions. It means we should be above governing our conduct according to worldly notions. It means we should not allow our lives to become enmeshed with the cares of this life, nor with the things that corrode character.

"If ye then be risen with Christ, seek those things which are above." This is a call, a continuous call, to victorious living, a call to hitch your wagon to a star, to the Star that cometh from Jacob, a call to live triumphantly over the world. It is a call to put Easter into action.

Do you sometimes wonder why the world doubts? Why it disbelieves? Do you really want to know the reason? Look into a mirror. We are so concerned about fleshly things. We are so terrifically earth-bound. We are so prone to live in the tombs, among the dead. We give our assent to orthodox phraseology, but in our lives we are strangers to the life-giving power of the risen Christ. Yes, people may admit we try in our stumbling way to imitate the ethics of Christ. They may grant that we endeavor to copy Christ's general outlook or philosophy of life, as some folks would say, but they do not believe with reason that we are living by the power of the risen Christ. This is God's challenge to us that we lay hold upon the boundless resources He has

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Editorials

The Last Week and Its Glorious Climax

Jesus' ministry of approximately three years was a busy one, filled with activities that often took up much of His time both day and night. His days were given over to teaching and preaching the Word and performing miracles, so that at times He did not even have time to eat. Often He would rise long before it was day and go to a quiet place to pray, and at other times we read about His having spent all night in prayer to God.

But the busy days of His ministry were only preparatory to the more strenuous time of the Last Week of His earth life. The importance of this short period, which was the great culmination of His earth life, is shown by the large amount of space which the Scripture writers give it as compared with the events of the three years preceding. For instance, John devotes one third of his entire Gospel to the events of the Last Week.

As Easter time approaches we naturally turn to the Last Week, for we need to take into account the momentous events that immediately preceded the resurrection if we would understand and adequately celebrate this crowning event in the saving work of Christ.

Many things come to our minds as we try to review the happenings of the Last Week, beginning with the Triumphal Entry of our Lord into Jerusalem on what we now call Palm Sunday. It was an occasion of great rejoicing in which the whole city and countryside were stirred, but it was only the signal for the forces who were opposed to Jesus to break forth openly in their fury that had been in part suppressed. After that we find Jesus successfully meeting the questions with which the Jewish leaders plied Him in the Temple in hopes of discrediting Him in the eyes of the people. Then He and His chosen Twelve ate together the last legal Jewish Passover, when the traitor was pointed out and when after his departure Jesus administered the first communion by distributing among them, in advance of the event which they commemorated, the emblems of His broken body and shed blood. At the same time He also instituted the ordinance of the washing of the saints' feet.

Soon after this He left the upper room and through the night hours with the Eleven wended His way through the streets of the city to the Garden of Gethsemane, where He often resorted to pray. This time He separated Himself from even the most intimate ones of the group and went into the shadows of the olive trees and prayed that if it were possible He might be spared from drinking the cup of suffering that was awaiting Him. So great was His agony that the sweat oozed from His body as great drops of blood. But He was victorious over every temptation to falter, and He submitted Himself completely to the will of the Father. Then followed His betrayal by Judas, His arrest, and the three mock trials before the Jewish council. Three times He also appeared before the Roman authorities, but in no case was any fault found in Him. Only because of the insistence of the Jews did Pilate finally give the order for His crucifixion.

Then followed the sorrowful trek to Calvary, during which time Jesus broke down under the weight of the cross. Soon as they reached the place of the skull the nails were driven through His hands and feet, and He was raised up to hang on the torturing cross until He died. There, with a thief on either side, He was "numbered with the transgressors," as the Scriptures had said. There in agony of body and soul, He bore your sins and mine, and of all the world. Finally, after the darkness and the earthquake, He gave up the ghost, not with the dying breath of exhaustion, but with a shout of triumph, "It is finished!"

Things looked dark indeed to the disciples when Jesus was taken down from the cross and laid in the place of the dead. In their confusion they seemed to have forgotten what He had said about His rising from the dead. They evidently spent the Sabbath in deep gloom, but even though their hopes were shattered, their love remained, and the women showed their devotion by attempting to perform further ministrations to His body. But they were greeted with the open tomb and the words of the angel: "Why seek ye the living among the dead? He is not here, but is risen."

So were climaxed the great events of the Last Week of Jesus' ministry. This announcement, although at first mystifying to the disciples, brought great joy to them and put new meaning into everything that happened before, especially in relation to His suffering and death. It showed that the redemption which He accomplished on the cross was valid and accepted of God. It showed that Christ had power over death and the grave and all the powers of evil. No other victory can compare with His triumph over death. It convinced the disciples, as Paul afterward stated it, that He "was put to death for our trespasses, and raised for our justification" (Rom. 4:25, R.S.V.). It gave them a guarantee that they too should be raised from the dead, for He had said, "Because I live, ye shall live also" (Jno. 14:19). Paul afterward stated it in these words: "Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:23). And so their darkness was turned to light, their sorrow to joy, and they rejoiced in the assurance that they had a living Lord who had overcome sin and death and hell.

Again we are glad to celebrate this great occasion. Easter reminds us anew that our Lord is risen from the dead, is ascended to heaven, and has given us the Holy Spirit as our abiding Comforter until He comes again to receive His own unto Himself. It inspires us to greater service for Him and strengthens our faith in Him as Saviour and Lord. And it gives us a glorious hope for the future when those who believe in Him will be raised from the dead, incorruptible, to be changed into His glorious likeness.

"Low in the grave He lay—Jesus my Saviour!
Waiting the coming day—Jesus my Lord!
Vainly they watch His bed—Jesus my Saviour!
Vainly they sealed the dead—Jesus my Lord!
Death cannot keep his prey—Jesus my Saviour!
He tore the bars away—Jesus my Lord!

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose! Hallelujah! Christ arose."

Spring Missionary Day

For many years Easter Sunday has been regarded as the Spring Missionary Day of the Mennonite Church. This had some advantages in this that it provided a focal date and that Easter does have very definite missionary implications. Of recent years, however, sentiment has developed that it would be advantageous to have the Spring Missionary Day observed on some other Sunday rather than Easter. In this way more attention could be devoted to missions than can be given on Easter, when in many cases both the Sunday schools and the churches have some kind of special Easter services.

It was in accord with this sentiment that the Commission for Christian Education and Young People's Work in its regular meeting last October took action setting the time for Spring Missionary Day as the third Sunday in March. This will never conflict with the movable date of Easter and will be easily remembered as corresponding with Fall Missionary Day, which has long been observed on the third Sunday in November.

This spring for the first time our Spring Missionary Day will be held on the third Sunday in March. A bulletin giving information and suggestions for observing the day has been issued jointly by the Mission Board and the Commission, giving as a slogan, "Faith, Work, and Prayer." As heretofore, it is suggested that quarters, for Junior Investments, and Savings Boxes be given out. Youth Missionary Projects are also stressed. It is interesting to note that last year the Junior Investment earnings amounted to $5,510.30, while the contributions gathered from the Junior and Adult Savings Boxes totaled $17,799.24, a grand total of $23,309.54. The comparative table indicates that the tendency is for the amounts invested and earned to decrease and the contributions through Savings Boxes to increase. It would seem that Sunday-school superintendents and teachers could well stress the large place which investing and earning money for missions can play in creating missionary interest and in helping the cause in a financial way.

The Spring Missionary Day bulletins will be distributed throughout the church in time to be given out a week or two before the day is to be observed. Our children's and youths' papers will publish special articles encouraging this work of missionary activity among boys and girls and young people. Let us join in promoting this cause, not only because of the financial contributions that it yields, but because of what is still more important, the creation of greater missionary interest, the lessons in Christian stewardship which it teaches, and encouragement which it gives to young people to serve the Lord and the Church.

Mennonite Church Statistics

This is the time of year when the final statistics have been gathered for the Mennonite Yearbook, which will be off the press in the near future. It is always interesting to note the trends as revealed from year to year by these official statistics. One must be careful in interpreting statistics, but most of us are concerned that the church should be a growing body and not lapse into a state of retrogression. We are glad to note growth in the total number of members in the United States, Canada, and foreign missions, in a gain of almost a thousand. Sunday-school enrollment is up nearly 2500, and the summer Bible school figures show a rise of over 6,000. We trust that these gains also represent a corresponding gain in spiritual life and power.

Other noticeable gains are in the number of mission Sunday schools and Christian day schools. This shows that the Church is not only interested in reaching out and bringing the Gospel to new fields but also in conserving the faith among her own children and young people. There has also been an increase in giving for both home and foreign missions. The relief reports show that there has been a gain in the number of our young people who are engaged in foreign relief work, as well as an increase in giving for this purpose. The enrollment in winter Bible schools also shows an increase.

We are glad for these indications of what seems to be an upward trend in the Mennonite Church and some of her subsidiary organizations. But they are no cause for our pointing with pride to our achievements. Most of the gains reported are very modest and represent only what one should expect in the natural increase of our constituency as new generations of young people come on. In fact, if we could hold all of these, our gains would no doubt be much larger. But we are glad for the signs of progress, even though they are not phenomenal. Let us continue to go on in faith and work and prayer, diligently laboring for the advancement of the cause of Christ.

Ten Thousand Subscribers

Last month we stated that we were nearing our goal of ten thousand subscribers. We are glad to announce that we have not only reached but passed that goal. For some years we have been looking forward to this, and it naturally gives us a certain amount of satisfaction to realize that, under the blessing of God, we have reached the mark. But this is no occasion for pride or self-satisfaction, for this achievement could never have been but for the faithful co-operation of the fellow members of our staff, our corps of contributors, and our constituents who have supported the work by their continued and increased number of subscriptions.

Several hundreds of new subscribers have been added to our list of readers during the past few months. We welcome them into our family circle and trust that they may find new joy and blessing in the Christian life as they with us read the messages which the Lord provides for us in the CHRISTIAN MONITOR. God bless you every one, and lead you to higher planes of life and service for the Master. Pray for the editor and the entire MONITOR staff that the Lord may continue to bless us so that we may be a blessing to others.

"Helping Together by Prayer"

The above expression, taken from II Corinthians 1:11, was chosen by the Commission for Christian Education and Young People's Work as an appropriate slogan for its activities of the year. And in line with that sentiment let us all help by prayer in every phase of the teaching work of the church. We may not be Sunday-school officers or teachers, but we can help in this great work by prayer. The same is true of the work of the young people's Bible meeting, the summer Bible school, the week-day Bible school, or any other line of church work. Who knows but that our most effective workers are those who, because of physical limitations give themselves to prayer in lieu of active work? But whatever our capacities or limitations may be, let us help together by prayer for the advancement of the Church of Christ.

CHRISTIAN LIFE

NO EASTER—NO CHURCH

BY MARYANN HOFFMAN

A worker in one of our city missions, the writer by a negative statement brings out in bold relief the blessings of the Resurrection.

When making the statement, "No Easter—No Church," we use the term "Church" in its largest sense, which has reference to that body of people who have become the children of the Most High God by the experience of the new birth. Pause for a moment, if you will, and see what a large place Easter holds in reference to the Church. Not the annual Easter festival as observed throughout Christendom, but the incident, the occasion, which this annual festival commemorates, namely, the resurrection of Christ.

The crucifixion of Jesus had resulted in the scattering of His followers and the shaking of their faith in Him, making void the hope and expectancy of His setting up the glorious kingdom He had told them about, and to which they had looked forward. But He is dead! He, the King of this new kingdom, is dead, and this fact is threatening to destroy permanently the possibility to retain faith in this one as being the One for whom Israel had for so many years been watching and waiting. He had proved Himself to be false—He had failed; at least so thought His disciples. He had been laid into the grave; therefore what further use was it to follow His teachings? They might as well go back to their former occupation and give up all their cherished hopes. There was no use in continuing to gather together time after time to worship a dead man. Yes, if Christ had remained in the tomb, there would not have been the slightest probability of His kingdom being established and of the Church's being born. "And the Lord added to the church daily such as should be [were being] saved," would doubtless never have been written, for there never would have been a Christian Church to be added unto. For, if the cornerstone (Matt. 21:42) yes, the very foundation of the Church, was disposed of, pray tell me how would the building be erected?

Some one may say, But there are other great religious leaders, such as Buddha and Mohammed, who have followers and they are dead. Maybe so, but no followers of either of these will ever belong to the Church through the merits of these their dead leaders; for this is possible only through the Christ of God. The Church is a living body; there is and can be no Church without life. Life, which is Christ, is the head, according to Eph. 1:20. As the Head, so will the body also have life. But could we not attain life from God even if Christ were dead? Here we must take into consideration the fact that God is a holy God, a God of law and order. His law, having been violated, the penalty must be paid; and His holiness, having been outraged, demanded appeasement, and who of us could approach Him in an effort of reconciliation through a dead Christ? This was an absolute impossibility, for through the transgression of the first Adam death passed upon all of us, and only through the resurrection and life of the second Adam can we have life. What depth of truth is involved in the words of Paul to the Church at Corinth, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14)!

But thanks be unto God—He arose! He arose from the grave, victor over death and hell. This glorious fact, which had been foretold by prophets of old and also by Christ Himself, has actually become a reality—a reality so great and wondrous as to require the very angels from heaven to proclaim it. "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words" (Luke 24:6-8). They remembered, hope arose once more, and life went pulsing vigorously through their being. How thankful we should be with the disciples of old for Easter—that word which stands for that day, that experience which made possible the re-establishment of the faith of those early followers, that occasion because of which they were inspired to go forth with the message of salvation through Christ. Salvation! Yes, it is because of Easter, or shall we say the resurrection, that we can be born into the family of God—in other words that we can become members of the Church.

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EASTER CAMEOS

On rock-crowned Calvary
Three crosses stand in disarray;
Mute witnesses they be
Of sin's enormity,
Appealing to the coming day.

On Calv'ry's eastern slope
A garden grot where flowers bloom;
Thither sad women grope,
Their hearts bereft of hope,
'Til dawn reveals a riven tomb!

'Round sacred Calvary
Our thoughts on Easter linger yet;
The Cross that set us free,
The open tomb, we see—
And yonder, dawn-flushed Olivet!

—Ralph T. Nordlund.

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We soon find those early Christians face to face with the need of showing to others that Jesus was the promised Messiah, and what a ringing testimony to this need, was the resurrection! We find also that they were face to face with the need of bringing people to repentance and righteousness. This their work began at the home base but, spurred on by their renewed faith in the risen Christ, their work naturally spread to regions beyond the immediate home base. What a message they had! What a task was theirs! They who possessed that which was fitted to meet the needs of all the dark world which was then steeped in such black darkness. Had it not been four hundred years since there had been a message direct from God?

Now came such an event—the resurrection of One who had divine power from heaven to transform the lives of the vilest of men. Did not Paul testify to the fact that he was chief of sinners, but the power of the event giving birth to our Easter transformed him into the chief of apostles? But were these first years following that first Easter morning entirely victorious and that without a struggle? No, indeed! But the rather superstition, misunderstanding, and hatred arose which caused those early Christians trouble for many generations. But these early Christians had a vivid sense of belonging to God as the Church of Christ, and nothing, not even persecution and death, should separate them from His love. They were conscious of no longer belonging to this world, but were bound together by the peculiar ties of citizenship in heaven. This present world was but a temporary abiding place; their true life was in Christ, and He would soon return to take them to heaven where their true citizenship lay.

Another beautiful truth concerning Easter is that because Christ arose from the dead and liveth at the right hand of the Father, so we, His people, the Church, shall also rise and live with Him, for this mortal shall put on immortality and this corruptible shall put on incorruption. Yes, indeed, we shall with one accord give assent that "death is swallowed up in victory." How beautifully Christ endeavored to put across this truth, in so simple a way that all could understand, when He uttered those matchless words of John 14:1-3! "Let not your heart be troubled; . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." I love to think of that first Easter morning, and the thrill and hope that are mine because of it make me revel in such portions as I Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Before closing this manuscript we surely want yet to dwell for a moment on the beautiful thought of the Church's being the bride of the risen Christ. Had there been no Easter there would have been no occasion to prepare for Him a bride. It would have been utter foolishness, "but now is Christ risen from the dead!" Thank God! And the preparing of the Church, His bride, has become both a possibility and a reality. And some day there shall be a call as illustrated in the parable of the ten virgins in Matt. 25:6, "Behold, the bridegroom cometh; go ye out to meet him." The thought of a bride at once brings with it the thought of purity, and somehow as we look at the visible church of today we have to wonder what has happened to the purity of the bride of Christ? The Church seems to have so much of envy, jealousy, inconsistency, thoughtlessness, and indifference concerning spiritual truths. Her one aim no longer seems to be that of being an honor to the Bridegroom, but rather, how can I get the honor and popularity I want here and now? And, oh, to what depth individuals stoop because of their cravings to be first in all the circles in which they move, and when saying all circles, we must in shame confess that there be those who do it within the Christian Church.

No longer does the visible church as a whole keep herself separate from the world unto Christ as rightly His bride should do. But, my friends, the Church, that body of people who are the children of the Most High God, the true Church, is as pure today as she was in the days immediately following that first Easter morn. She is spotless, and shall be presented thus to the Bridegroom. My reading friend, if that call, "Behold, the bridegroom cometh," should sound through the stillness of this very midnight hour, would you be among those of whom it can be said, "The bridegroom came; and they that were ready went in with him to the marriage: and the door was shut"?

Easter! O Christian friends, let us awaken to all that it means to us that there was an event which gave birth to Easter, which day throws forth the glorious hope to mankind —the hope of some day being at the Father's right hand, as the Church, the bride of the living Christ!

Detroit, Mich.

WALKING WITH GOD

BY WM. D. FRETZ

The saints of old walked with God. The author of this article challenges us to do so also.

When we were children, my sister and I would sometimes walk out into the fields with Father. We always enjoyed these walks. You see, **it was Father** whom we were walking with, and we knew Father loved us and we loved him. He would chat with us and sometimes he would point out some strange birds, or some lovely wild flowers. We had pleasant communion together.

Once, I recall, my sister and I went visiting at a neighbor's place. We became so interested in play that we forgot to look at the clock. So we stayed much longer than our parents had given us permission to do. Suddenly we saw Father coming and we noticed that he carried a strap in his hand. Did we enyoy walking with Father then? Certainly not; we were out of communion with Father. We had offended, and deserved chastening instead of fellowship. So we hurried home ahead of Father, hoping we might be forgiven rather than chastened.

If we have been born again, God is our Father and we love Him, even more than we loved our earthly fathers. Because of this relationship of love we delight to draw near to God, for in His presence is "fulness of joy." He knows how to make us happy much better than our earthly fathers do. This thought is suggested by the words of Jesus in Matt. 7:11, "If ye then, being evil, know how to give good gifts unto your children, **how much more shall your Father** which is in heaven give good things to them that ask him?"

John says, "Our fellowship is with the Father, and with his Son Jesus Christ" (I Jno. 1:3). And then he adds, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we have forgiveness of sins through the shed blood of Jesus Christ and walk where He walks, "in the light," we have happy fellowship with Him.

Just as an earthly father takes his child by the hand to guide his steps, so our heavenly Father also guides those who walk with Him. Hear the prophet speak of God's people, Israel, and how He "led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name" (Isa. 63:12).

The Psalmist enjoyed walking with God; so he prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23, 24). Only those can walk with God who are delivered from sin; for God is so holy and free from sin that He cannot bear even to look on sin, except with abhorrence. Hab. 1:13. In Isa. 58:11 the prophet tells men how they should live, and assures them if they will live like that, then "the **Lord shall guide thee continually,** and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

PRAY

Men ought always to pray.—Luke 18:1.

When the road is steep, and the valley deep,
And the clouds hang heavy and gray;
When the burdens press, and the cares distress,
Just pause! It is time to pray.

Oh, I know there are griefs and heartaches,
There's a cross to carry each day;
But there's One who will lighten our burdens,
If to Him we earnestly pray.

There are many today, who are bound by sin,
They are beaten and bruised in life's fray;
But their souls are precious in God's holy sight,
For these we should ever pray.

Christ died on the cross for the sins of the world,
He is coming again some day;
Oh, may we be "fishers of men" for Him,
And ever remember to pray.

—J. Wayland Kemp.

Noah, we are told, walked with God and it is written that Noah "did according unto **all that the Lord commanded him**" (Gen. 7:5). The Scriptures also tell us that Enoch, Noah's great-grandfather, also walked with God. He wasn't one of those people who live an up-and-down life. By the time his oldest son was born he had learned to know God so well that he walked with God all the rest of his earthly life, a period of three hundred years. During all these years he pleased God so well that God seemingly said to him one day: "Enoch, you seem to enjoy yourself so well walking with Me on the highway of holiness, that you needn't go back to those sinful surroundings where you have been living. Come with Me; you will find more congenial companionship where I dwell." "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). Those who have been born again and are pure in heart are often vexed in spirit by the lives of the ungodly, as Lot was in Sodom. II Pet. 2:7, 8. Only those can really enjoy the life of holiness who separate themselves from sinners and their sinful ways. Then only, is it possible for us to walk with God, when His Spirit guides our steps. "Wherefore come out from among them, and be ye separate, saith the Lord, and . . . I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

Paul writes to the believers in Col. 1:10-13 telling them to "walk **worthy of the Lord** unto all pleasing, being **fruitful in every good work,** and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness, giving thanks unto **the Father, which hath made us meet** to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." This is real walking with God.

There were times in the past when God's people, Israel, walked with God; but so often they fell into sin and then, like Adam, they feared to meet Him. Then they realized how true were the prophet Azariah's words, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." The following story was published in the **Sunday School Times**: "In the timber mountains of the Northwest a five-year-old was lost. Night came. The citizens and rangers were searching the caves and mountainsides for him. Snow began to fall. All night the snow laid its blankets, but no Bobby could be found. The next morning the sun came out, and the storm ceased. A weary father decided to come in for a cup of coffee, and when he was within half a mile of home he kicked against what seemed to be a log in the path, but when the snow was jarred a small boy stretched, yawned, and sat up from under his snow blankets, and exclaimed, 'O Daddy! I've found you at last!' Now who found whom?" While the boy had doubtless made an earnest effort to seek his father, it is quite certain that his father and his friends had put forth much greater effort to seek the boy. Since both the father and the son were seeking each other, is it strange that they found each other? In like manner we are told of the children of Israel, "when they in their trouble did turn unto the Lord God of Israel, and **sought him,** he was found of them" (II Chron. 15:4). And why shouldn't they find Him when He so earnestly **sought them,** and "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people" (II Chron. 36:15)? But their walk with God was not constant, like Enoch's, and consequently they missed much of the blessed, happy fellowship that Enoch enjoyed.

Walking with God in this life is a happy experience, but not to be compared with what Jesus speaks of in Rev. 3:4, ". . . they shall walk with me in white: for they are worthy." But the most glorious experience that we may have will be when we will walk with God in the eternal city. We shall gain the grand climax to our walking with God when He shall present us **"faultless before the presence of his glory with exceeding joy."**

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **he will dwell with them,** and they shall be his people, and **God himself shall be with them . . . .**

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away . . . .

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the nations of **them which are saved shall walk in the light of it . . . .**

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:2-4, 23-27).

Perkasie, Pa.

THE SUFFERING SERVANT

BY CHRISTOPHER G. HAZARD

It is hard to read the fifty-third chapter of the book of the Prophet Isaiah without tears. In it are set forth the sad experiences of one who is called the servant of the Lord, but whose name is not given. They are the experiences of one who undertakes the service of God and man at great cost of misunderstanding and misjudgment, but who is to receive great satisfactions for his sacrificial love when his name shall come to be known and understood and when the effects of knowing him shall fully come to pass in personal and public history.

This question of the name of this suffering servant, of this victorious victim of whom the prophet writes has for centuries been one of the great questions of time. His name, his nature, the character and value of his work have engaged the attention of all races and all classes of men age after age. Scholars have argued about this question, religious teachers have disputed about it, some have thought it a term representing the Jewish people, others have seen in this prophecy the figure of the Prophet Elijah, others have recognized here the work of John the baptizer, many have found an answer to this question of the name in the New Testament history of the one who was called Jesus because He was to save His people from their sins. But with multitudes the true answer yet delays, they have no interpreter of the Scriptures in this matter, no sure revelation of what was in the mind of that Spirit who inspired the ancient prophet to write of a mysterious character, a potent but unrevealed name.

Long ago, however, as a queen's treasurer was journeying from Jerusalem to his own country and reading this same fifty-third chapter of Isaiah's book, he was joined by an evangelist named Philip, who responded to an invitation to sit beside the reader in his chariot; and when Philip observed what the great man was reading, **he asked him if he** understood the prophet's message; to which the treasurer answered by asking how he could understand it without an interpreter. Then Philip, aided by the Holy Spirit, interpreted the Scriptures and preached unto the inquirer the name of Jesus, and so the questioner was satisfied. With the knowledge of the Saviour's work and name there came a great joy into the heart of the traveler, and presently he was baptized into the Christian faith and service.

How often since that time have inquiring sinners found peace and hope in that name of Jesus! How many know by the effect that believing upon that name has had upon their hearts and lives that they have found out of whom the prophet wrote! To this day, as men survey the wondrous cross of Jesus Christ, as they behold the Son of man and Son of God there lifted up in this wilderness crucified and dying for the sin of the world, as they see there the fullest manifestation of that love of God of which the prophet wrote, as they hear those wondrous utterances of divine love that still sound through the world from that divine Sufferer, that Servant of God's highest revelation of Himself, they turn away with changed hearts, a new life and a new joy in their souls, in their experience proving that they have found out the secret, that they know of whom the Spirit testified through the prophet of old time. As men survey the wondrous cross on which the Prince of glory died, they count their richest gain but loss, and pour contempt on all their pride. They glory in that cross of Christ that towers over the wrecks of time. They see all the light of ancient story gathering about its sublime sacrifice. These hymn writers express the living truth that comes into life through that cross as they help us join with angels in celebrating its blessed victories. Upon that cross were crucified with Christ all our sins, all our errors, all our poverties, all our sufferings, all our despairs. Uplifted there, we can see from its height our far-off but sure inheritance of every good thing and catch a glimpse of a land that knows no sickness, no sorrow, no tears, no weakness, no pain, no death, no imperfection, no lack; what love, what divine love that suffering Servant of God had and has! It shines like a sunbeam in this dark world.—The Bible Champion.

CHRISTIAN MONITOR PULPIT

(Continued from page 71)

released to us through the resurrection of the Lord Jesus Christ.

"Up, and away,
Thy Saviour's gone before,
Why dost thou stay,
Dull soul? Behold the door
Is open, and His precepts bid thee rise,
Whose power hath vanquished all thine enemies.

"In vain thou say'st
Thou art buried with thy Saviour,
If thou delay'st
To show by thy behavior
That thou art risen with Him. Till thou shine
Like Him, how canst thou say His light is thine?

"Open thine eyes
Sin-seized soul, and see
What cobweb ties
They are that trammel thee;
Not profit, pleasure, honors, as thou thinkest,
But loss, pain, shame, at which thou vainly winkest.

"All that is good
Thy Saviour dearly bought
With His heart's blood,
And it must then be sought,
Where He keeps residence, who rose this day;
Linger no longer, then, up and away."

—George Herbert."

Kitchener, Ont.

OUR HOME CIRCLE

TRAINED FOR GOD

BY ANNA WEAVER YODER

A busy worker on the mission field helps us to see our responsibilities toward the spiritual nurture of our children.

God's Word tells us that "children are an heritage of the Lord," but when we peep into the homes of some of them, we are often made to wonder how much they are recognized as such. My subject implies that I am to deal with Christian parents and their attitude toward these jewels of His love, for it is preposterous to imagine non-Christian parents training their offspring in the holy ways of righteousness. It should be just as preposterous to behold born-again believers rearing children for the unrighteous god of this world! Actually, I think it **is** preposterous. And yet, that is the thing that is happening day after day, year after year, and generation after generation!

What is wrong?

Might it start with our attitude toward children, in the first place?

If I could step into your home this morning and ask you to tell me honestly **why** you have children in your home, what would you answer?

Perhaps you might say, "They were inevitable. I didn't 'specially want them"—and you shrug your shoulders and say, "But what could I do about it?"

We pity such children—mere results of inevitable circumstances! They were not wanted, but not always "kicked out"; permitted the privilege of growing up, and, of course, loved eventually, and to a certain degree. Their training usually consists of what they get in the public schools, and little more. The world is full of them, and the church has too many! (I think they are much in the minority in the church.)

Perhaps you might say, "Oh, we wanted children. They are so dear and so cute and so lovable. We just wouldn't want to be without them."

This is a fine attitude; but alone, it is selfish. In this case, we want them for our personal happiness and use them as an outlet for loving indulgences. Their training usually centers around the theme of what they will be to **us** when they are grown. We become ambitious for them, for we like to see them excel in whatever we decide they shall undertake; and in most cases, they develop into fine worldly "successes." In looking over the statistics of the Mennonite Church, and realizing how many of our children we have "lost," I am constrained to wonder if too many of our children have had such a background! Of course, I don't know; I am only wondering.

This morning I would love to step into every home I could find, whose children are wanted, not for personal pleasure nor for worldly ambitions, but **for God!** It would be a lasting joy to talk over your ambitions and hopes and aims in training those jewels for Him! Of course, you love them, and most assuredly they **are** "cute," and I know much of your life is wrapped up in them. But in all these things, God is first. You have them because you especially wanted them for His glory. You prayed about them before they were even conceived, and you took them to the Throne every day before they were born. You hoped you'd have a Moody, or a Wesley, or a Menno Simons, or a Mary Slessor, or a Madame Guyon, or a Susanna Wesley! You wanted your child to grow up especially and only for God and His glory!

Ah, blessed the child who finds himself in the arms of such God-fearing, noblehearted born-again, Spirit-filled parents!

But one doesn't get that way just by wishful thinking! All along the way there is a tremendous pull against the tide, a yielding of ourselves, and rigid training, not only of the child, but of **ourselves** also! It begins early in our own lives—long before we're counting the days until the first little one's arrival. And then through those days of expectancy we pray, "How shall we order the child" (Judges 13:12)? And we live diligently as we want him to live. As soon as he makes his advent into this world, we nurture him carefully, prayerfully, hoping to train him very soon to love our Master.

So many little things come up in those earliest years that have a vital influence in training the child for God's glory—little elusive details that can be so easily overlooked if we are not careful.

◆◆◆

LET ME GUIDE A LITTLE CHILD

Dear Lord, I do not ask
That Thou shouldst give me some high work of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in mine;

Give me a little child to point the way
Over the strange, sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child
How beautiful, how divinely fair
Is Thy face, so loving, sweet, and mild.

I do not ask that I may ever stand
Among the wise, the worthy, or the great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Selected.

One thing I am thinking of especially is absolute truthfulness. It "smites me to the quick" to hear parents—Christian parents—threaten forms of punishment they know they'll never use, or frighten their children with fearful allusions to the bogey-boo, or the dark, and so on. I don't even like to teach a child to believe in Santa Claus. I want our little girl always to appreciate each gift as a special token of love from its giver. This, by the way, was not difficult to accomplish during preschool days, but public-school influences have almost made her believe there's something to the beautiful falsehood after all!

In these days when truth is so cheap, colorful deception so glamorized, we Christian parents need to be especially diligent that our little ones glean from our lips and lives only truth and honest principles. How else can we train them for God?

Another one of those little details that mean so much in early training is the discrimination between what belongs to the world and what to God's order. It is surprising how quickly child minds draw their own conclusions along these lines. So easily we can guide them to desire the forms of clothing that would please Jesus rather than to look like the world. How can we expect a child to love modesty after she's grown if we dress her so her legs are exposed from ankles to hips when she is small? These basic principles are much easier learned in early childhood than re-taught during adolescence.

Again, I have a conviction that children can be taught quite early, what their responsibility is toward the Lord in later life. Helen S. Dyer, in "The Ideal Christian Home," says, "Children soon get to understand what their mother's ambition for them is. If her real ambition for them is that they should appear well-dressed and well-bred and make a good impression upon the world, they will imbibe that ideal and endeavor to live up to it. But if her ambition is that they be good men and women, true and just, living righteous lives, and indifferent to the standards and judgments of the world, they will imbibe that ideal and aim to live up to it."

Susanna Wesley was determined that her children should be the Lord's, and they grew up knowing that they were not to make names for themselves in worldly ambitions. Andrew Murray wrote, in "The Children for Christ": "Let us lay each child upon the altar, especially our first-born and our best, and seek this one thing, that they may become worthy and fit to be set apart for the service of the King."

All this can be accomplished not alone by daily, earnest prayer and diligent teaching, but also, and importantly, by exemplary living. It has been said of Andrew Murray's mother, who bore and trained for God five ministers, that "she just lived herself the life she wanted her boys and girls to live. Her life was hid with Christ in God; and they, through her, saw the beauty of holiness. . . . It was felt that her serenity and gentleness and loveliness of character came not a little from the hours of long communion when she looked into the face of the Invisible."

In this age of rush and hurry when we all have more responsibility than we should be carrying, one of the most difficult things to do—and yet one that is so very important—is to take time to be companions to our children. As I said before, they're going to have to learn these vital Christian principles early, and they certainly won't learn much of the things of God from parents who have little or no time for them.

Sometimes I've felt I just can't spare the time it takes to lay everything aside in a busy mission home and sit down and read to or just talk with our daughter. But how hungry she is for those moments when she will sit or lie still for an hour while I read chapter after chapter from the Bible or storybooks, or while we just talk over the things that have happened! And so I know it is one of the golden opportunities I dare not miss, if I am going to do my part in training her up for God. I'm afraid I'm going to have enough things to regret that I couldn't help, without heaping to myself regrets for the things I could have done and didn't!

In taking time with our "tinies," we do so much to establish confidence that we're going to find will be invaluable in their adolescent years if we're going to keep them in the heavenly path. We can't afford, in these first years, to make light of their little hurts and heartaches, nor to scoff at wee troubles. If they are to be confidential with us when they start having dates, we can't start treating first-grade social problems as sins to be punished.

I doubt if I'll ever forget the overwhelming consternation that suddenly enveloped me when our little girl, in school only three months, announced very informatively one evening, "Mother, I have a boy friend in school." I decided to ignore the situation, hoping it would dissolve into everyday routine. But after she spoke repeatedly of her "boy friend" and others of her schoolmates informed us of the "cute affair," I began to study the situation. Perhaps I didn't take the very best method of "breaking it up," but I came face to face with the fact that now was the time—prematurely, of course—to begin instilling Christian social ideals! So we had a heart-to-heart talk about it, and our little girlie decided herself that since her classmate wasn't a Christian, such a friendship wouldn't please Jesus, and we heard no more of it. We agreed as a family not to tease about such "affairs."

If we are truly in earnest about training our children for God, it seems to me to be so absurd to hand them over to a worldly school system and let them imbibe worldly ideals, and expect them to come through unscathed! I almost envy the folks who have the advantages of Christian day schools and church high schools within reach! We are situated like a lot of other Christian parents—in a community where there is nothing like our own Christian day school to send our children to, and we, like them, must make the best of the situation by drenching our child in prayer every day, and diligently teaching ideals not found in school, and in praying for the time to come speedily when we will have the advantage of a Christian educational plan.

The world is definitely no friend of God (James 4:4), neither is the world's educational system friendly toward Christian principles. From what I observe, it is growing more and more hostile toward these principles we hold so dear and are so eager to implant in our children. If we must send them to the public schools, we need to be ever so watchful, lest the things we felt took root and were developing nicely in preschool years, wither and die as seeds of doubt and ridicule take root in the same soil! I am amazed at the things our little girl is already **unlearning** in school!

I'm sure you'll agree with me that small children should not be unduly coaxed to give their hearts to the Lord before they become conscious of sin, but I do believe they should not be discouraged if they voluntarily confess themselves sinners. More children than we think understand enough of the way of salvation to give themselves to the Lord and have a real experience of salvation. Naturally, we can't expect them to know how to grow and exercise themselves in the ways of God without help, but when He gave us lambs to care for, for Him, He expected us to nurture them and teach them all along the way. It is ever so much better (don't you think?) to let them come to Jesus at the first call and then gently lead them along on the Christian path, than to advise them to "wait until they understand it better" and then let Satan lure them away entirely. The longer they put off salvation, the harder it is to take the step. If our children are going to be brought up for God, why should we let the devil have them a while first?

And that reminds me that there can be cases where the child has not responded to all that loving, godly parents have said and done, and wills to go out into the world in spite of all their training and prayers. At such times we must hold on to God for them, and claim them for Him in great faith.

I'm one of those people who does not believe that Proverbs 22:6 means that it doesn't matter how a child lives; they'll eventually, when they're old, come back to God. Maybe they will in some cases. But I think the Lord Jesus expects us to train our children up for Him in His way, promising that He will keep them in that way. Let us not forget that the tree is formed "as the twig is bent."

Dillonvale, Ohio.

YOUR CHILD, THE BEST INVESTMENT

BY GEO. R. BRUNK

"Here, I want to deposit a million dollars," said a certain father as he stood his sweet little son up on the deposit counter as though he were going to hand him over to the banker for safekeeping. But that was only in fun. Not for a million dollars of credit would that father have exchanged his boy. No, not for many millions. Where the family life is normal and children are welcome, there is no offer, no matter how high the price, that would be accepted in exchange for even one of the children. Not even if the child were to be sheltered in a good home with the very best environment would true parents be willing to sell out and sign off all right and claim to a single one of their dear little children. Parental love just refuses even to contemplate such a thing. The cares of life may be heavy; there may be hardship and sickness and poverty; but the love knot is tied so tightly that we revolt against the thought of sacrificing one of our children.

But listen, Dear Reader. Do you realize how subtle Satan is? We say that we would refuse to accept a million dollars for our child; two millions, yes, even ten millions would not be sufficient for a down payment. But would we allow cares, duties, and other interests in life to press upon us to the point of neglecting that child? Would we pursue the dollar in our business and fail to invest our time, energy, and money in that little life? That may well make the difference between success and failure for the child.

There doubtless are parents today who would flatly and positively reject a million dollars for a child, but at the same time would sell out under another plan of the enemy. Herein lies the subtlety and danger of failure with our children. Although they are kept, fed, and clothed physically, they may be starved and naked and lost spiritually. It is possible to reject the offer of a million dollars under one plan but sell out for a morsel under another. It is possible to cling to his physical body but let go his priceless soul. It is possible to clothe him in the best that money can buy but leave him naked in the spirit. It is possible to feed him to bodily fatness but to permit him to experience the tragedy of inner starvation. That is a faulty love which fails to function in the spiritual interest of the child as well as the physical.

It is true indeed that our children are the most precious possessions that we have. They are an heritage from the Lord. God has graciously given them to us. It may not be incorrect to say that they are entrusted to us by Him. How greatly our life plans would be changed if we really believed the truth of that statement!

There are so many things demanding entry into our life and program that challenge our homes. Some of these must be pushed clear out; others must be kept in their rightful place in relationship to the high responsibility we carry for those little ones. If our day wants to get too full, and it usually does, how frequently it is true that the best things suffer in the face of tangible material demands! We must see to it that the clamor of business does not consume our thought and energy to the neglect of our homes. We must take time for family prayers even in the midst of duties that press. Unless we do that we are declaring by our actions that corn and crops and cattle or whatever it is, are more valuable than our children.

If we fail with our children, what other success can there be? A prominent business man on being praised for his success in business at a public meeting arose and declared his life to be a failure because his two boys had gone wrong as a result of his neglect. That kind of success spells failure.

Most of us desire to succeed financially and prosper in material things, but what about our families and children? A few can prosper in both, but many of us are going to prosper in one of the two at the expense of the other. Which shall it be? Are we willing to make large investments in young lives even if it does mean self-denial and sacrifice? Pity the man who approaches life's end with hands that have been filled with money, wealth, farms, and properties to the neglect of his children. Parents, we must save the children for God and the church at all costs. Under no circumstances can we afford to sacrifice them to the idol of the golden calf. Let us make large spiritual investments in our children and look for returns beyond human computation.—Family Almanac.

Denbigh, Va.

PAPA'S WATCH

One morning a mother heard more than the usual amount of merriment coming from the children's bedrooms; it was suddenly followed by an ominous silence. A moment later her oldest little boy appeared in his night garment and, in an awed, hesitant voice, said, "That which was in papa's watch came out!" That explained their father's watch; the movement had dropped out of the case. They had such a good time with a valued possession, without understanding its true nature. Suddenly something had happened and they realized that all was not as it should be.

These little children had made a toy of that by which their father regulated his life. They were tossing it from one to another. Then something happened; something dropped out of the enclosing covering, and a feeling of loss, emptiness, and bewilderment came over them. They could not comprehend what had taken place, but felt that it was serious. Can it be possible that we of today may be in danger of toying with what was precious to our parents, of entertaining ourselves with that whose sacred value we do not appreciate? Our father and mother went to church; so do we. We are so very busy with our various activities, programs in Sunday school, socials for the young, choir rehearsals, board meetings, and numberless committees. Let us have a care lest we suddenly sense a feeling of emptiness, of something gone. Our beautiful, practical, well-equipped church buildings may turn out to be gold "cases" from which the "movement" has fallen.

Solomon's son, Rehoboam, had not ruled five years before the king of Egypt came up against Jerusalem and took away the treasures of the house of Jehovah and the treasures of the King's house and the shields of gold which Solomon had made. And Rehoboam made in their stead shields of brass, and as often as the king went into the house of Jehovah the guard bore these brass shields. Solomon entered the house of Jehovah with shields of gold; his son went up to worship with shields of brass. Paul and our forefathers had the golden shield of faith; do we bear Rehoboam's polished shield of brass? Many a church of today, after having lost the precious metal of worship in spirit and truth, has resorted to the brass of social activity; prayer meetings have given place to suppers.

In the case of Rehoboam the fault lay largely with his father who had neglected to train his son in the fear of God. Are we teaching our children to hold fast to that faith which is more precious than gold, though it is proved by fire?

You, young watchmen of the spiritual Israel, who have just entered the ministry, ask yourselves, "Which am I most concerned about—the 'case' of my message or its 'movements'?" Is my chief concern a pleasing personality, an attractive delivery, a polished language; or do I earnestly covet the Holy Spirit so that they who hear me will know that the time of our Lord's return is at hand? Our pioneer —— —— preachers may have been as clumsy as grandfather's silver watch, but they kept time with the bright and morning star; they had an answer to everyone that cried, "What of the night?" "Morning cometh, but also night."

Let us all take to heart the amusingly sad experience of these little children and not deal lightly with the heritage of our fathers, until the "movement" drops out and we are left with an empty profession.—Evangelical Beacon.

IDLE WORDS

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

Idle words—careless or flippant speech—a gossipy tongue. How much harm these may do!

Yet little as the perpetrator of idle words may realize this, the greatest harm of all is to self. For every idle word must be accounted for in the day of judgment.

Sometimes the idle word is compassed in that bit of sarcasm aimed at a friend. It seems rather clever at the time. Yet it may be the means of wounding a kind heart; of spoiling a beautiful friendship.

Sometimes it is a jealous thought expressed. And instead of endearing one's self to the hearer, it rebounds with the red-hot branding of a jealous disposition.

Sometimes it is a little story whispered from door to door about the goings on of a neighbor. Yet how many would repeat it if they knew their name would be appended to it as its originator, or at least the voucher for it? All this must be accounted for in the day of judgment.

There are other idle words, too, that surely come under condemnation. Matt. 12:31, 32. This generation has become excessively careless in the use, and abuse, of the Lord's name. Instead of speaking the name of God with reverence it is spoken in ribald slang and "friendly" cussing. Think not that this will be judged?

Jesus told the Pharisees: "A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:35).

Our government has utilized many waste tracts of land into clean, livable housing projects: other lands into reforestation; yet others into huge water supplies and flood controls.

Just as wholesomely may those idle words be put to work. First of all, by making a thing of beauty of our own character; a person of clean speech is an asset to any neighborhood. And a kind word has untold healing power for the lonely or sad heart.

The little story with a clean laugh in it is not useless if used to cheer a friend or fellow man. Jesus told many stories and parables, but always with an uplifting purpose.

Use this for your guide against those idle words that they come not into condemnation: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).—Clara M. Morrison.

LIKE THEIR PARENTS

Having no children of their own, Mr. and Mrs. Howard adopted two tiny orphans, a boy and a girl. The contracts were signed, and the Howards took the children home. In a short time their foster parents grew to love them deeply; and in the atmosphere of affection they soon learned to return the love.

Neighbors could not help remarking on the beautiful home life of the Howards. "How like the Howards those children are growing!" they would say. "No one would ever suspect that they were orphans!"

Mr. Howard's business took him to a distant state, and the family began life anew among strangers. But they soon made many friends, all of whom were quick to see the beauty of their family life. "And how like you your son is, Mr. Howard," they would say. "And how like her mother your daughter is!"

It made Mr. and Mrs. Howard happy to hear those things, and they never thought it necessary to explain that their children were merely adopted.

God is a loving Father. He will care for everyone orphaned by sin. He will agree to take us as His children if we take Him as our Heavenly Father. And if as in the case of the Howards human love can beautify and transform human life, how much more will the love of God beautify and transform the souls of those who come to Him!

"We shall be like him; for we shall see him as he is," the Apostle John declares. And the Psalmist, thinking of the transforming goodness and the love of God, sings: "I shall be satisfied, when I awake, in thy likeness."
—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVIII. Problems of Sanctification—Concluded

BY THE BIBLE STUDY EDITOR

As sanctification, in its original purpose and use, was the setting aside of persons and things for the special use of the Lord and His worship, it is essential for us in this dispensation to interpret it as those did who best understood and taught it to the churches. The apostolic teachers believed in, and taught, sanctification of the believer's life to the will of God, and that will of God was always unto a holy service. As men of old were sanctified by the purifying of their lives through washings and putting away of the unclean and evil things of life, and devoting themselves to the holy service of God, it was said of them that they "sanctified themselves." Some had not sufficiently sanctified themselves for the Lord's work by not having made the separation necessary for such service. II Chron. 30:3. The fulfillment of the requirements of the law was essential to the ministry of the priests in the offering of sacrifices and the purification from their sins of those who came for the purpose of cleansing and also for the purpose of worship, as on the feast occasions.

There is no approach to God either for His salvation or for the purpose of worship or service, on the part of any individual, without the fulfillment of the Gospel requirements. The defilements of sin can be purged only by the blood of the great offering of God, Jesus Christ. No consecration or sanctification without the recognition of the atonement is possible, except on the basis of faith in the sacrifice of Christ as an offering for sin and the consequent cleansing from sin. On this basis the Holy Spirit is given to the believer. The Spirit is the divine witness of the believer's acceptance by the Father. Rom. 8:15, 16. After the justification through the death of Christ (Rom. 8:3,4) the Spirit becomes the power of life, and bears witness with our spirits that we are sons of God—adopted sons—crying "Abba, Father."

Also, Galatians 4:6 witnesses that the coming of the Spirit follows the faith in atonement, and the cry of adoption accompanies the presence of the Spirit. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The apostle again uses the same explanation of the Spirit's work in the hearts of the believers, in his letter to the Ephesians: "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14).

The coming of the Holy Spirit is the testimony of God to the believer of his acceptance by God, and the seal of that acceptance and the token of his being set apart by God for His service. II Thess. 2:13 bears out the same truth. The Spirit adoption through faith in Christ was the eternal plan of God, and the earnest of the Spirit is the token of the eternal inheritance. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Here again the Spirit accepts and sets aside those who have believed, giving a confirmation of what the Lord has done for the believer. Peter's testimony is in accord with that of Paul: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). The believers are elect, and approved by the sanctification of the Spirit, and their being set apart by the Spirit was unto the obedience of the faith and unto the testimony of the blood of Christ by which they were saved. In verse 22 of the same chapter Peter again refers to the Spirit and the truth: "Seeing ye have purified your souls in obeying the truth through the Spirit."

One dare not minimize the office and power of the Spirit in the life of the Christian. His ministry is of first importance, for the life of the Christian is that of the Spirit dwelling in the heart. We live and walk and witness in and by the power of the Holy Ghost. It is by the presence and power of the Holy Spirit that we are set apart for the work of witness, to the Word of God, the Gospel of His Son, and to the salvation that has been wrought for all men through the death of the Son of God.

"In the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:17). It is this promise that was fulfilled on the day of Pentecost, when the first believers were recipients of the Holy Spirit accompanied by special tokens, and later, thousands receive the gift of the Holy Ghost with no special tokens. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). All who come to the Lord, all who call upon the name of the Lord in faith, receive the promise, the baptism of the Holy Spirit: it is the believer's inheritance, the token of his acceptance with the Father and the one who sets apart each believer for the service of the Lord.

But the fulness of the Spirit is not essentially a rebaptism, neither a new "falling of the Spirit" upon the one who has the Spirit, or is possessed by the Spirit. The Spirit is not one who "hovers over" the believer. The pillar and cloud hovered over the Tabernacle. But the overshadowing One was the Lord. The Spirit is One who abides in the believer. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be **in you.**" The Holy Spirit is outside for the world, reproving of sin and righteousness and judgment. Jno. 16:8-11. But He is inside for the believer. "They were all filled with the Holy Ghost." There is no evidence in the Gospel that those who received the Spirit were again baptized with the Holy Spirit, or prayed for a refilling of the Spirit, or for more of the Spirit. The Spirit, being a person, is not given by measure, nor by portions of Himself.

The Spirit has a variety of manifestations, according as He gives gifts and functions to the various members of the body of Christ. Rom. 12; I Cor. 12; Eph. 4. He is not lacking in any gift, nor in the power of manifestation. He maintains His fullness in Himself, and is sufficient in all things for the edification of the body of Christ. Eph. 4:3, 7, 12-16.

But it is not the case that any man is always in a condition to be used in the fullness of the Spirit. There were times in the life of the apostles when the fullness was not evident. Acts 4. Threatened by the rulers, Peter and John, who had spent the night in jail, replied, "For we cannot but speak the things which we have seen and heard." These men spoke by the power of the Spirit. Returning to the company of believers they reported their experiences. With one accord the company looked to the Lord, and prayed, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:29-31). This company did not pray, "Come, Spirit, come!" nor did they say, "Fall afresh on me." They prayed that the Spirit might manifest Himself as the Spirit would, by revelations of His power and by the boldness of His servants. He whom the Lord sent to be their Comforter, filled them with Himself, and the boldness and power were present where fear had been. It was not a new coming of the Spirit, nor a new falling of the Spirit. It was a filling by Him who dwelt in them. Peter was filled with the Holy Ghost when he replied to the rulers. Acts 4:8. This was not a new outpouring as on the day of Pentecost. It was the fullness of the Spirit revealed in him. The same term is used in verse 31, and the same filling followed as that which Peter had experienced.

The followers of God, who walk in love as dear children, are also to be filled with the Spirit. Eph. 5:1, 2, 18. "Be not drunk with wine." But there were other conditions which they were warned to avoid, besides that of not being drunk with wine. Verses 3-8 tell of personal traits which would choke out the manifestations of the Spirit. Verses 11-16 tell of social relations which would hinder the fullness of the Spirit in their lives. There are even family relations which would keep the Spirit from having a full revelation in the individual members of the home. Wives who fail to submit to their own husbands, and husbands who fail to show love to their wives, will fail to have the fullness of the Spirit, even though they may have the Spirit. These were Christian people to whom Paul wrote, but he would have them enjoy the fullness of that which they already possessed.

It is evident that the filling of the Spirit is not the baptism of the Spirit, neither is it a rebaptism. It is not a new coming of the Spirit from above, for He has already come to take possession of what Christ has saved by His death and resurrection. It can be, and is the filling of the life with a fulness of the Spirit, resulting from the yielding of the life to the will of the Spirit, and turning from the things which hinder His work in the life.

Again, the work of the Spirit in His filling the life is not the same as the work of sanctification. The coming into the heart of the believer, and possessing it, is the work of the Spirit to separate the life unto God. That is the sanctification of the Spirit. The Spirit who dwells in the heart continues the work of separation in a greater degree, separating the life more and more unto the things of God as He continues to fill and guide the soul into all truth and righteousness. He teaches men how to live a sanctified, or separated, life. I Thess. 4:1-12. "The will of God, even your sanctification." This sanctification is not one of instantaneous character. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk **and to please God,** so ye would **abound more and more.** For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification." Following this statement the apostle gives a number of admonitions—abstaining from fornication; possessing his vessel in sanctification and honor, not in lust; right relations with the brethren; and keeping from uncleanness and from despising others, living in relationships of love toward the brethren. Even the honesty and industry of a business life is a part of the fulfilling of the separated life. All this is accomplished by the Holy Ghost (v. 8) and requires a constant yielding to Him in order to **abound more and more.**

The Holy Spirit owns the believer and separates him unto a life which is subject to the will of God. He also enables the believer to live a more separated life and continues to manifest His own fullness as the life is yielded to His will and the will of God.

Conditions of Sanctification

Many souls have been encouraged to seek sanctification after that they have believed on the Lord, and have accepted salvation through faith in Him. We have previously noted that salvation is inclusive of all that is promised to the believer in Christ. He "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). Receiving Christ is receiving the Father and the Son and the Holy Spirit. There is no division of the Godhead, neither is there a division of the graces of God promised us through faith in Him. It is true that no one individual can possess all that is comprehended in the fullness of God, but each one becomes heir of all that belongs to the Son of God, and may share in every grace that belongs to salvation.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience . . . " (I Pet. 3:15, 16). Here is the secret of a separated life. One can never separate himself unto God and to the life that is pure in God's sight without first setting apart the Lord God Himself in the heart. No other thing is to take the place of God. Nothing is better nor more holy than He. Nothing demands the devotion which His love has merited. Sanctifying God is placing Him first and above all other things. It is this high esteem that God will require of all men, when He shall sanctify Himself before all men. Ezek. 38:16, 23. God will show His power and the accomplishment of His promises in the overthrow of God, when he comes against the Lord's people in the last days. Sanctifying God in one's life is giving Him His rightful place and honor. By thus honoring God, one is led to sanctify himself unto God through the Holy Spirit.

It is not possible for one to purify his life by the putting away of the flesh and the manifestations of the flesh to the degree that he may make himself acceptable unto God. What works of the flesh, or, what works, even godly works, could ever be so perfect that they could be accepted on the merits of their holiness? The deeds of the body are to be mortified through the Spirit, before there can be a holiness that will be acceptable unto God. Rom. 8:13. There can be no righteousness by the deeds of the law, and so long as one endeavors to correct the life by endeavoring to fulfill the righteousness of the law there will be a failure and a condemnation by the law. This is not the method of God for holiness, neither is it the way of God for our sanctification. Men have endeavored to attain sanctification by first putting away sins or by denying themselves of some particular pleasure that seemed to stand in their way of serving the Lord fully. Sanctification is not the reward of good works.

It is perfectly correct to put away whatever the Lord shows us to be contrary to His will. But for us to endeavor to attain unto holiness by such a method is incorrect. It may aid us in the growth of a holy life, but the holiness of God is attained through faith in the righteousness of Christ. Neither is it consistent to endeavor to win our sanctification by the deeds of the flesh, nor by merit in separation from evil works or from any unworthy act or desire. Only God can prepare the place of His habitation. There is too much of evil in one's life, concerning which one is even ignorant, to undertake to fit it for the indwelling of God, who would sanctify Himself and desires us to be sanctified. For that purpose He has given us the Holy Spirit to set us apart for Himself and by the Spirit to be led into all truth and righteousness. He will both acknowledge us as sons and aid us in living the life of separation as purposed by God. He will prepare His own habitation and fashion the life with good works which will glorify the Father which is in Heaven. Only through the Holy Spirit can there be the fruit of the Spirit. The Holy Spirit is the gift of God to each believer, and the Spirit in turn gives His own gifts to each follower of Christ as He wills. Through the Holy Spirit alone is it possible to be sanctified and to fulfill the purposes of that sanctification.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, **who also will do it.**" This is the blameless life of the Christian, made blameless through faith in God's redemption, and kept blameless through the abiding faith in Christ and guided by the gracious presence of the Comforter. The preservation of the blameless life is not the worry of the believer, for it is the concern and work of Him who is able, and who has called us, and who will do it. It is ours to enjoy the blessings of a sanctified life.

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MAKING IMPRESSIONS

Daily and unconsciously you are making many impressions upon others by which you will at last be judged by society as a whole. It is when you are off guard that you are being personally appraised. It is important that you should try to be at your best at all times since a single act may vitally affect your entire life. The best way to inspire confidence in others is first to have confidence in yourself.

When an emergency arises and you have to act quickly, you do not stop to think whether you are strong enough to carry a sick man out of a burning house. You know you have it to do, and you do it. You have in reserve great mental strength, as well as physical strength, that you can call forth whenever you will. Realize this fully and it will constantly increase your courage, the courage to persevere under all circumstances.

Courage is contagious. When you fearlessly face a dangerous or difficult situation, you thereby communicate the same feeling to others within your sphere. Courage confers inestimable benefits upon one who puts it into practical use as well as upon those who come under his immediate influence.—By Grenville Kleiser.

A man may hide God from himself, but he can't hide himself from God.—Anon.

MISSIONS

PECULIAR AMERICANS

BY J. ALTON HORST

Formerly a worker in the Belgium Builders' Unit and now director of Mennonite relief work in Poland, Bro. Horst gives us an interesting picture of how some European people view our standards of life, as well as our relief efforts.

Wars, like storms, rage and pass, leaving behind them empty desolation. That is what World War II has done to eastern Belgium. However, the citizens of Bullange and its surrounding area have rallied royally, and in the three years that have passed since the von Rundstedt offensive they have done wonders in re-establishing their homes.

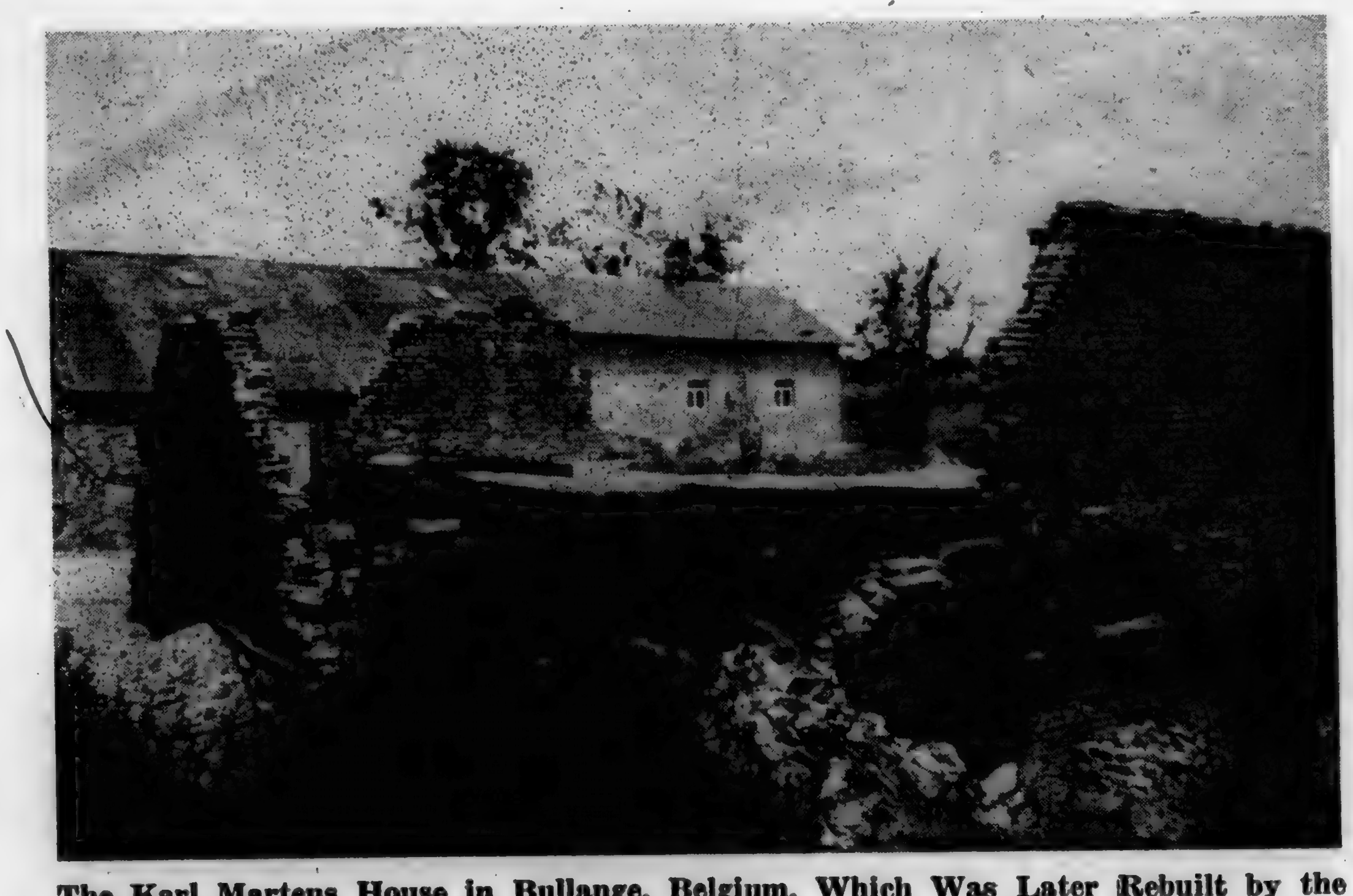
Last spring a group of Americans came to Bullange. The people were informed that these Americans came to rebuild their shattered houses and were doing it gratuitously. That was indeed unbelievable! Futhermore, as time went on, they noticed that many of the ordinary practices of average society were not prevalent among them. Aside from that, most of them could speak some German, and several spoke it quite fluently! What kind of Americans were these anyway? Certainly they had met none like them before.

Trials and tribulations, common to every infant foreign service, were present at Bullange during its establishment. But soon the unit members gained the confidence of the people, and by the time the weather permitted building operations to begin, the Belgium Reconstruction and Transport Unit was ready to operate.

The first project was really not the kind B.R.T.U. was after. It was the repairing of minor damages to the community building, the Volkshaus. Yes, this was a project beneficial to the community in general, but it was not helping any particular poor family. However, through this job the group proved its craftsmanship and more and better jobs were forthcoming.

Nicholas Lejeune is a cobbler. After the armies destroyed his home and shop in 1944, he worked hard and built a small temporary home and shop in which he has re-established his business. Early in the summer the walls of his new home began to rise on the prewar foundations. Nick was quite enthusiastic about his new home and was continually thinking of changes to be made in the plans. There were also several brothers-in-law who were quite helpful with suggestions. Yet, we enjoyed our work and by fall the roof was on.

Meanwhile, another project was begun. The Karl Mertens family had also lost everything—house and barn were completely wrecked. Mr. Mertens has been an invalid for some time, and the mother and four children are working hard to earn money to buy building materials. First of all, we hauled the debris out to their farm land and used it to fill some of the one hundred-seventy-four shell holes that pock-marked the five-acre field. These holes range in size from two to six feet deep and make farming quite difficult. We salvaged all the brick and stone that could be re-used so that we were able to complete the building without purchasing new materials, except, of course, lime, cement, and sand. The use of reclaimed materials was quite a test for the workmen's patience; for instance, most of the stone had been struck by bullets and when a mason attempted to dress them, they often crumbled in his hands. By the skill and ingenuity of the workers, much rough material produced very fine looking construction. The Mertens' job has been completed and they have now been living in their new home for some time.



The Karl Martens House in Bullange, Belgium, Which Was Later Rebuilt by the Belgium Builders' Unit. This new construction serves as house and stable. On the first floor are the kitchen and one bedroom, place for two horses, eight cows, and several hogs. A doorway leads directly from the kitchen to the stable—convenience plus! On the second floor is the hayloft, and across the partition, two sleeping rooms. Notice the typical German type of construction with steel and concrete.

Nicholas Velz's home was first built in 1934. It was ignited by burning gasoline sprayed from an exploding army gasoline truck. The walls were later pulled down by army bulldozers to be used to fill bomb craters in the street. Construction of a new building was begun about midsummer and was considered the best project of the year. It was to be a complete two and one-half story house, constructed with practically all new brick and concrete blocks. The work progressed rapidly, and the roof was finished just as the late fall snow flurries began flying over Belgium's highlands.

When the masonwork on a new building has been completed, a peculiar custom places a small "Christmas tree" trimmed with paper streamers atop the highest point of construction. This signifies that the masonry has been completed and that the workmen are having a day's vacation to celebrate. B.R.T.U. had no tree, no day off, but there was a celebration! On an appointed Sunday toward the end of November when all of the unit were together, Mrs. Velz and her sister-in-law, who helps with the unit's laundry, treated us to a real German dinner. Aside from the dinner, which was typical of Pennsylvania German cooking with all its rich desserts and trimmings, there was an evening lunch, also typically Pennsylvania German, composed of several pies, cakes, and fruits. German pies usually measure fifteen inches in diameter. Since the family feared the ill will of their local priest should they remain and attend our worship service, we continued to sit around the table and sing many of our familiar hymns. Finally we began singing familiar German hymns and our visitors enjoyed singing with us. Thus we had our worship service around the dinner table and everyone enjoyed it very much.

The severe winters of Western Europe usually bring outside construction to a halt. All summer a great concern of B.R.T.U. was the prospect of a winter occupation. However, sufficient minor indoor jobs have been forthcoming so that the men will be busy all winter. Educational activities that have been functioning all summer may be intensified so that the long winter evenings (darkness from four to eight) will not become too dreary.

Members of B.R.T.U. are enjoying a very vital educational and spiritual life program. In terms of education, we are studying two languages—French from a native teacher, and German from one of the unit members. Another member of the unit teaches us music and directs us in our singing. We all feel the need of continual exercise of the spiritual, and in view of that, quite an efficient program has been established. A system has been set up whereby each unit member has the responsibility of the religious program for one day. There is morning worship at the breakfast table and a worship period after the evening meal when a person in charge usually has a short discussion prepared. These are very inspiring. A special prayer meeting is held later in the evening every Wednesday. Our Sunday services compare with our customs at home—Sunday school and church service in the morning, and a worship service in the evening.

All of the members of the team have been very active in contacting local people. We have had to exercise great care in our contacts so that we would not force our doctrines upon this one-hundred-per-cent Catholic community. We have entered into religious discussions only when approached by others. This is very much appreciated by the priest and his people, and the friendships we have thus gained are building an excellent foundation for the gradually increasing intensity of our Christian witness. The time will come when we shall have gained the people's confidence to the extent that we will be able to positively present them with the truth.

These "peculiar Americans" who are living and working in Bullange are enjoying their work, and look forward to a very profitable year in 1948. All relief workers appreciate letters from friends, and their work progresses much more easily when they are assured that the home folks are remembering them in prayer. If we faithfully perform our duties here, we know that you will do your part.

Rolin, Pelplin, Wojewodztwo, Gdansk, Poland.

OUR TESTIMONY FOR LOVE AND PEACE

BY CLEO A. MANN

An address given at a Mennonite Conference at Elspeet, Holland, last May. It is a timely message for us all.

There is a simple Bible verse which every Sunday-school child knows—perhaps the very first scripture which it has learned and can repeat—"God is love" (I John 4:8). This scripture truth is so simple and clear that even the smallest child can understand it, and yet we, as adults, are only beginning to comprehend the depths of the truths of these words.

In verse seven the apostle writes, "Let us love one another: for love is of God; and every one that loveth is born of God." Again in verse nineteen, he writes, "We love him, because he first loved us." Herein lie three great and inexhaustible truths of the Bible: God's love for us; our love to God; our love to our fellow men. They are the foundation stones of Christianity.

One day a lawyer came to Christ with the question, "Master, which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:36-39). Again Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples."

Upon these great commandments of Christ, "Love thy neighbour as thyself," and, "Love one another," have been founded our Mennonite doctrine of Nonresistance. The words "nonresistance" and "peace" have been companionate for years. Refusal to perform military service, refusal to have a part in taking of life, refusal to return evil for evil—this is known as nonresistance. Such actions are prompted by this spirit of love which Christ commands us to manifest. Nevertheless, all this is the negative expression of this spirit of love.

But the same spirit of love which constrains us to refrain from acts of war, of violence, and of vengeance, also constrains us to the ministry of comfort and help and healing to those who are in need. Herein we find the positive expression of love in our testimony for love and peace. This is not a new conception; it is not a new doctrine of our Mennonite faith. It is indeed refreshing to realize anew that from the very beginning of the Mennonite Church, we did not only practice the negative expression of this great doctrine but the positive in a ministry of comfort and help and healing to those who were in need.

One sixteenth-century writer, speaking of the Anabaptist brotherhood, says, "They brake bread with one another as a sign of oneness and love, helped one another truly with precept, lending, borrowing, giving, taught that all things should be in common, and called each other 'brother.'" According to a Protestant visitor at an Anabaptist baptismal service in Strassburg, in 1557, the applicants were asked "whether they, if necessity required it, would devote all their possessions to the service of the brotherhood, and would not fail any member that is in need, if they were able to render aid." Menno Simons wrote, "All those who are born of God . . . show mercy and love, as much as they can; suffer no beggars amongst them; take to heart the need of the saints; receive the miserable; take the strangers into their houses; console the afflicted; assist the needy; clothe the naked, feed the hungry; do not turn their face from the poor; and do not despise their own flesh." Again Menno wrote, "All those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Christ Jesus, are prepared by such love to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner with life and blood."

In such words did our founder set forth his understanding of this great doctrine of God and of Christ. History bears evidence to the fact that it was not only a profession but a practice of the early church. One writer says of them, "Behold how they love one another!"

Constrained by the love of Christ, the Mennonite Church sent food to India in the famine of 1890. Again, from 1920 to 1925, during the Russian famine, food and clothing were distributed in the Ukraine, the Crimea, and European Russia. From 1930 to 1937, several thousand refugees were brought to Paraguay and established in their new homes. Since 1939, the Mennonite Church has again had great opportunity to express her love in helpful service to the needy. Today in seventeen countries there are over 300 workers ministering through the distribution of food, clothing, shoes, and other necessities of life, or helping through various services to care for the sick, the hungry, the aged, and the homeless.

Such a ministry of service in the world is only possible because the love of Christ has moved individuals and communities to give wholeheartedly the materials and finances for such a work. Garments have been sewed, bed covers have been stitched through many hours of labor, food has been given and canned by individuals or communities, articles have been purchased and given and used articles donated. All this has been done because someone loves, because someone cares for those who have been unfortunate and are needy. One who saw these gifts and realized the effort which had been expended, has remarked, "When the heart wishes to speak, it finds many ways to express itself."

Yes, such a ministry is but an expression of the Christian's love for his fellow men—it is simply love in action, it is real Christianity. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Again he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (James 2:15, 16)?

The apostle John writes, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:16-18). The apostle suggests that the love of God indwelling our hearts must result in acts of Christian helpfulness and that it is not sufficient to profess this love, we must manifest love in deeds of love.

But what of our testimony? Should we not be concerned about our testimony? Yes, we should be concerned that our life is making a testimony in the world. We are sent here for that purpose. But if our greater concern is that our life truly manifest Christian love in deeds of loving service, our testimony will become what it should be for Christ and God and for the cause of love and peace.

The world is sick today—many people are in darkness and despair. The world has just emerged from a terrible war. Men and nations have tried to settle the world's troubles with guns, tanks, airplanes, and battleships. Billions of dollars have been spent, millions of lives have been lost, thousands of homes have been destroyed, people are still dying of hunger—they are sick and homeless. Great powers are still grappling with great problems, and although victory has been won, there is still no real peace. During this great struggle we often heard that this is the war which shall end all wars. And now, only two years afterward, men are fearful and are already speaking of the next war.

Hatred and greed and desire for preeminence, these lead to war inevitably. These cannot exist where love abounds, no more than darkness can remain when the full light of noonday appears. From love and love only can come life and health and happiness to this sick old world. So it is for every Christian and for every Mennonite to lend their hearts and lives to dispensing love through loving service to mankind.

But while trying to obey the Old Testament command which was restated by Christ, "Thou shalt love thy neighbour as thyself," we often counter in our hearts and minds to Christ as did the lawyer (wishing to justify himself), "And who is my neighbour?" We may be ready to love those who love us or to love those who are of our own group, but our hearts have not been enlarged to take in everyone. We may have certain restrictions, certain reasons why we cannot love some.

But Christ put His finger definitely on a tender spot when He told how the Good Samaritan helped the unfortunate Jew who had fallen among the thieves and was beaten and robbed and left half dead on the road from Jerusalem to Jericho. The Jews hated the Samaritans and had no dealings with them, yet we hear of the marvelous love which this Samaritan gave to the Jew.

The Jew was **unknown** to the Samaritan. The Samaritan might well have said, "I don't know him; perhaps he has some friends who will soon come and care for him. Surely it is not my responsibility."

This Jew was **unattractive,** naked, and bleeding. He was not a pleasant sight. The Samaritan surely became dirty and bloody while caring for him.

He was furthermore **unprofitable.** The Samaritan's trip was interrupted—he must have been awake all night caring for the unfortunate fellow. And then, it cost the Samaritan money for lodging, too.

And the Jew was certainly **unfriendly.** Had the tables been reversed, the Jew would not have stopped to help the Samaritan.

And Christ in His skillful way told this lawyer that the man in need was his neighbor, even if he was perhaps his enemy.

Or perhaps, instead of asking Christ, "Who is my neighbour?" we might like to interpret the commandment as did the Jews by taking some away and adding some to it. But hear Christ speaking again as He says, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, **Love** your enemies, **bless** them that curse you, **do good** to them that hate you, and **pray** for them which despitefully use you, and persecute you" (Matt. 5:43, 44).

Our love cannot be partial in its manifestations, or our testimony will not be clear. God never loved only those who loved Him, for if He had, He would never have first loved me. We were all enemies of His. Christ never restricted His love to a certain group, race, or nationality, and His command to us is, "Go ye therefore, and teach all nations" (Matt. 28:19), and again, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

There is a powerful movement in the world today which is manifesting itself in a type of world brotherhood. It is rising above the barriers of language, of race, of nations, to challenge the cause of the poor, of the oppressed, and of the laboring man. In its outward manifestations of brotherhood and mutual help, it resembles very much Christianity. And the reason many are attracted to this idealism is because they feel in it they will find some help, some satisfaction in a world which seems so unfriendly, so cold, and so hopeless. And it has brought some measure of material relief through mutual helpfulness and brotherhood.

But nineteen hundred years before this world movement began, Christ laid the foundation for a world brotherhood based on Christian love. He became the author of the brotherhood exemplifying the principles in His daily walk among men and finally demonstrating the reality of that love by laying down His life to begin that brotherhood.

Will we fail Him today? He has not failed us. The world needs salvation, today. It cannot help itself from the terrible condition it is in. Neither can any political organization of world brotherhood save the day. Only in Christ and in the manifestation of Christian love can there come healing and help to the world today. It is ours today, as Mennonite youth, to face the needs of the world and to become the channel through which God's love may flow from Christ through us to needy men and women. This is our opportunity to give the testimony for love and peace.

May I read a prayer which has meant so much to me and I pray that it may also become your prayer today.

"Lord, make me an instrument of Thy peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love.

"For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life. Amen."

Brussels, Belgium.

HE IS RISEN INDEED

(Continued from page 69)

Years down the road the man walks on again. But where is his load? He pauses by a culvert at the side of the road, as if to rest. His lips begin to move. He is telling the story of his lost load. A curious load it was, full of curious things: a door that always slammed, unkind tales lacking charity, jealous looks, irate words, whitewashed lies, covetous thoughts, a smooth tongue. It was a great large weight, bearing on the outside the letters "S-E-L-F." The whole of them he had been carrying along year after year. Listen! He speaks: "One day as I stopped by the way too weary to go on, my Companion spoke to me. And suddenly I saw that His hand was outstretched, offering to take my load. I fell at His feet and cried, 'Take it, my Lord, my God! Take all!' My weight was gone. You can see it yet, hanging on the cross by the side of the road. And now my Companion is my Guide. I seek constantly for His advice. And as along the way other weights press me, I cry to Him and by His strength I am relieved. Best of all, He shares with me His love for fellow travelers. To all, rich and poor, great and small, He gives and loves alike. And constantly, as I am willing to listen, He shares with me rich thoughts and helpful counsel. He points out to us all, if we are watching, the rough and dangerous places in the road."

The speech of the transformed traveler would continue to effervesce, but a tired-looking listener interrupts, "But who is this Companion, this compassionate Guide, of whom you speak?" To her the traveler replies, "He is Jesus, the God-man, born centuries ago in Galilee. I knew Him early in my travel as the One who died to redeem me from sin's penalty, eternal death. But not until I had gone far down the road did I begin to realize His power; He is able not only to remove the penalty, but also the weight of sin. And as He died once for all and is now risen indeed, even so must we die daily to self if we would know the overcoming joy of the risen life. Our Companion has great power, unlimited power, through His Spirit, to give us constant victory. He rids us of every weight and causeth us to cry triumphantly as along the road we go, 'He is risen indeed and become the firstfruits! Because He lives we live also.' "

Some who heard the traveler's words scoffed and jeered. But many said, "Surely his Companion is the Christ! He is risen indeed!"

Scottdale, Pa.

Just as in the Old Testament type, tabernacle, altar, and priest were set apart for God by the anointing oil (Lev. 8:10-12), so in the New Testament antitype the believer, who is both tabernacle and priest, is set apart for God by the anointing of the Holy Spirit. It is also the Holy Spirit's working in the heart that overcomes the flesh and its defilements, and thus separates the believer from sin and clothes him with divine graces of character, and makes him fit to be God's own. Gal. 5:16-23; Heb. 13:12.—Torrey.

EDUCATIONAL

THE VALUE OF AND NEED FOR CHRISTIAN LITERATURE

BY FORD BERG

A synopsis of an address given at an Evangelism Conference at Eastern Mennonite College, January 31, 1948. The article which follows this one, written by a student at E. M. C., also holds before us the great opportunities that our times present to us in the field of Christian literature.

The question is rightly posed, "Does Christian literature help in the development of decisions for Christ?"

An examination of the revival days of Jonathan Edwards, Peter Cartwright, Charles G. Finney, C. H. Spurgeon, D. L. Moody, John S. Coffman, and others discloses that these revivalists dealt largely with people who knew the Word of God. The word "revival" itself intimates that reviving of something that was already existing was being done. The era of Moody and his contemporaries was an age when people read and knew the Bible.

If you question individuals who are eighty years of age you will discover that their reply will reveal that they have read the Bible and know some of its contents, even though they may not have attended a church service for years and profess to be non-Christians.

As evangelists and revivalists attempt to work with our present generation, particularly those in the teens and twenties, they discover to their utter dismay that this generation has a very meager knowledge of the Scriptures. And since there is evidence that the Holy Spirit works largely through what a person knows, the Christian worker faces the task of indoctrinating before he can evangelize. Certainly there is no harm in indoctrination, but it is a costly delay and at times is impossible at the crucial time.

This does not imply the cancellation of the possibility of instantaneous conversions; there have been some, undoubtedly many. But let us take the Apostle Paul, for instance, whose conversion is generally considered as instantaneous, and you will find that, however miraculous and sudden his conversion, he was a reader, a Hebrew scholar of the first order, a wizard of the Scriptures, if you please. He knew the Old Testament; he had to know it from beginning to end to be a member of the Sanhedrin. He had memorized Scripture, for he quoted it freely. He knew about God. He had studied and read under the feet of Gamaliel, one of the best theological professors of his day.

The crux of this argument is that Paul KNEW about God and His Word; and then the Lord worked with him through that knowledge.

The book of Acts, for instance, is filled with illustrations of conversions of individuals who knew the Scriptures, who had read sacred literature. Acts 18:4 says concerning Paul, "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." After leaving Corinth, he went to Ephesus, and "he himself entered into the synagogue, and reasoned with the Jews."

Peter, when he preached his remarkable message on the Day of Pentecost, said, "Ye men of Israel." These men of Israel knew about the Messiah; they knew about Him to the extent that three thousand accepted Him.

Even though Moses' life and work cannot be compared with the New Testament era of Holy Ghost power, especially since the Holy Spirit had not yet descended, we notice that he used the tablet of stone, the Ten Commandments, and other means as a part of his teaching program in his efforts to lead the children of Israel. The repeated call of the prophets was for the people to come back to the way of the Lord, another indication that their audiences, for the most part, had some knowledge about God.

However important knowledge is, a complete knowledge of God is not necessary to salvation, for a growing Christian each day learns more holy truths. Essential to salvation is a sense of need, a willingness to surrender, and a basic understanding of the redemptive purpose of Christ. This even the illiterate can grasp. But the nonreader, just as well as the literate, must know who Christ is, what He has done, what He is doing, and what He will continue to do.

Dare we not safely assume, then, that one of the primary requisites of an evangelization program is that of advance teaching before the actual period is reached where decisions are to be made?

Vigorous use of Christian writing as an effective evangelistic approach began with the first great foreign missionary, the Apostle Paul. Since that period, wherever the church has gone, she has inaugurated a literature campaign, in the movement which Kenneth Scott Latourette calls the "wedding of Christianity and learning."

In the Bible we have the supreme revelation of God. It is not God, but it is God speaking. In the best sense of the term, let us call it God's propaganda sheet, using propaganda as a word to convey the idea that it is a means whereby thoughts are disseminated and carried throughout the world for the benefit of man and to the glory of God.

A study of history, both secular and church, will tell us that a nation rises and falls according to the quality of her literature. The American nation is as great a nation as is her literature. And since most Americans can read, the matter resolves itself into the fact that an amazing new day for Christian literature has dawned for us. And the "dawning" is not only for us; it is world-wide, global.

There are several basic factors which have contributed to this new "dawning" in literature:

1. **There is an astounding numerical increase in the reading public.** Formal education, grade-school, high-school, and college, once the prerogative of the privileged classes, has been extended so that hundreds of thousands who had never dreamed of becoming "intelligentsia," have now learned to read and write. Accompanying this phenomenal increase in literacy has been a contagious determination to eradicate illiteracy. Nation after nation has opened well-planned campaigns to have one hundred per cent of her people become literates. Frank Laubach says that one hundred million more adults read today than twenty years ago. According to the present rate of progress, he says, within the next fifty years five hundred million new readers will appear. As an example, Russia, in twenty years of campaigning, has raised her national literacy from 35 per cent to over 90 per cent. Through the Mass Education Movement in China, thirty million people were taught to read in five years.

2. **There is a world hunger for books and literature.** One must look into the reasons for the growth in the demand for literature. Nationalization, the economic urge, and industrialization have affected the family life and income so that there is a clamor for literature. Further, the war developed the reading habit for many. Greater than this has been a longing for a richer, fuller, and more abundant life. Many ignorantly seek it in nonsacred literature.

3. **The clamor for books has produced books.** There is a flooding of markets with books—but just books. Literature is recognized by anti-Christian forces as one of the most powerful of instruments. In its own way much of our present-day literature acts as a subversive agent in this that it destroys the proper and true concept of God. Trashy, pulp magazines offer nothing constructive to their readers. Even the smoothpaper, high-quality magazines form a devastating, subtle hindrance to a desire to learn of godly ways. Their worst feature is that often the untruth is presented in such a way that the readers, much less the editors, are unaware of the danger of creating a godless generation. Literature which destroys the validity of God's Word is devastation in the hands of individuals who possess not the discriminatory power to discern the un-Biblical truths.

The production of books just for the production of books' sake is a dangerous process. While the nonsacred book supply has been filled somewhat, the Christian supply, as missionaries and church workers will readily inform you, presents a need which echoes a reverberating call, "Help us get good books!"

Evangelism, the foremost mission of the Church, finds no more effective instrument than the printed word—primarily the Bible; and secondarily, all books which draw the reader in some way to think about Christ and His teachings.

Samuel M. Zwemer once wrote that nearly all the inquirers in Moslem lands had first been led to Christ by means of a book or a tract. A young Persian was given a Christian tract by a gatekeeper at a mission compound, and then asked to be introduced to the evangelist that he might confess his Christian faith. Another man read "Pilgrim's Progress" and then reached his decision for Christ.

Examples could be multiplied, naming those who have become Christians because of the Christian literature which they have read. And why should it not be so? The ministry of literature has some qualities not otherwise obtainable through preaching and through the personal worker, qualities which specifically adapt it to reach the inmost souls of men.

First, it can be obtained and studied in secret, without fear or favor of men. It can be pondered over quietly, and over a period of time sometimes a kernel of truth is revealed. Since we, as Americans with the Bill of Rights, and Christians with the God of Right, know nothing about the necessity for reading in secret, we cannot fairly evaluate this advantage. But to thousands and thousands of others, secrecy is of inestimable value.

Secondly, the spoken word is subject to change, according to the emphasis of the varying circumstances, perhaps through excitement attending personal presence, whereas the written word is permanent and unchanging. Its message can be relied upon never to vary and always to be accessible.

Thirdly, books go where evangelists are barred. Books stay when evangelists must leave. Wise, indeed, is the evangelist who leaves a deposit of good books wherever he goes.

John R. Mott pleaded earnestly at a Jerusalem conference in 1928, that "the most neglected part of the missionary enterprise" is "for a Christian literature far better in quality than that which now exists."

In 1938, experts said, "There are vast areas where there is little or no literature of any kind; there are churches whose whole Christian literature can be tied up in a pocket handkerchief; in some lands opportunities of publication open to us today may be closed tomorrow; and hardly anywhere is the production of Christian literature keeping pace with progress."

Mission boards in America, thrilled over the progress of the adult literacy movement, have eagerly joined forces in attempting to supply Christian literature. With Frank C. Laubach's trips to inaugurate literacy campaigns in many lands, the combined boards have followed up and fostered every conceivable channel, as well as attempted to arouse American enthusiasm and support.

It is recognized that literature is a powerful persuading medium. We as Christians need to awaken to the situation, and produce good, sound Christian literature as never before. Our procrastination will permit non-Christian literature to flood the market. Let us revitalize our concerns about the lack of Christian literature, and the abundance of non-Christian literature people are reading. Let us also teach and preach in such a way that people will be able to discern between good and subversive literature.

Scottdale, Pa.

THE ROLE OF CHRISTIAN LITERATURE IN OUR MODERN WORLD

BY ADELINE SNYDER

The press has been called the king of our modern times, and while the radio has much power, the press is still first. One hundred million more adults read today than twenty years ago.

There is a breath-taking numerical increase in the reading public. This can be traced through two main streams.

Formal education, once only for the more privileged classes, is being extended to include hundreds of thousands who had never dreamed of being able to read or write. Governments are organizing mass education plans, intending that every child should receive schooling, and simultaneously adult education facilities shall be made available for the whole population.

The other stream of new readers springs from the adult literacy campaigns so vigorously pushing forward around the world. Nations are striving to achieve 100% literacy. It affects three fifths of the world's population, for the majority of mankind and, more particularly, womankind have been without the skill of reading and writing.

Mere ability to read, however, has never emptied bookshelves. Many a reader is satisfied with his Bible or the Koran, depending on his religious beliefs.

Why then the great demand for books? People in every land are becoming alert; they want to know what is going on. It is reported that fewer Latin Americans are reading sensational novels and more are reading serious books on political questions because they feel the need for certain basic knowledge.

The economic urge is another factor. The farmer wants to know how to raise better crops. The man and woman in every walk of life want to know how to increase the family income.

Industrialization is a third responsible factor, especially in countries where economy was formerly based on export of raw materials. The creation of manufacturing centers stimulate reading, for rural workers move into centers where schools exist, and employees who handle machinery need to be able to read instructions.

The war developed the reading habits for many. Interest in members of families in strange places drew home folks into libraries to become acquainted with these places. Men in service found that reading brought about relaxation. Another permanent effect of the war was the improvement of facilities to distribute literature.

Another, and probably the deepest reason for increased reading is a longing for a deeper, and richer life. In the hearts of many individuals is the desire to understand the Scriptures.

For one reason or another, then, the world wants books. Is the demand being met? The answer from a Christian viewpoint is far from satisfactory. Books there are, many of them, and some of them are good, but there are also many which are of very poor quality, distributed only for commercial profit without regard to merit. There seems to be a flood of literature, recognized by the anti-Christian as one of the most powerful instruments. Still there is a great shortage of books. The voices of Europe and the Philippines now join the reverberating call: Help us to get books!

Is the Christian church going to meet the challenge? Dr. S. M. Zwemer wrote that nearly all the inquirers in Moslem lands had first been led to Christ by means of a book or tract. Many examples could be given of those who found Christ solely through the written message. It is not strange that it should be so, for it can be procured and studied in secret without fear or favor. It can be pondered quietly and is not subject to change as the spoken word can be.

Without the Bible no church can be strong; for the Bible is the Word of life. Christians are quickened by the Bible to read other good books. "Precept upon precept; line upon line."

Christian literature properly presented can be a mighty force in molding the thought life of this and coming generations. The scope of literature cannot be bounded by commentaries, apologetics, tracts, and Bible lessons, but must speak about marriage, home life, ethics of business, and the purpose of human life. Christian literature must so present the Gospel that men may understand and believe it within the area of their own life and condition.

Literature needs to be a major consideration of the Christian church. Christian authors should be encouraged to write the kind of literature that is needed. It should be presented in a way that is appealing to the reader. Maybe the modern method of flooding an area with leaflets by plane would be worth consideration. Tracts, pamphlets, magazines, and books will be our new type of missionaries, but a program for distributing them needs the support of the Christian church.

In studying this subject I was impressed by the fact that there are millions learning to read. Some of these are asking for Christian literature and if we don't supply it for them, someone will supply them with non-Christian literature. Christian literature can play a large part in evangelizing these millions.

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Harrisonburg, Va.

FOSSILS AND THE BIBLE

BY EDWARD V. HOWELL

"Fossil Findings May Turn Light on Missing Link." "Anthropological Expeditions May Change Ideas on Garden of Eden." Thus ran the headlines of an article by Paul F. Ellis, and released by the Associated Press.

Dr. George B. Barbour, dean of the college of liberal arts, University of Cincinnati, has just returned from several months in Africa, where he, with other scientists, is uncovering fossil remains, hoping with great expectancy to uncover something that will teach them more of the "missing links in man's evolution from a lower animal to the creature he is today." Says Dr. Barbour, "Discoveries there may be significant enough to change some ideas about the Garden of Eden."

On and on and on they go, "ever learning, and never able to come to the knowledge of the truth."

Man Is Not An Animal

Certainly, the true believer is not having any sleepless nights, fearing lest something should be unearthed that would tend to discredit the Genesis account of creation.

In the first place, only the crackpot and diseased in mind will classify man as an animal. If there were no Bible to dispute such a fantastic idea, a comparison of the intellect and characteristics of man and animal would prove to any sane thinking person that such classification would be wholly illogical. The gulf is too wide to be bridged. Professor Huxley called it "an enormous gulf, a divergence practically infinite," regardless of the fact that he rejected as inconclusive proof of evolution all other lines of evidence save that of paleontology.

Fossils And Evolution

A careful study of modern evolution reveals that its proof is dependent upon the fossils. Fossils are not scarce. They are everywhere in deposits of sandstone, limestone, and coal. I have quite a collection of them myself. I found them in caves, riverbeds, mountain tops and flat lands. They are very interesting to collect and to study, but there are too many gaps between them that cannot be bridged.

Modern science makes an elevenfold classification of what it terms animals, namely: Mollusks, the Jawless and Limbless Fishes, Primitive Fishes, Bony Fishes, Amphibians, Earliest Reptiles, Mammal-like Reptiles, Primitive Mammals, Placental Mammals, and Man. Here are eleven periods of transition, from one to the other until the highest order, man, is reached. Newman and Osborn claim this entire span covers a period of some forty-five million years. Thus, four million years of evolution is covered from one period to the other. Surely, if this were true, there would be fossils formed in the interim between showing plainly the various stages of change. However, contrary to this logical deduction, not one fossil has ever been found. (God and the Cosmos—Graebner).

Just here Professor Otey asks: "Were these gaps crossed in single leaps, that is, from parent to the immediate offspring? None are so bold as to affirm that they were crossed in single leaps. All affirm they were crossed by minute improvements in many generations." If they were "improved in many generations" certainly fossils of the "minute improvements" would be as plentiful as those of the parent. For instance, if it took four million years for the mollusks to evolute into the Jawless and Limbless Fishes, and many fossils of the Mollusks and the Jawless and Limbless Fishes have been found, why have we not found fossils of the creatures-in-change? The answer is obvious. There are none!

God's Word Still Stands

According to the Genesis account of Creation, each was created "after his kind." Science has never uncovered anything that can disprove this fact, and it never will. The crossing of the species has never been successfully accomplished. Why? Because as Paul states in I Cor. 15:39, 40: "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." So-called science, with all of its aeons of research has never disproved this.

After all the time and money that has been spent to disprove the Genesis account of creation, it still stands, even stronger, a proof of the divine inspiration and infallibility of the Bible.

Fossil discoveries are alarming to those who have no faith and understanding. Fear seizes them when the scientist sallies forth with pick and spade that something will be unearthed that will shatter their faith. However, it is not the scientist with the pick and spade that we need to fear, but the one that sits in the swivelchair. It is his poison that is so greatly eaten by unsuspecting John Q. Public.—The Baptist Examiner.

* * *

BOOK REVIEWS

The Bible in the Age of Science, by O. E. Sanden; Moody Press, 1946; 141 pages; $1.75.

The author, O. E. Sanden, is both a trained scientist and theologian. As a scientist he is well aware of the many erroneous teachings offered in the name of science in our institutions of higher learning, and which try the faith of many young people. As a theologian he is qualified to give spiritual advice to those who are exposed to such teaching. In fact, this is the author's purpose for writing the book.

The discussions are divided under two headings: "The Architecture of the Universe," which includes the earth as a whole, its origin, formation, and the plant and animal kingdoms; and "Man and His Relation to the Universe," in which man is placed in proper relationship to his Creator.

The method of presentation is appealing. Scripture passages are quoted, for example: "In the beginning God," "Consider the lilies of the field," "What is man?" after which a brief discussion follows which is supported by the findings of science, and from which a moral or spiritual lesson is often drawn. Young men and women, especially those on college campuses, will receive much help and guidance from the book. Teachers and ministers who like to draw lessons from scriptural quotations will find this volume useful.

The reviewer finds the book orthodox in both science and faith. However, one adverse criticism must be given. On pages 63-65 the author states that he cannot accept a certain interpretation relative to the geological ages and gives his reasons, but he does not supply a better interpretation. In fact, he completely avoids any discussion of the geological periods, the numerous fossils and the ice age, which are of such great interest and concern to every student of science. This omission is scarcely pardonable since the author is both scientist and theologian and is directing his message to college students. This is a serious criticism and greatly impairs the usefulness of the book.

Mechanically, the book is well made, with good paper and large, readable type. A number of chapters close with questions which any student may ask, and which are answered by the author. There is no index.—D. Ralph Hostetter.

Ten Boys Who Became Famous, Basil Miller; Zondervan Publishing House; 1946; 83 pp.; $1.00.

Here are ten chapters of inspiring reading—particularly for teen-agers. The book shows how God works and moves men in their service for Him, and sets forth lives that help us to see how Christian principles aid in making men noble and useful. In the chapter on Generalissimo Chiang Kai-shek the statement is made that "though a soldier, called upon to meet war lords, revolutionists, and the Japanese army, he has never relinquished his Christian belief and life" (p. 82). Our question is whether he ever had all of the Christian belief and life if he did not follow Jesus' way of nonparticipation in war. Again there is mention that he divorced his first wife "according to the rules of the country" (p. 79). We hold church and state should be separate, but in this book Calvin is held forth as head of both civil and religious government. P. 34. The style of the book is fresh and vivid, the words are well chosen, and the English is proper.—Paul T. Huddle.

God's Masterpiece—Man's Body, by Arthur I. Brown; Fundamental Truth Publishers, 1946; 352 pp.; 3.00.

Dr. Arthur I. Brown has come with a second book on the human body based on his own personal observations and research as a Christian medical doctor. This book is similar to his first one, "God and You," but in no wise identical; each has its place on your library shelf, if your interest lies in keeping yourself physically fit. Here is a book for every premedical student and every nurse, that the divine may not be lost in the routine of seeing and handling the human body.

Anyone reading "God's Masterpiece—Man's Body" will better understand Psalm 139:14-16, as well as get a deeper appreciation of Paul's admonition that the Christian recognize his body as a dwelling place for the Holy Spirit. I Cor. 6. There is a constantly repeated plea that the non-Christian accept the One who is shown to be so "wonderful" a Creator and Saviour.

Some chapters of the book will, no doubt, become a bit heavy for the average reader who is not acquainted with medical terms; for instance, thromboplastin, or thrombokinase, plus the second factor prothrombin, uniting with a third factor to form thrombin, which in turn acts on fibrinogin to form a blood clot. But how anyone would put this reaction into simpler language is difficult to say, for the steps are just what Dr. Brown has outlined.

The paper used in constructing the book has a tendency to show the printing on the reverse side, which makes reading difficult in places.

The book will stimulate and inspire the reader to take better care of the body he has been given to live in while in the flesh.—M. A. Yoder.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE WORTH OF CHRISTIAN CHARACTER (Temperance Lesson)

Acts 20:17-38; Ephesians 5:6-21

Lesson for March 14, 1948

Golden Text.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Philippians 3:14.

Acts 20:17-38. Paul did not teach and preach just to demonstrate his ability. He preached because he had a message of God to men, and only by declaring it in its fullness could he free himself of his obligations to God and men. God values a soul as of more worth than an entire material earth. To save a soul then is to gain for God and righteousness that which has the greatest value of anything under heaven. But until a man is saved, he is an enemy of God and of less value than the refuse that is thrown on the city dump. Godliness in character gives a man worth.

Ephesians 5:6. In religion as in politics there are vain and ambitious men who will declare and propagate any creed or doctrine that will draw men after them. They measure their success in life by the number of followers they are able to gain and hold. But your success in the Christian life is not measured so. It is measured by the holiness of your own life and of the lives of those who walk with you in the footsteps of Jesus.

All teaching that excuses and condones sin in the life is not only vain but also damnable. In the church as well as out of it all those who live lives of disobedience are children of wrath. If there is any difference, we judge the professor more severely than we do the ignorant unbeliever, for he should know how the Father expects His children to live.

Verses 7, 8. The Christian should desire that his neighbor should be partaker with him of the light and joy and peace that comes from walking with God, but for him to desire to be partaker of the sins and follies of the works of darkness is an entirely different matter. But it is a fact that those who have no consuming desire to share their Christian joy with their neighbor will soon want to share his sinful pleasures.

Verse 9. Gal. 5:22-26. The stalk of a China pea does not resemble the stalks of other peas but the seed does. Therefore it is a pea. We judge all things by their fruits. If instead of goodness you manifest badness; if instead of righteousness you do evil; if instead of truth you are false to the highest ideals of saints, it will be painfully evident that the Spirit of God is not controlling your life. Call yourself what you will, you are a sinner still.

Verse 10. Modern science has discovered how to prove the character and purity of any product that is given it for examination and assay. If you would sell me a synthetic suit for pure wool, it would be easy for me to prove that you are dishonest. God, by His Spirit and the Word, has given us the means whereby we can prove our own religion, whether it be genuine or spurious. It is better to examine yourself than to spend all your time examining others.

Verses 11-13. The ungodly man finds a delight in saying mean things about saints and the church, but just you tell him about his sins and he will become very indignant. Because of this, many professors are afraid and later ashamed to speak against sin. And then to avoid malicious criticism they actually fellowship with the enemies of the Lord in their works of darkness. To rebuke sin, yea, even to avoid fellowship with those who are its votaries, will bring opposition and persecution, but it will also bring the approval of God.

Verses 14-16. "Drowsiness shall clothe a man with rags." This is true in the spiritual. Sleepy Christians do not wear linen, pure and white. Lack of energy and of ambition is the cause of our good-for-nothingness rather than lack of opportunity. To be a success in life you must be awake, alert, and active. To be a success as a Christian you must be the same.

Time lost can not be redeemed. Wasted years can not be reclaimed. But I can use the present for the service of God with all my might and devotion. To redeem time you must use it when you have it.

Verses 17, 18. Where the crowd gathers for rest, fellowship, and amusement is not the place for those who would live for the glory of God. The conversation that you hear at such places contaminates the mind. You are safer in the presence of an active case of smallpox than in the presence of a foul mind. And where idle men congregate they not only talk foolishly and vilely, but they indulge in narcotics to numb their conscience and to inflate their ego. Alcoholics, nicotine and opium products, absinthe, etc., all have the deleterious effect of numbing the conscience, weakening the will, and exciting an evil imagination.

Verses 18-21. Life to many people gets so monotonous that they think they must have a thrill. For that reason they read "thrillers," go to the movies, and engage in crime. They do not seem to realize that God has a sufficient substitute. To know Christ and the power of His resurrection, to be filled with the Spirit, to win souls for the Master, to commune with Him in the secret closet gives a pleasurable "thrill" that never jades.

If you appreciate the things that God gives you enough to thank Him for them, you will not be hankering so much after the things you shouldn't have.

But the final test of character is submission to God so that you will do the things that He would have you do, regardless of whether the work is pleasant or disagreeable.

THE KINGDOM OF GOD

Mark 4::26-29; Luke 4:16-22; 17:20, 21; Romans 14:7

Lesson for March 21, 1948

Golden Text.—Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matthew 6:10.

Luke 4:16-22. The light that shines the farthest shines the brightest nearest home. Some people make a big show of religiousness when they are among strangers while at home they manifest general onerousness. Some preachers even preach differently when they are far from home than they do to the home congregation. It is a fact that "familiarity breeds contempt" and that a prophet has more honor among strangers than in his own country; but let us not forget that the place to test your religion is in your own home and community and if the light does not shine there it will not make pure illumination elsewhere. It had been the custom from childhood for our Lord to attend the place of worship and prayer, to receive and to give instruction.

Appropriate scriptures can be found for almost every occasion as well as appropriate songs and hymns. It has been the custom for the Jews to read their entire scriptures every year in the synagogue in consecutive continuity. In this case, however, it seems that the Lord changed the order and found the portion that we find in the sixty-first chapter of Isaiah.

These verses declare the spirituality of the kingdom and labors of our Lord. In the kingdom of God neither freedom from bondage, nor human servitude have any advantage of the one over the other. Social and political status have nothing to do with our standing in the kingdom of His dear Son. The "poor" are not those poor in earthly possessions, but those who feel their dearth of the qualities of godliness and holiness; the "broken-hearted" are not those frustrated in love or crushed in human competition but the contrite whose hearts are broken as they think of their failure to attain a condition worthy to stand before God, and yet their hearts are breaking for the longing they have for the Lord at all times. The "captives" are not the victims of international strife eating their hearts out for home in some Siberian prison camp but they are those who have been taken captives of Satan by allowing themselves to be ensnared of sin. The "blind" are those who because of sin and pride and carnality cannot discern the things of the Spirit; and the "bruised" are those who have been buffeted by sin until they despair even of life, for sin has no pity on those it captures and enslaves. It is such, delivered by the Lord, according to His glorious Gospel, who make up the citizenry of the kingdom of heaven.

Mark 4:26-29. "Great is the mystery of godliness." There are some few things that finite intelligence can grasp. We see the manifestations of life and energy about us; we have learned something about appropriating these things to our own use, but nobody can find out "what makes it tick." We have released the power of the atom, but we do not know why it has power; we plant the seed and observe its growth, but know nothing about the thing called "life." Just yesterday I read a statement that science is making an exhaustive study of human blood to find its uses in the ministry against disease, and that they may unravel the secret of life itself as a result. They may, but if they do, they will find nothing new, for Moses has told us "the life . . . is in the blood." The mysteries of existence are solvable only as the Spirit of the Creator reveals these things unto us.

But just as sure as there is a reaping time following the seeding time, so he that goeth forth and weepeth, sowing the precious seed of the Gospel, shall doubtless come again with rejoicing, bringing his sheaves with him. Man can sow and man can reap; but only God can give life and growth and fruitful harvests. Without God, you could do nothing.

And the annual harvests of earth shall reach their conclusion at the time when the angels shall come for the final reaping.

Luke 17:20, 21. After the Lord's ascension there was a period during the apostolic days when there were unusual signs in the heavens. These were signs in proof of the Lord's return. But His actual coming shall be as a thief in the night, and a thief does not give notice of his intended visit. Of His coming we need have no doubt, but he who depends on signs to tell the time of His coming is very unwise. Be ready now and always, and the time will not trouble you. If Christ reigns within me now, the transition from His kingdom on earth to His kingdom in glory will be my coronation day.

Romans 14:7. All the nations of mankind are but as the small dust of the balance in His sight, yet each individual is the creation of God for a definite purpose at a definite time in the plan of an incomprehensibly good and wise Creator. Without the drops of water there would be no ocean; without you and me there would be none to swell the ranks of the citizenry of heaven. As each drop of water is needed in the ocean, so each soul is needed in the kingdom.

ETERNAL LIFE (Easter Lesson)

John 21:1-14; Colossians 3:1-4, 12-17; I John 5:11, 12

Lesson for March 28, 1948

Golden Text.—And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John 17:3.

John 21:1-14. There are some things hard to believe. To believe that something can happen that never happened before is one of those hard things. In the history of the ages there had been a few cases of life being restored after the evidence was overwhelming that death had taken place; and three of those cases were restored by the hand of our Lord. But when the One who had power over death was Himself overcome by it, who was to restore Him? Even though He had Himself told the disciples that He would rise on the third day, not one of the Twelve had believed it possible that He would be crucified; and then when He was crucified, not one believed that He would rise again. Mary of Bethany is the only one apparently who had the spiritual discernment to comprehend the momentous events that were occurring. But that He did rise was the testimony of the early church. And what convinced them? He appeared at least ten times to the apostles and other believers during the forty days before His ascension; and the proofs that He gave were such as to be infallible. And what does that prove? It proves to me as it has proved to thousands before me that in this earth we have a beginning but in eternity no ending. What we call death is a thoroughfare upon which the believer is changed from a mortal to an immortal during the few moments he traverses the bridge that spans and connects earth to heaven.

Colossians 3:1-4. The resurrection will be completed when He who rose and ascended to glory will return for His own, but it has already begun in the hearts and lives of His believing children. There is such a thing as dying to the flesh and being resurrected to newness of life. That is the beginning of our resurrection, and would not have been possible if Jesus had not risen. Our faith would not only be vain; it would be in vain. But the same incomprehensible power that raised our Lord after His crucifixion also raises me to newness of life after I have brought the old man to the cross and have crucified him with all his affections and lusts.

These verses in Colossians describe that spiritual death and resurrection in the experience of a believer. Christ never was of this world, and after His resurrection that was doubly true. He tarried here only long enough to give confirmation to their faith and necessary counsel; then betook Himself to the glory world, there to make preparation for our coming. Even so Easter is a reminder to us to get ready to meet the Lord in the eternal realm of glory. I am to seek the things that are above, and lest I should weary, I am to set my affection on the things of heaven.

Verses 12-17. When a man is dead his body will no longer function. There is no reaction to former stimuli. So I am to reckon myself to the life of sin in which I once lived. But the God-born man is a new creature. He is alive but responds only to the stimuli that come from the Spirit. Whereas he had been implacable, hateful, and hating in his former sinful life, his very bowels cry for mercy upon those whom he would once have destroyed. The love of God makes all souls kind (kin). Carnal man is proud; Christlike men are humble. Meekness is not weakness, but is that quality of character which makes a man congenial.

In the world of human relations there are many aggravators but few pacificators. If you do not want to have constant strife, you must learn to be long-suffering.

As we would that God should bear with us and forgive us, so we should be to our fellow man. And as God has dealt with us in mercy, so we should freely forgive all those who have wronged us.

Of all the means (pacts, covenants, treaties, alliances, etc.) that man has used to keep the peace, all have failed; but love is a bond that will not fail. We are called to peace, but we can have that only as long as we love each other.

The human mind is as full of ideas as the convolutions of the brain will hold, but how many of our minds are full of the best, the word of Christ? We are not our own. We have been bought with a price, and we belong to Him who redeemed us. All my time is His and I have no right to use even a minute in a way contrary to His will. In His name or at His bidding I am to live my life. And if I am really living a new life by the resurrection power of Jesus, I'll give thanks to God and the Father for the privilege. And this we will do, God helping.

I John 5:11, 12. In a sense which is true of no other, God is the living One. "In him was life; and the life was the light of men." He gave life in the beginning and He is the source of all life now. But the material is but the shadow of the spiritual, and eternal life is the reality. This present life is but a vapor. In Christ Jesus is eternal life. Without Him you cannot have it; but the moment you are in Christ Jesus you are a new creature and the life that now energizes your being is that which comes from Him. A joyous Easter to all.

A PROPHET AMONG THE EXILES

Ezekiel, Chapters 1-4; 33:1-9

Lesson for April 4, 1948

Golden Text.—Son of man, I have made thee a watchman unto the house of Israel.—Ezekiel 3:17.

Ezekiel 1:1-3. In Mal. 2:5-7 we have God describing a true priesthood. Ezekiel belongs in that group. God in speaking to him addresses him ninety-two times as "son of man" a term used but little elsewhere in Holy Writ until assumed by our blessed Lord.

Under the Mosaic law the priest began his official duties when thirty years of age. It was then during the first year of service in the priesthood that he was called as a special messenger of the covenant.

Our first thought is that God put him where He was going to use him. As He needed Daniel in Babylon, and Esther at Shushan the palace, so He needed Ezekiel among the exiles by the river Chebar.

Our second thought is that before I can tell that which I have seen and heard, I must see and hear things; I must have visions of God and hear the voice of God before I can declare the things of God.

When the word of God came to Ezekiel expressly, it came with a message to him as it was avouched to no other. And following the revelation, the hand of the Lord was laid upon him for enabling.

Ezekiel's work was not an easy one. For many years the Israelites had lived in a fool's paradise. They believed that they were God's chosen people and as such were immune from God's judgments. They talked like saints, but lived like sinners. And even when they were in exile there was no turning to God in repentance but a false hope that their God would presently restore them again to Palestine. Their necks were stiff, and their hearts were hard.

Chapter 3:11. God does not fail to give mankind sufficient and adequate warning. And it is not a question to the prophet as to how his hearers will receive it; but how he as the messenger will deliver it.

Ezekiel's fellow exiles loved to hear him preach, but when they heard the words of the Lord they obeyed them not. The religious life of America is like that today. The hearers thank the preacher for his fine sermon, then go and live as though they had never heard it.

But there were some who openly sneered at the message. And there were a few who took it to heart.

Chapter 3:17-21. A fool despiseth correction and reproof. Reprove a wise man and he will love thee. All of us need the warning, Beware. The wise man will appreciate it and save himself; the fool will despise correction and go to his doom.

It is the duty of watchmen to be on the lookout for dangers that others going about their daily duties would not see until too late. If all of us were fully alert, we would not need watchmen. And if the watchman falls asleep at his post, then you are in double danger.

But of what use is a watchman to you if you refuse to take warning? The watchman on the walls of Zion was not made a watchman by his brethren. God made him the watchman and to God he must give account as to how he watches and warns.

The true watchman does not cry "Wolf, wolf" just to scare people.

"The wicked shall be turned into hell, and all the nations that forget God." But it is not because they are wicked that they shall die, but because they refuse to turn from their wicked ways and seek the Lord. The good man who turns from his goodness and transgresses the commandments of the Lord will not be saved because of the good that he has done but he shall die because he did not continue in the paths of righteousness and holiness. But the watchman has a stern responsibility. If, during times of carnal conflict, the sleeping sentinel is worthy of death, how much more the watchman upon the walls of Zion whose carelessness may cause the spiritual death of many. One of the horrors of hell will be to have souls come and curse you because you did not give them fair warning while you both sojourned on earth; but one of the greatest joys that can come into your being in heaven is to have souls come to you and tell you that it was your faithfulness in warning them of the terrors to come that caused them to turn to the Lord and be saved. I want to be free from the blood of all men. Don't you?

Ezekiel had visions revealing the glory of God; and he also had visions that revealed the sinfulness of men.

For a large part of his ministry he was dumb except when he had a message of God to declare. It would be fine if we could keep our mouths shut when we have nothing to say, and have them sealed when we would say things that we should not.

The true prophet of God is neither an optimist nor a pessimist. The optimist refuses to see the dangers ahead, while the pessimist sees no hope. Every great prophet in Holy Writ not only gave warning of the dangers, but beyond the clouds saw the sunlight. The end is always good for the faithful, but dreadful to the impenitent.

SEVEN REASONS WHY WE SHOULD BE INTERESTED IN SUNDAY SCHOOL WORK

BY S. S. GRAYBILL

1. Because there are 27,000,000 children under the age of twelve in the United States who never darken the doors of a Sunday School. They have no religious instruction, and many of them are headed for our jails, reformatories, and penitentiaries. A special committee reported the following: "Crime is costing sixteen million dollars every day, or six billions annually. Ninety-five per cent of the crime is committed by those who have not had Christian instruction." Judge Fawcett, of Brooklyn, New York, said, "that out of 2,700 boys brought before his court, not one of them was a Sunday-school pupil." Should we not be interested in bringing the children into the Sunday school before they fall into the pits of sin and crime?

2. Because "it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). Jesus said to the disciples who were hindering the children from coming to Him, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . . And he took them up in his arms, put his hands upon them, and blessed them." After Peter was restored, he was given this solemn charge, "Feed my lambs." If God, Jesus, and angels are interested, should not we be?

3. Because the Sunday school is a God-given institution to provide Christian training for these neglected children. Senator Arthur Capper of the state of Kansas says, "For generations the Sunday school has been the chief cornerstone in the foundation of American civilization and character building. There is no substitute for it now as I see. There is greater need for it now than ever before." Another senator said, "I should have every child in America come under the influence of the Sunday school."

4. Because it is an investment that pays great dividends, both in this life and in the life to come. Some one has said, "This is big business. You can get in on the ground floor. Yea, more, God will take you in as copartner and furnish the stock in trade. The stock market with which this business deals has never crashed and it never will. Stock is still above par. Dividends are big and always paid on time. Make your Sunday school work a business and give it at least as much attention as you give your own secular affairs and you will succeed."

5. Because it is a recruiting station for the church. It is estimated that more than seventy-five per cent of the members of all denominations come up from the Sunday school. A Methodist bishop said, "that if the Sunday schools of his denomination were to be blotted out for fifteen years the membership of his church would be cut in two. And if they were blotted out for thirty years, just one generation, there would no longer be a Southern Methodist Church."

6. Because from the Sunday schools eighty-five per cent of the Church workers and ninety five per cent of all ministers and missionaries at some time were Sunday school pupils. Think of men like Moody, Robert Morrison, and a host of others who have been led to Christ through the ministry of the Sunday school. Should not this inspire us to more aggressive service.

7. Because its influence is world-wide. Who can measure the influence of a spiritual Sunday school? It is like good seed sown into good ground, bearing thirty, sixty, and a hundredfold. A story is told of a Scotchman in Minnesota who planted a grain of "Fife Wheat," it produced twenty-two stalks, yielding five hundred and sixty grains. The next year these five hundred and sixty grains increased to one-fifth of a bushel. The next year the one-fifth of a bushel produced seventeen bushels, and these seventeen bushels yielded a harvest of 2,800 bushels. If God can increase a grain of wheat to yield 2,800 bushels in four years, can He not take His own Word which is being sown in our Sunday schools and bless and multiply it, so that its influence will be felt both in the home and foreign lands? Thank God, He is doing this very thing. But we must have sowers to sow the seed—that will mean time, toil, prayer, and perseverance, but it pays here and in the hereafter.—The Missionary Worker.

Leadership

The supreme qualification for leadership in any great spiritual movement is not self-assertion, self-importance, or self-will, but self-sacrifice, humility, and consideration for others.—A. B. Simpson.

Lord set my life in order, making me to know what I ought to do, and do it the way that I should.—St Thomas Aquinas.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The unit, **"Sin and Deliverance,"** begun in the last issue is continued and completed in this issue and is followed by Unit IV, entitled, **"Our Missions."**

The topic for March 14 is **"The Bondage of Sin."** Not every one who indulges in sin recognizes his own bondage. The Jews resented the idea of being slaves when Jesus talked about being made free by knowing the truth. He explained that it was Satan whom they served as slaves. He fathers the inner life of sinners and moves them in the lusts of his own nature.

The topic for March 21 is **"The Cross in Christian Experience."** Without the cross the Christian has no Christian experience. There can be no pardon of sin unless we accept the atoning merits of Jesus. There can be no gift of the Holy Spirit before there has been a cleansing from sin by the blood of the Crucified One. Without suffering with Jesus we have no hope of reigning with Him. He cannot accept us as disciples unless we are willing to take up our cross of suffering for His name's sake.

The topic for March 28 is **"The Gospel of the Resurrection."** The resurrection of Jesus gives power to the sacrifice He made. It gives assurance to the believer that He lives to make good our trust in His redemption. It makes our hope of a resurrection secure. It enables us to have His constant presence with us through the Spirit.

The topic for April 4 is the first of **Unit IV** concerning **"Our Missions."** It will be helpful to read the reports that pertain to the topic under consideration and the reports on the topics that follow during the coming months of April. May our Christian experience become richer as we allow our minds and hearts to consider the Lord's work and give ourselves devotedly to serve in whatever way He may call us.

THE BONDAGE OF SIN

Jno. 8:31-47

Topic for March 14

MOTTO

"Whosoever committeth sin is the servant of sin."

MEDITATIONS ON THE TOPIC

I. The Bondage of Sin.—Sin brings captivity. The devil holds the chains of those who have yielded to sin. The snare set by him has closed down and locked the poor captive so that there is no escape. The bonds are not material, and the snare is not of iron or steel, hard to break. The bonds are moral and spiritual conditions that have to do with our conscience and will power.

It is by the cunning of the devil that he works on our understanding and will. He lures us through our weakness to yield to what we know is evil. Our yielding opens the gates of our soul and exposes us to his assaults. He takes hold of the results of our being deceived and fastens his bonds more firmly upon what we have left in us of understanding and will power. He shapes suggestions for yielding to temptation before our already weakened conscience and outraged mind and will power. As we obey his promptings and false visions of lies, we are wrapped tighter and tighter and held in his magic spell. What does he care if the results of our sowings begin to prove our folly? We are his captives. We cannot loose ourselves. Instead he plans to lead us to despair of ever being free. If possible, he will lead us to do despite to our Creator and Redeemer and to consider that there is no hope for our deliverance and salvation.

But the Deliverer is mighty. In the darkest hour of bondage and despair the light of truth may be made to shine upon our hearts. If the sin-bound soul will act upon the truth in this moment of hope, the Lord will give to him or her the power of deliverance. Sorrow for sin will flood the soul. Faith in the Redeemer is kindled. The plan of salvation becomes clear. With these openings of the heart, wrought by the Word and Spirit of God, the soul is made to leap up to lay hold on eternal life, and the power of Satan is driven back. By resistance from the honest soul the power to step out of bondage is acquired by the grace of God and the devil flees away knowing that he has lost his victim and the power of Christ will not allow him to hold him longer.

II. The Text.—Jno. 8:31-47.—The word of Christ opens the receiving heart to the understanding of truth. Truth makes recovery from the bonds of sin and Satan possible to all who will act upon it. Christ is the only deliverer. Sin has bound all human souls and made them slaves to the deception of the devil. The atonement through the sacrifice of the Son makes possible forgiveness and a renewal of the inner life. "If the Son therefore shall make you free, ye shall be free indeed."

OUTLINE STUDY

I. The Nature of the Bondage of Sin.
1. Subject to the bondage of fear (Heb. 2:14, 15).
2. Servant of sin (John 8:34).
3. It is a bond of iniquity (Acts 8:23).
4. Victims of the snare of the devil (I Tim. 3:7).

II. The Extent of the Bondage of Sin.
1. The whole human family (Gen. 6:12; Ps. 14:3; Isa. 53:6; Rom. 3:23).
2. The whole of man.
   a. A darkened understanding (Eph. 4:17, 18; I Cor. 2:14).
   b. A deceived heart (Jer. 17:9).
   c. Fullness of evil in the heart (Ecces. 9:3; Gen. 6:5; Matt. 15:19).
   d. A paralyzed will (Rom. 7:14-25).
   e. Insensibility of conscience (Eph. 4:19).
   f. Doomed to death (Jas. 1:15; Rom. 6:23).
   g. Fathered by the devil (I John 3:8; John 8:44; Matt. 13:38-43).

III. Deliverance from the Bondage of Sin.
1. Christ takes away sin (John 1:29; I John 3:5).
2. We are made free through Christ (Rom. 6:18).
3. We are kept by the power of God (I Pet. 1:3-9).
4. We are delivered from the power of Satan (Col. 1:13, 14).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Bondage"
2. Sin Brings Bondage.
   a. The power of sinful habits.
   b. The power of evil thinking.
   c. The helplessness of the sinner's will.
   d. The fear of death brings bondage (Heb. 2:14, 15).
3. Christ Brings Freedom.
   a. He pays the debt of our sin.
   b. He gives the life and the power we need.
   c. He takes away the fear of death.

For Seniors
1. How Sin Rules Mankind.
2. Forms of Spiritual Bondage.
3. Deliverance from Sin.

PERSONAL THOUGHT

Has the fact of bondage to sin dawned upon us? May we then flee to the One who alone has power to set us free and to destroy the works of the devil.

SEED THOUGHTS

Once I was dead in sin,
And hope within me died;
But now I am dead to sin—
With Jesus crucified.

O height I cannot reach,
O depth I cannot sound,
O love, O boundless love,
In my Redeemer found!

O cold ungrateful heart
That can from Jesus turn,
Whom living fires of love
Should on His altar burn.

I live—and yet not I,
But Christ that lives in me;
Who from the law of sin
And death hath made me free.
—A. T. Pierson.

THE CROSS IN CHRISTIAN EXPERIENCE

Heb. 13:8-16; Jno. 12:23-32

Topic for March 21

MOTTO

"I am crucified with Christ."

MEDITATIONS ON THE TOPIC

I. The Cross and the Christian.—The cross of Jesus is the only hope of the world's salvation. Jesus Christ and Him crucified is the chief thing in the preaching of the Gospel. If this is omitted, the Gospel has no power to save. God does not recognize any plan that fails to acknowledge the death of Christ as the sinner's substitute. To glory in anything else is a vain glory, but to glory in the cross means that the world dominated by the spirit of Satan will be contrary to us and we will be contrary to the world.

Jesus spoke of the necessity of self-denial and cross-bearing on the part of the one who would be His disciple. In that sense there is a likeness to the cross of Jesus. He was willing to be lifted up on the cross for the sake of the great results that would come from the sacrifice for the salvation of men. In following Jesus we too must give up the way of self, its ease and glory, for the sake of following His way of life. In fact, we cannot enter into the life of a Christian at all unless we are willing to become dead unto sin and alive unto God. And while this step means that Jesus' sacrificial work becomes ours and we are legally dead by His death, yet there must be a fulfillment of that crucifixion in the yielding of ourselves to His will and a renouncing of our own will and earthly desires for His name's sake. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (Jno. 12:25).

We know the effect of the cross in our life because of its power. No accusation against a saved sinner can stand if he stands in the virtues of Jesus' sacrifice on the cross. The reproach that comes for Christ's sake brings only joy. The Spirit given to be our comforter and guide is the result of having accepted the cross as our means of redemption. Gal. 4:4-6; Eph. 1:13, 14.

II. The Text.—Heb. 13:8-16.—This passage calls for us to identify ourselves with the reproach of Christ who gave Himself for us on the cross where He was crucified without the camp.

Jno. 12:23-32.—Here Jesus speaks of the triumph of His crucifixion for the drawing of all men unto Him. He also asks that those who serve Him follow Him in a life of self-denial.

OUTLINE STUDY

I. The Cross in Christ's Experience.

1. Endured for the joy set before Him (Heb. 12:2; Phil. 2:5-11; Luke 24:26).
2. Endured to open the way to glory (John 1:51; Heb. 2:9, 10).
3. To take the way of lowly service (Matt. 20:28).
4. To do the Father's will and drink His cup (Luke 22:42; John 4:34; 6:38; 18:11).

II. Identification with Christ in Death (Rom. 6).

1. A baptism into death (v. 3).
2. A likeness to Christ's death (v. 5).
3. A dealing with the old man (v. 6).
4. A death experience related to Christ (v. 8).
5. A reckoning of ourselves to be dead (v. 11).
6. A refusal (yield not) to go against the will of God (v. 13).
7. An obedience to the doctrine of the Gospel (v. 17).

III. The Cross in Our Daily Experience.

1. An experience of the power of God unto salvation (Gal. 3:13, 14; Rom. 1:16, 17).
2. An experience of faith in our Substitute (Gal. 2:19, 20).
3. A realization of our bearing His reproach (Heb. 13:12, 13).
   a. A joy in suffering for His name (I Pet. 4:12-16).
   b. A willing self-denial in following Him (Luke 9:23-36; John 12:24-26).
   c. A condition of discipleship with Him (Luke 14:26-33).
4. A crucifixion of the flesh with the affections and lusts (Gal. 5:24; Rom. 8:12-14; I Pet. 2:11).
5. A separation from a Christ-hating world (Gal. 6:14; John 15:18-20).
6. Service to our brethren and witness to the lost (I John 3:16; Col. 1:24; I Cor. 9:19-27).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Cross."
2. The Cross Jesus Bore for Us.
3. Lessons Jesus Taught About Bearing the Cross.
4. The Cross for Every One.

For Seniors

1. What the Cross of Christ Means to Me.
2. Crucifixion of the Flesh.
3. Daily Identification with Christ in Death.

PERSONAL THOUGHT

Do we glory in our flesh or in the cross of Christ? What is the opinion of man compared to our victory in the cross of Christ?

SEED THOUGHTS

In the cross of Christ I glory,
  Tow'ring o'er the wrecks of time;
All the light of sacred story,
  Gathers round its head sublime.

When the woes of life o'ertake me,
  Hopes deceive and fears annoy,
Never shall the cross forsake me;
  Lo! it glows with peace and joy.

When the sun of bliss is beaming
  Light and love upon my way,
From the cross the radiance streaming,
  Adds more luster to the day.

Bane and blessing, pain and pleasure,
  By the cross are sanctified;
Peace is there that knows no measure,
  Joys that through all time abide.
—Jno. Bowring.

If Jesus bore the cross, and died on it for me, ought I not be willing to take it up for Him?—D. L. Moody.

Weak Christians are afraid of the shadow of the cross.—Brooks.

The cross is not only imposed on the saints as their burden, but bequeathed unto them as their legacy. It is given unto them as an honor and a privilege.—Richard Alleine.

How soon would faith freeze without a cross!—Rutherford.

THE GOSPEL OF THE RESURRECTION

I Cor. 15:1-28

Topic for March 28

MOTTO

"Now is Christ risen from the dead."

MEDITATIONS ON THE TOPIC

I. The Resurrection as Good News.—Anybody could die. Only one man was qualified to die for the sin of the world. Christ had power to lay down his life and to take it again. This qualified Him to be a Redeemer. He rose again and ascended to the right hand of power in glory. In this capacity He can justify us who believe. Without a resurrection our faith in Him is vain. Our sins are not truly atoned for if we have no living Redeemer. Our hope of a resurrection is vain unless He lives again with power to confess us before the Father. The power of life which He has enables Him to give to us life and the hope of living again after we die or to be transformed into His likeness in glory when the time comes for our inheritance.

The living Christ sweeps away our doubtings. The disciples had heard Jesus say, "I will rise again," but it was not until they saw Him alive again that the full force of His words possessed them and gave them faith in His claims as the Son of God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

A living Christ at the right hand of God can arm the Christian to endure persecution even unto death. For has he not a living Divine One in a place to reward His servants whatever may befall them? All the powers of earth and hell cannot take away our hope should they rob us of all earthly possessions and take away the hope of earthly life. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). It is with such a Gospel that we can say with Paul, "But though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 4:16—5:1).

II. The Text.—I Cor. 15:1-28.—In this passage Paul shows the importance of a risen Christ as the theme of his preaching. He is the first fruits of them that slept. He is reigning in power. This makes our suffering easy to bear.

OUTLINE STUDY

I. The Resurrection of Jesus

1. It proved the prophets to be genuine (Acts 2:23-32).
2. It proved that Jesus is Lord and Christ (Acts 2:34-36).
3. It is a fundamental part of the Gospel story (I Cor. 15:1, 3, 4).
4. It proved that Jesus is the Son of God (Rom. 1:3, 4).
5. It qualified Him as the true Redeemer of men (Acts 13:32-39).

II. Identification with Christ in Resurrection (Rom. 6).

1. A walk in newness of life (v. 4).
2. A likeness to Christ's resurrection (v. 5).
3. A life with Christ (v. 8).
4. A reckoning ourselves alive unto God. (v. 11).
5. A yielding of ourselves to God (v. 13).
6. A commitment to righteousness (v. 18).
7. A bearing of fruit unto holiness (v. 22).

III. Resurrection Truth in the Gospel.

1. Without His resurrection we have no Gospel (I Cor. 15:13-19).
2. A risen Redeemer insures our salvation (I Cor. 15:22-28).
3. It is salvation to believe in Christ's resurrection (Rom. 10:9).
4. It is all-important to know its power (Phil. 3:8-10; Eph. 1:18-23).
5. It indicates that we have a living Intercessor and Lord (Heb. 7:25; 9:24-28).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Resurrection."
2. What It Means to Us That Jesus Lives Again.
   a. We have the Son of God for a Saviour.

b. He has power to help us.
c. He intercedes for us.
d. He has power to raise us from the dead.
e. He made possible the gift of the Spirit.
f. He is coming again to finish His work.

For Seniors

1. The Importance of the Resurrection.
2. The Good Tidings of the Resurrection.
3. Identification with Christ in Resurrection.
4. Living in the Power of the Resurrection.

PERSONAL THOUGHT

Do we live in the consciousness of a living Redeemer? How will such a consciousness cause us to conduct ourselves in the world?

SEED THOUGHTS

Step by step, He had raised their conceptions of Him nearer the unspeakable grandeur of His true nature and work. At first the Teacher, He had, after a time, by gradual disclosures, revealed Himself as the Son of God veiled in the form of man; and now, since the crucifixion and resurrection, He had taught them to see Him as the Messiah, exalted to immortal and divine majesty, as the conqueror of death and the Lord of all.

In His discourses, His miracles, His parables, His sufferings, His resurrection, He gradually raises the pedestal of His humanity before the world, but under cover, until the shaft reaches from the grave to the heavens, when He lifts the curtain, and displays the figure of a man on a throne, for the worship of the universe; and clothing His church with His own power, He authorizes it to baptize and to preach remission of sins in His name.

—Edward Thompson.

Soul of mine in earthly temple,
  Why not here content abide?
Why art thou forever pleading?
  Why art thou not satisfied?

I shall be satisfied, I shall be satisfied,
  When I awake in His likeness,
I shall be satisfied, I shall be satisfied,
  When I awake in His likeness.

—El. Nathan.

MISSIONS IN THE ORIENT

Rom. 15:8-32

Topic for April 4

MOTTO

"Whom shall I send, and who will go for us?"

MEDITATIONS ON THE TOPIC

I. Missions in the East.—The topic is rather general. But there is reason for us to think of the people of the Far East, because of recent times our country has sent armies into those lands among people who are in need of the Gospel. Our church has not only sent missionaries to India, but since the war has sent relief workers into India, China, the Philippines, and various other places. At the present time there are those whose work it is to find places where the Lord may lead them to begin the work of giving the message of the Gospel. For this reason it is well to spend an evening gathering findings from our Mission Board and its workers in the Far East.

In "Christian Missions" for November, 1947, will be found an article entitled, "China—An Open Door," by Bro. J. D. Graber. This gives much information up to that date. In the same issue there is a "Letter from China" by Dorothy McCammon, one of the five who were sent to open mission work in China.

In the **Missionary Day Bulletin** you will find further information and a map of China indicating the prospective field under consideration at present by the Mission Board.

By watching the missionary information and by securing recommended literature, information can be gained and a definite objective for prayer can be found concerning the work undertaken in the China field. What we have said of China can also be an effectual way of securing information concerning India.

Our church has not entered the Japanese field. Information concerning this field is not so definite in our literature. Special research will be needed to find progress in missions by others in that field. Notice also that our church has relief workers in the Philippines and one in Java.

II. The Text.—Rom. 15:8-32.—This passage is a statement of God's plan for the Gentiles to have the Gospel as well as the Jews. The Apostle Paul acknowledged his call to preach to Gentiles as well as to his own countrymen, the Jews. The Scripture supports the fact that this is the plan of God to make Christ's Gospel of salvation known to all people.

OUTLINE STUDY

I. Oriental Fields to Serve.
India, China, Japan, other fields.

II. India

1. The land and the people.
2. Political conditions.
3. Religious conditions.
4. The India Mennonite Mission.

III. China.

1. Conditions favorable for opening work.
2. Some known situations:
   a. Politically.
   b. Religiously.
   c. Economically.

IV. Japan.

1. Past mission work.
2. The possibility of the present.
3. Conditions in the fields.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Consecrate."
2. Mission Work to Be Done:
   a. Giving the Gospel.
   b. Teaching the young.
   c. Teaching illiterates to read.
   d. Helping the needy and sick.
3. What God Has Done.
   a. Stories of saved souls.
   b. Stories of helpful missionaries.

For Seniors

1. The Missionary Opportunity in Japan Today.
2. Christ or Communism in China.
3. Why China Needs the Gospel.
4. Our Mennonite Mission in China.
5. The Political Situation and Missions in India.
6. Successful Missionary Methods in India.
7. The Relation of the "Younger Churches" in the Orient with the Churches in the Homeland.
8. What Must My Church Do to Meet Her Missionary Obligations?

PERSONAL THOUGHT

As God opens to us the door for the spreading of the Gospel, may we enter by consecrating our means and talents and powers as God opens the way.

SEED THOUGHTS

In its simplest terms, the task of the church it to take everywhere the Gospel of Christ by which men believe unto salvation, are born again, receive forgiveness of sin followed by the gift of the Holy Spirit. These redeemed individuals are then organized into communities called the church of Jesus Christ, whose code of ethics is the Sermon on the Mount, and whose duty is to keep on spreading the good news, so that more and more individuals may be redeemed and formed into new and living churches. This is the program of the church in the world that we as a Mennonite Church accept, for we believe it was the program laid down by Christ and which was taught and practiced by the New Testament church.—J. D. Graber, in Report to the Mission Board, June 13-15, 1947, at Atglen, Pa.

Preach the Gospel, sound it forth,
  Tell of free and full salvation;
Spread the tidings o'er the earth,
  Go to every tribe and nation.

Preach the Gospel, full of joy,
  While on grace and mercy dwelling;
Heart and soul in full employ,
  As the story you are telling.

Preach the Gospel, make it clear,
  By the blood of Christ's remission;
Give the message, make them hear,
  This alone is our commission.

Preach the Gospel, full of love,
  Christ's compassion fully knowing;
Seek the power from above,
  While His great compassion showing.

Preach the Gospel as if God
  Sinners lost through you were seeking;
His salvation through the Word,
  Speak as if the Lord were speaking.

—El. Nathan.

THE GREAT HUMILIATION

(Continued from page 70)

ciples, having been persecuted, arrested, and beaten, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Could we rejoice today in the face of like treatment?

These are the seven downward steps in the great humiliation of Christ: renunciation, dispossession, servitude, humanity, humility, death, and ignominy—and all these steps were taken for us.

Count Zinzendorf stood before a famous picture of the Crucifixion, under which were written these words:

"All this I did for thee,
What hast thou done for Me?"

He pondered those words, and they broke his heart. In penitence and contrition he turned to Christ and accepted Him. As we contemplate this heavenly stairway, with its seven steps revealing the great descent of the Son of God, we may well add the words:

"All this I did for thee,
What hast thou done for Me?"

—The Alliance Weekly.

Help me to be holy,
  O Spirit divine;
Come, sanctify wholly
  This temple of Thine;
Now cast out each idol,
  Here set up Thy throne,
Reign, reign without rival,
  Supreme and alone!

—A. J. Gordon.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

PROVIDENCE HAS VINDICATED ETHIOPIA

Ethiopia shall soon stretch out her hands unto God.—Psalm 68:31.

Secular and sacred history clearly show the footprints of the "Eternal." If any nation needed vindication, Ethiopia is outstanding. It was indeed a martyred country, foully invaded by Fascist Italy, in Mussolini's heyday. Today, the stigma is upon that murdered dictator, while Ethiopia is climbing the pinnacle of true fame. Italy is still paying heavily for her crime; and while Ethiopia may not be approaching "Utopia," she is beginning to make amazing progress. Where Mussolini's mechanized legions tramped her soil, in the days when Haile Selassie stood before the League of Nations—a tragic, lonely, but unforgettable figure, today missionaries, relief workers, teachers, and others are putting that backward nation on the map of budding nations in the world. One of the reasons for this editorial is the increasing interest of the Mennonite Church in this land of great spiritual possibilities. Already, some of our people are laboring in behalf of these deserving people—with their ruler Haile Selassie who is highly regarded at home and abroad. A word about the land is instructive; as given by John E. Bender, some of which is condensed.

The Land

Ethiopia is a country located in northeast Africa. It is bounded by six regions or colonies of European powers: on the northeast by British Somaliland, French Somaliland, and Eritrea (formerly Italian, now in Allied hands); on the southeast by Italian Somaliland (also in Allied hands); on the south by Kenya colony (British); and on the west by the Anglo-Egyptian Sudan (British controlled). It is thus completely landlocked, cut off from the ocean.

The area of Ethiopia, or Abyssinia as it was formerly called, is approximately 350,000 square miles. This makes it comparable in size to the combined areas of California, Oregon, and Idaho (336,000 square miles).

The land is extremely rugged, and is mountainous and volcanic. It consists for the most part of extensive and elevated tablelands, with mountain ranges extending in different directions. The tablelands are generally from 6,000 to 9,000 feet above sea level. Some mountain peaks are said to be 15,000 feet high and capped in eternal snow.

The principal rivers are tributaries of the Nile, and hence flow in a general westerly direction. The most important, probably, is usually called the Blue Nile after it enters the Anglo-Egyptian Sudan; in Ethiopia it is known as the Great Abbai or Blue River and is considered as the source of much of the Nile water. Two other important rivers are the Atbara and the Mareb. The principal lake is Lake Tana, the recipient of many small streams, but also the source of the Great Abbai. Thus Lake Tana is considered quite important to a control of the Nile waters, and has figured prominently in international affairs.

In general the climate of Ethiopia is not unpleasant, in spite of its nearness to the Equator. This is caused, basically, by the altitude of most of the country, which makes for a temperate climate. In the low valleys, of course, the climate is very oppressive, and malaria is prevalent. There is also a low strip along the eastern border, varying from a few miles in width at the north to several hundred at the south, where the climate is very unhealthy, and the region arid, and almost uninhabited. In the regions of extreme altitude the cold is intense, especially at night. The cold season corresponds to our own, starting roughly in October and continuing until February. The hot period runs from March to June, while the wet or monsoon period extends as regular as a clock, from mid-June through September. This rainy period gives fertility to the soil and is very significant in understanding the annual overflow of the Nile, since the Ethiopian rivers, especially the Abbai, are important sources of the Nile. The rainy season is usually accompanied by tremendous thunderstorms (400 a year on the average), an occasional cloudburst, and hail. In many sections there is almost a cessation of activity during this period.

On the summits and slopes of the mountains the vegetation is much like our own temperate section. On the lower slopes and valleys the plants are more tropical in nature. In the north, the land on the plateaus and plains is fairly bare at all times of the year, with trees and bushes rather thinly scattered. During the dry season this section is almost desertlike in character, except for the hillsides and ravines which are more thickly wooded. The central and southern parts of Ethiopia are more fertile and productive, and in these parts of the country most of the scanty agriculture is carried on.

Animal life in Ethiopia is quite varied. Most of the European animals are there: sheep, oxen of the humped sort, rather small cattle, goats, and horses. Wild life includes the numerous spotted hyena, elephants, crocodiles, and hippopotamuses in the rivers, rhinoceroses, lions, panthers, leopards, monkeys, hares, squirrels, jackals, and all kinds of varicolored birds. Snakes are not numerous. Among insects the grasshopper is a scourge and the bee is quite prominent.

The People

Although no census has ever been taken, the population of Ethiopia is currently estimated at 10,000,000. Of what racial make-up these people are is still the subject of argument. German scientists have generally held that they are a mixed Hamito-Semitic people. Other ethnologists claim there is no trace of the Negro in the blood or in the physical and mental qualities. In the popular mind, "Ethiopian" is often associated with Negro, but the royal family, who claims descent from Menelik, the son of King Solomon and the Queen of Sheba, resents any attempt to introduce the Negro element into the picture. It should be said that the Solomon-Queen of Sheba story is widely accepted throughout Ethiopia, and there are numberless references to it in tablets and writings. The Ethiopians themselves consider themselves as Semitic, not Negro. Actually there is a mix-up (the Ethiopian word for Abyssinia is "Habesh," meaning mixture) of many elements. To the south there is more evidence of Negroid in the features; in the interior it is impossible to distinguish the types; toward the east and the Red Sea the Arabic is more prominent; to the north the Semitic is also very pronounced although not Arabic particularly. (Arabic is also Semitic). Although Ethiopia is in the heart of Africa, completely surrounded by other sections, its history, language, and racial background are not African so much as western Asian, which in this case includes Arabia and Palestine as two chief sections of influence. Customs, religion, and many other factors lead one away from thinking of Ethiopia as Negro-African. The people are generally very dark (dark bronze or black) with black hair and dark eyes, but not Negroid in appearance.

The official language, the language of the courts, the army, business, and travelers, is Amharic. There are numbers of tribal dialects that flourish in different sections of the country among the various tribal groups. The Galla tribesmen retain their own language. The language of literature and religion is mainly Geez. Where the Arabic influence is strong, Arabic is often spoken.

Ethiopia has had a long and relatively unbroken existence as a nation, dating from the time of Menelik around 800 B.C., until the Italians conquered and ruled from 1935-1941. In the early days Ethiopia had much contact with ancient Egypt as well as with the Hebrew nations. During the Captivity many Jews settled in Abyssinia and introduced the Jewish religion as well as some customs.

For a period of about a thousand years Ethiopia was cut off from the rest of the world and its influence. Then in the fifteenth and sixteenth centuries it was once again opened in part to outside influence with the establishment of Portuguese missions.

Beginning with 1800 the English started economic and religious penetration. Its influence continued for a short while and then was displaced by an attempted Italian conquest. During all these years Ethiopia remained an independent nation. A second conquest by Italy was more successful and brought Ethiopia into subjection for a period of six years. But again Ethiopia is an independent nation with England, however, trying to wield a powerful influence. Americans seem to be the most welcome foreigners on Ethiopian soil at present.

Its Religions

They may be classified mainly as "Coptic Christian" and non-Christian. In addition there are 800,000 Mohammedans and 50,000 Jews. Perhaps about 5,000,000 profess to be Coptic Christians. It is a curious form, dating from the fifth century, A.D. It shows the effect of Egyptian influence. It seems to have degraded. Its religious leaders are numbered in the thousands, but many of these are uneducated, lazy, and lax in morals. Two thirds of the days are feast days. The priests enjoy arguments with missionaries on such secondary questions as whether Jesus Christ had one, two, or three baptisms; and such like. They copied circumcision from the Jews; they keep the Sabbath as well as Sunday, prefer the Old Testament to the New Testament, reckon their calendar from the beginning of the world, and build their churches on the pattern of Solomon's Temple.

Mohammedans, with their usual errors, and strong opposition, are quite a force to reckon with. They are quite industrious, and in general have a higher moral life.

The Jews—some 5,000 Falasha, whose origin is somewhat of a mystery, know no Hebrew and do no trading. They have the highest moral standards among all the Ethiopian groups. They are extremely industrious, and are known for their good common sense. They keep their rites, emblems, and books secret.

The non-Christians, about half the population, afford a great missionary opportunity. Some of them are fierce, warrior tribesmen, who use no firearms, just bows and arrows. They are superb horsemen, hard-working, energetic, and temperate. They worship the sun, fire, trees, and three stones on the Blue Nile that reputedly fell from the sun. Some of these people are said to be extremely cruel to enemies.

The following editorial, from the pen of Dr. Donald Grey Barnhouse, from the pages of "Revelation," presents some very illuminating glimpses into this fascinating country.

Ethiopia is certainly lifting up her hands to God. Ps. 68:31. Many of our readers know that the editor was instrumental in raising approximately $25,000 for printing the New Testament in Amharic, and that he went to Ethiopia to present token copies to His Imperial Majesty, the Emperor.

Word has just come from the leaders of the Sudan Interior Mission of further great blessing in connection with that edition of the New Testament. Dr. C. Gordon Beacham recently had an interview with the Emperor, and we quote a portion of his letter.

"I had another very interesting and happy interview with His Imperial Majesty, the Emperor. One of the things under discussion was this Amharic New Testament, and His Majesty has graciously taken a further consignment of 10,000 copies for distribution in the schools of

Ethiopia. 'The schools of Ethiopia,' said His Imperial Majesty, 'are founded upon the Word of God. It is compulsory for the Bible to be taught in all schools of Ethiopia.' It was most encouraging to those of us here, who are interested in Christian education in Ethiopia, to have this very emphatic statement made by the Emperor.

"His Imperial Majesty offered to pay for these 10,000 copies, but we told him that the books had already been paid for by friends of Ethiopia in America; that whatever is received from sales is kept in a special fund toward reprinting further editions, and that inasmuch as he was taking these for free distribution in the schools of Ethiopia we would be glad if he would receive these as a further gift from Dr. Barnhouse and the friends of Ethiopia in America. His Majesty expressed his further very deep appreciation for what you and the friends in America have done toward the circulation of the Scriptures here in Ethiopia.

"The 10,000 New Testaments are now lying in the storehouse of the Ministry of Education, with instructions that they are to be distributed only on the personal instructions of the Emperor himself. A new standard curriculum had just been officially adopted by the Ministry of Education with the approval of His Imperial Majesty, and it is noticeable that 'the Bible' is included in the curriculum."

Dr. Beacham goes on to say that the Emperor is interested in Biblical scholarship, and that there is still dissatisfaction with the translation of the New Testament, and a wide desire for further revision. It is hoped that a new translation can be made as the permanent translation of the New Testmaent in Amharic. Looking toward this, the Emperor has just appointed a committee for the revision, and has set apart a special room for their meeting in a building of the Palace grounds. The committee includes five missionaries and five Ethiopian scholars, and the British and Foreign Bible Society appointed a representative for themselves. The plan of procedure is for the Ethiopian scholars to do the actual translation, and the missionary members of the committee to check the translation for faithfulness to the original text. It will, of course, take a long time before this whole work of revision is completed, but it is planned that as soon as the Gospels have been revised they will be printed as a separate edition, to be included, of course, later with the whole volume when it is complete.

It is also interesting to note that a member of the Sudan Interior Mission has resigned from the Mission in order to accept the appointment as province supervisor of schools for all of Ethiopia outside of Addis Ababa. The Emperor has just arranged for the S.I.M. to open a secondary school at Harar, the Emperor's birthplace, and the town where he received his education in the French language. Splendid buildings (we believe a former monastery) have been set aside to accommodate 250 students. Six S.I.M. missionaries have already been assigned to teach in this school. There are still openings in the Ethiopian public school system for Christians who have accredited diplomas. The Government will give Christians a three-year contract, pay their expenses to Ethiopia by plane, will give them an unfurnished apartment in the capital or a furnished apartment in the provinces, and will pay salaries considerably higher than those in the American public school systems. Men teachers are especially desired, and there are openings in the government educational system for several men qualified to act as Headmaster of boys' schools, at salaries around $5,000 a year.

Haile Selassie has just made arrangements to send groups of Ethiopian young men to Christian schools in this country. Two or three boys are to be taken into Stony Brook School, at the Emperor's expense. Likewise two or three students will come to Wheaton College, and like numbers to Houghton College and other Christian schools. The Emperor will pay the entire cost of travel, tuition, board, and incidental expenses for all of these students. [Two are in Goshen College.]

In the pagan province of the South there are now 318 Christian churches under the S.I.M., with 40,000 people baptized since the war. The whole country is ripe for entering and both missionaries supported by the Mission and those supported by the Government with full teaching qualifications are earnestly needed.

Finally, the Emperor has granted to the S.I.M. the right to construct a large, 100,000-watt radio station with full privilege of broadcasting without censorship. Grounds and building have been set aside for this purpose, and the contract will carry a stipulation that if the Government is forced to take over the plant, during war for example, the Mission will be reimbursed in full for its costs. A missionary with full radio technical training has already been secured for this project. Probably $100,000 will be needed for the installation of fully modern equipment for this work. When it is considered that such a station could be heard throughout the Moslem world with ease, blanketing Arabia and Egypt, and that broadcasts would be permitted in Arabic and Egyptian as well as in Amharic and other languages for African listening, the importance of the project from a missionary point of view can not be overestimated.—Copyright Bible Magazine, publishers of "Revelation," Reprinted by permission.

Samuel A. Yoder writes a thrilling story:

One of the most thrilling stories I ever heard was told one Sunday morning in the Sudan Interior Mission service in Addis Ababa. I had heard before how the Lord had worked in the provinces of southern Ethiopia, but that morning I got it straight from Mr. Ohman, a worker direct from that region. He, with others, had gone into these pagan territories by means of donkey and pack animals in 1928. Then in 1935 and following, the missionaries were required by the Italian authorities to leave; not a white missionary was allowed to remain to encourage the few remaining Christians and to lead the infant church. Many wondered what would happen. Following the British ousting of the Italians in 1940, they found out. As the Sudan Interior missionaries again returned to their tasks, they found that the Gospel had been propagated in a most remarkable way by the natives themselves. They had taken turnabout to stay at home and do the farming and tend the "stuff," and to go to other villages to tell the good news of the Gospel. Churches had been set up; many, many had been baptized into the Christian church. I think it is the most thrilling story I have ever heard along this line since that of apostolic times. Mr. Ohman estimated that there were 30,000 Christians in the territory. Of course not all was perfect; many were immature; many were carnal. The Sudan Mission perhaps did not then, and does not now, know all that there was. There are still churches, no doubt, into which a white missionary has never set foot. But the marvel is that God uses imperfect people and imperfect churches to propagate His Gospel. God saves people and puts them to work, imperfect though they may be; and that is what He did to many an Ethiopian —praise His name!

Ethiopia a Bright Spot

Lately, the Ethiopian Government surprised the world; with Haile Selassie too busy to travel to Lake Success, N.Y., they merely telegraphed: "Ethiopia had heavy losses during the war. However, other nations need reconstruction more urgently; they need immediate assistance." What an example of unselfishness to the nations of the world! This is one of the few cheerful reports from our postwar world.

The Emperor was questioned: "What do you think of the Italians, that is, the invaders?" He replied: "I like them very much." Again, what an example of the spirit of Christ! He clarified this by adding: "I mean the Italian colonists—not the fascists who invaded and butchered my people." These colonists have been a valuable asset to the nation; they built roadways, railways, factories. Modern facilities like bathrooms have even been installed. When Britain liberated Ethiopia, many Italian prisoners would have been imprisoned, had it not been for the intercession of Haile Selassie. Most of these have shown their appreciation, and have stayed to develop this still primitive country. This attitude toward former enemies has been imbibed by the Emperor's literal acceptance of Christian concepts. It is to be regretted that some think it harks back to the wisdom of Solomon. They seem to forget that a "greater than Solomon" was here.

Another trait of character seen at its best in the Emperor, is his importing of brains—most of these from foreign countries. His capital has well-nigh become the most cosmopolitan part of the world. An American is governor of the nation's bank; Englishmen draft many of his most important laws: a brilliant German is agricultural adviser; a Swede, commander of the Imperial Guard; a British Council has been asked to furnish some fifty teachers; in our own Mennonite fellowship, our relief workers have been graciously received.

The annual exports amount to some $20,000,000. Reparations from Italy will add another $25,000,000. The surplus of cattle and agricultural products will make some more millions. Millions of dollars are in prospect from oil. What is the ruler planning to do with it—live in regal splendor, line his own pockets? No! He is dreaming of hospitals, schools, teachers, books, and other agencies to uplift his millions of backward people. What is his attitude to the printed Word? Bibles cannot be prepared fast enough for his nation. With such a ruler, and such an attitude, a kindly Providence will smile upon that land. May our prayers, missionaries, relief workers, donations continue to uplift this nation, whose **hands are outstretched to God.** God bless the Emperor, and heaven bless his people.

WILLIAM BELL RILEY

Orthodox Christianity suffered a distinct loss in the death of William Bell Riley, Minneapolis, Minn., pastor of one of the largest Baptist churches in America. He founded the Northwestern Bible School in 1902, with seven pupils. Today, it has become the second largest Bible school in the world, with more than one thousand pupils, including the seminary and the newly founded Christian college. This college was his latest dream, and it is doing well. He passed the eighty-seventh milestone. He was interested in defending the claims of the Bible. He was a sworn foe of evolution. He valiantly defended the great fundamentals of the Bible. He was a victorious debater. His debates attracted vast audiences. These schools will be the best permanent monument to his memory.

William Jennings Bryan once said:

"Dr. W. B. Riley is America's greatest Christian statesman." Today when you go into a church to hear him preach and you see the large husky-built preacher with a thick bushy shock of snow-white hair, you almost relax in your seat. But before long you are surprised to hear a sermon so forcefully delivered and so crystal-clear in its purpose as to make you think you are listening to a thirty-five-year-old preacher in the prime of his ministry.

In former years he would pack his auditorium, seating some 2600 persons, to the roof. In early years he spoke with thunderous tones of voice, with all the techniques of a Billy Sunday. Lately, his messages were delivered with few gestures, with seldom a move from behind the pulpit, yet with force and fervency. He was born in Indiana, in 1861, but his life story starts in a log cabin in Kentucky. The story is quite dramatic. It was in this state that he learned that honest, hard work is essential to success. In this backwoods state was developed his rugged spirit, which served him well in many a fight for the truth. When eighteen years of age, he rented a farm, and became a son of the soil—learned life the hard way.

His training in school began at Valparaiso, Ind., and was continued at a Presbyterian college in the same state, and later at the theological seminary of Louisville, Ky.

Rather early, after his conversion, while standing in one of his fields, he felt called to preach. His first charge was Tabernacle Church of New Albany, Ind. His next charge, after his marriage to Lillian Howard, was Bloomington, then Calvary Baptist Church, Chicago, and finally First Baptist Church, Minneapolis. Here the plant is worth about a million dollars. This houses church, Sunday school, Bible school, and college in a modern plant.

The secret of success can be stated in his own words: **"This is what God wrought."** Perhaps this is the best way of ending this write-up.

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BISHOP MOSES SCHMITT

Bishop Moses Schmitt, formerly of Guernsey, Saskatchewan, Canada, spent his latter days in the Province of Ontario. Since the record of his service was published in the Gospel Herald, allow us to confine this write-up to one of his major contributions, **"The Life He Lived Amongst Us."**

It was the writer's good fortune to be his pastor the last seven years of his retired life. At the memorial service, Kitchener, Ont., this theme was chosen: **"Diverse Scales of Greatness."** The text: "Know ye not that there is a prince and a great man fallen this day in Israel." (II Sam. 3:38)? This was David's estimate of Abner, a cousin of King Saul, and a former enemy. This text is part of the royal lament. He had been put to death by a jealous rival, Joab.

There is a human and divine scale of greatness. Many that are first shall be last—many that are last shall be first. Our Lord states the same fact in other words: "Whosoever will be great among you, let him be your minister." Horace Mann writes: "If any man seeks greatness, let him forget greatness and ask for truth, and he will find both." Daniel Webster said: "A solemn and religious regard to spiritual and eternal things, is an indispensible element in human greatness." According to this scale of values Brother Schmitt was great.

First, he was humble. Sunday school superintendent, then deacon, next pastor, last bishop. A wise mother, whose son today is known world-wide, when he left home, presented him with this motto, "Remain down, and you'll never fall. Stay low, and you'll never be lifted up with pride. Stay humble, and God will guide and use you." Our brother in Christ did that. God did the other.

Second, he was respected in the home circle. This is the acid test of greatness. Many break down at this point. He qualified.

Third, he was sacrificial. When isolated and neglected appointments were discussed, he volunteered. For two years he shepherded a western prairie mission point, and lived in a granary.

Fourth, he was fair. Two signs of greatness are generosity in design, and humanity in execution. Space does not allow the many instances that could be given.

Fifth, he was loyal. Loyal to God, church, Bible, Gospel. The vow he made to God and the church was kept inviolate. As Bishop Hall said: "He is great enough who is his own master."

Sixth, he was affectionate. Faith in men and love for men are unfailing marks of greatness. The greatest men in all ages have been lovers of their kind.

Seventh, he was faithful. Paul counsels Timothy thus: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." This is what makes for strong churches, ministers who preach the Word, practice the Word, the congregations practicing the Word after them.

In the Old Testament times when men died their bodies were buried, and their spirits were taken to Paradise—not heaven, but a place of rest; so the text was stated correctly. Today, when Christians fall asleep, it is only the body that goes **down** to the cemetery; the spirit is perfected and im-immediately taken up to heaven, to be **"at home with the Lord."** Consequently, our brother's spirit indeed has risen. Ultimately, his body will be raised as well, with its grant or immortality. As James Renwick said, as death approached: **"I shall soon be above the clouds."** As Charles Hare spoke, as the last moment came: **"Upward, upward, upward."** Farewell, brother, until we meet again.

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Dogwood Flowers—One of the Harbingers of Spring

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WHERE HE LEADS

BY BLANCHE BRUBAKER

Great blessings come through following the motto: "Where He Leads I'll Follow."

ANNE did not shed tears. Her wound was too deep for that. Her mind was numb with grief. She felt as though all the brightness had suddenly been taken out of life, and only darkness remained. All night she tossed, now dreaming, then awaking with a start and finding the weight still on her heart. Daylight found her dressed and waiting to take the first streetcar out of the city.

"I'm glad it's Sunday," she said to herself as she boarded the car which would take her to Shady Elm Park. "I don't want to see the girls just yet." She wanted nothing so much as to be alone. It was too early for anyone to be in the park, and Anne knew a lonely spot down near the brook where she would be undisturbed. "Besides, people will be going to Sunday school," she mused. "And the place will be deserted until noon."

The other passengers were engrossed in their Sunday papers, and Anne gazed out the window at the swiftly passing houses, then at the green fields and farmhouses as the city was left behind. "How peaceful the country looks!" she said to herself. Within, there was tumult and another feeling which she could not define. It was almost bitterness, and yet seasoned with a touch of the kindliness which was a part of her loving disposition.

Seated on the cool grass beside the brook, Anne reviewed the past, which had been so full of sadness, and yet held such happy experiences. Anne's mother died when she was six, and she lived with her grandmother. "Grandmother Herrold was a good woman, and a Christian," Anne recalled, "but very stern with mischievous, impulsive Anne. I must have caused her many a heartache, and I know she prayed for me, but she just didn't seem to realize that a child could crave for a little bit of love."

Anne's father sent money for her support, but never came to see her, and when she became sixteen his support ceased. When she was seventeen, her grandmother died, and Anne felt very much alone in an unfriendly world.

She went to Trenton, took a room at the Y.W.C.A., and began to work in a factory. It was here that she met Ernest. Life suddenly became bright and all the world seemed friendly. For three years they spent much time together. They danced, attended movies, parties, and concerts. Many an enjoyable evening was spent talking of their plans for the future. Once or twice they had gone to church together, but neither of them gave any serious thought to God, and so they filled their time spent together with pleasure.

Anne trusted Ernest so implicitly, and he was always so thoughtful and kind that she had not noticed when his love cooled. Even last evening, when he told her that he loved another, he had been so gentle, as though he wanted to cause her as little pain as possible.

But why hadn't he told her? Why hadn't he given her some warning? Anne asked him, and he answered simply, "I wanted to wait until I was sure. I didn't want to hurt you more than was necessary."

"O God!" she cried, "why did you let this happen? Can I ever be happy again?" It had been a long time since Anne's lips uttered a prayer. She was startled at the words which were spoken almost involuntarily.

Opening her purse, she read again the last paragraph of the letter she had received from Charlotte on Saturday morning.

> "I am spending a few weeks in Trenton, and shall look you up before I leave the city. I am still praying that you will give your heart to the Lord Jesus, and let Him plan your life for you and fill it with real joy.
>
> "Lovingly,
> "Charlotte."

Yesterday she had read the words lightly, with an amused smile, but now they were as a healing balm to her aching heart. The pleasures which she had enjoyed so much seemed suddenly empty, undesirable.

THE VOICE OF SPRING

I come, I come! ye have called me long;
I come o'er the mountains, with light and song;
Ye may trace my step o'er the waking earth
By the winds which tell of the violet's birth,
By the primrose stars in the shadowy grass,
By the green leaves opening as I pass.

I have breathed on the South, and the chestnut flowers
By thousands have burst from the forest bowers,
And the ancient graves and the fallen fanes
Are veiled with wreaths as Italian plains:
But it is not for me, in my hour of bloom,
To speak of the ruin or the tomb!

I have looked o'er the hills of the stormy North,
And the larch has hung all his tassels forth;
The fisher is out on the sunny sea,
And the reindeer bounds o'er the pastures free,
And the pine has a fringe of softer green,
And the moss looks bright, where my step has been.

From the streams and founts I have loosed the chain;
They are sweeping on to the silvery main,
They are flashing down from the mountain brows,
They are flinging spray o'er the forest boughs,
They are bursting fresh from their sparry caves,
And the earth resounds with the joy of waves.

—Felicia D. Hemans.

Anne went to church that evening with a hungry heart. As she listened to the message of salvation her weight of sorrow was replaced by a burden which seemed even heavier, as she realized for the first time that she was a lost sinner.

The message was clear, and Anne longed to respond to the invitation, but her heart seemed held in an icy grip, and she sat helpless, bound by some power from which she could not escape.

The minister shook hands with Anne, but did not speak to her about accepting Christ, and she went home with a heavy heart.

"I'll call Charlotte and ask her to come to my room tomorrow evening," Anne told herself. Charlotte came at her invitation. She noticed Anne's pained expression, but asked no questions.

"What are you doing in Trenton?" asked Anne. "Did you come to be married?" Anne knew she was engaged.

Charlotte smiled, a calm, trustful smile. "Jack and I have been engaged for nearly a year," she said, "but lately I have felt that God was speaking to me, and telling me that I should not marry him. Two weeks ago I came to Trenton to find out what it meant. I did not tell Jack I was coming, and now I know that God was speaking to me. I shall go home and write to him, telling him my decision."

"But what is the matter?" Anne wanted to know.

"I have found out that Jack has not been telling me the truth, and there are many things in his life which make it necessary for me, as a Christian, to end our friendship."

Anne gazed at her in amazement. "And you are calm and happy as though nothing has happened," she exclaimed.

"My dear, I have Jesus," answered Charlotte as though nothing else mattered.

Anne shared her grief with Charlotte, and knew she understood. Charlotte did not chide her as she nervously smoked one cigarette after another, but when her story was ended, she put her arm around her and said gently, "Anne, you need Jesus."

They talked of many things, and Anne felt strangely comforted. "My train leaves at 10:30 tomorrow evening," said Charlotte when she was ready to leave. "There is a boy evangelist holding tent meetings on Mulberry Street. I would like to hear him before I go. Will you go with me?" Anne consented readily.

It was the last evening of the tent meetings. The evangelist, a lad of sixteen, gave the message of salvation with a compassion that melted the hearts of the listeners. Anne responded gladly to the invitation, while tears of joy rolled down Charlotte's cheeks.

Charlotte's train would leave in a half hour, and they hurried to meet it. There in a corner of the railroad station they bowed their heads in prayer, and Charlotte committed her to God.

"I suggest that you go to the church on Twelfth Street," said Charlotte. "Trust God to keep you, and don't be afraid to tell

(Continued on page 105)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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GRANDMOTHER'S PRISMS

BY DOROTHEA MARTIN

A story of the secret of the radiant Christian life.

JANE ARNOLD stood quietly gazing out of the office window at the garden-lawn across the street. Dr. Bennet had started practice in the small town of Rushley twenty years ago. The town had made a few changes, to be sure, but the little midwest village would never be very prominent to anyone except those who made it their home, and loved it for being home. To Jane it was home.

"Nature sheweth his handiwork," she paraphrased softly.

Spring had come to Rushley very early, as if it were glad to return to the peaceful little hamlet. As her appreciative eyes wandered around, thoroughly enjoying the beauty of her small window world, Jane wondered how any unhappiness could lurk beneath the trim roofs of the small, sedate cottages which met her view. Like freshly starched collar frills, the pastel green and yellow of the early jonquils grew along the bases of the houses. Patches of light green had already begun to show amid the mixed browns of the trees which stood companionably by. Now and again they leaned over to chat in wind whispers, like good old neighbors on washday. It was a lovely place, this Rushley. God had blessed the people richly.

Dr. Bennet dropped his hat on his desk and came to the window to share her view for a moment. He was a pleasantly portly gentleman upon whom the sixty-odd summers of his full and consecrated life had lain lightly. The deep lines around his penetrating eyes crinkled easily from years of kindliness; his firm mouth gave evidence of kind, comforting conversation but also of a will to do his duty at all times. He took his Lord with him in his work, and many a prayer ascended as he waited on his patients during the day. Well he knew he could only hope to be an instrument in the hands of a Higher Power. Working with nature's God gave him a very keen appreciation of nature itself. "God's tonic," he called it.

"Ah, it's such a lovely day, Jane! It's the kind of day that makes me want to shed my shoes, release my long-imprisoned toes, and just be a boy for a day! Just trip up and down this worried old world singing, 'With God in His heaven, what could be wrong in the world?' Ah, too bad to have to grow up, Janey, girl!"

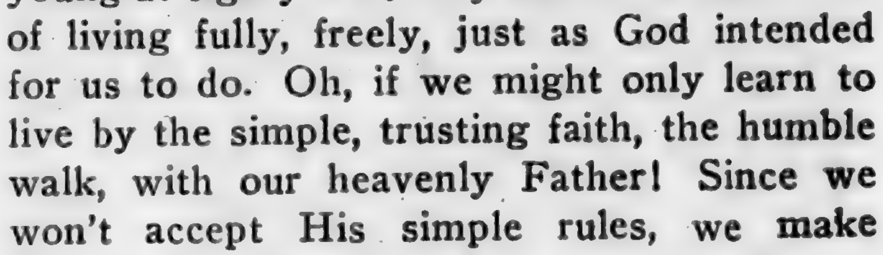
Laughing at his eager earnestness, Jane turned to begin her duties. "Oh, but Dr. Bennet, think of your practice! What would your patrons think? I can just see the blazing headlines: 'DR. BENNET—VICTIM OF SPRING FEVER', or, 'SPRING RETURNS EARLY—SETTLES IN DR. BENNET'S HEAD.' Bury the idea, sir. It's simply delicious, but terribly insane, you know."

Turning away from his meditation, Dr. Bennet turned his face toward duty, but something that was almost a sigh escaped him as he said, "Ah, Janey, sometimes I think we stifle our saner inclinations by an insane desire to appear sane. We're all still children at heart, with the same susceptibility to thrill—to love—to live—and to inspire others to do the same. One can still be young at eighty if he only discovers the secret of living fully, freely, just as God intended for us to do. Oh, if we might only learn to live by the simple, trusting faith, the humble walk, with our heavenly Father! Since we won't accept His simple rules, we make things quite complicated for ourselves."

"Dr. Bennet, isn't that Judy Marlin? Why, she's coming in here. I didn't recognize her at first; she somehow lacks that quick step, that vital movement of hers. Poor girl, she misses her grandmother so—she was all she had since that terrible accident took her parents a few years ago. She must be very lonesome."

"She is unhappy, Jane, bitterly unhappy. That girl's fretting about something she's breaking her heart about. It's more than just lonesomeness. She's been away; just got back I hear."

Nature had endowed Judy Marlin with beautiful, wavy hair, the color of ripening chestnuts in the autumn sunlight. Her eyes, a lovely dark brown, gave evidence of two healthy sparkles imprisoned in their limpid pools. Her rich, warm coloring was meant to go with dynamic youth and a vivid personality. Judy Marlin was life personified, but today—what had happened to make her so listless, so melancholy? But with all her appearance of sadness, something in the lovely girl before them exemplified the force and determination of the part of her which refused to be beaten, though badly hurt.



Jane hurried to the door to welcome the weary girl. "Come right on in, Miss Marlin. O Judy, it's so good to see you again! Dr. Bennet isn't busy, so you can see him rightaway." Seeing the grief and saddness on the face of the girl before her quite touched Jane's heart, and she hurried her into the privacy of the inner office where Dr. Bennet stood quietly waiting by his desk. He stepped forward to shake her hand.

"So, you're home again, Judy. How are you, child? Here, have this chair. Now, that's more comfortable. How have you been, my girl?"

Dr. Bennet's eyes were filled with love and concern as they rested on the girl before him. Young woman though she was, she was still one of his "babies." He had been present when she protestingly drew her first breath; (she was spunky even then, he remembered) he had ushered her through measles, mumps, and chickenpox; had pink-pilled her small childhood; had often diplomatically directed the young lady and had been well satisfied with the results. There was only one thing—if only he might help her to weather this tide of trouble and loss, and help her to find a truer, firmer relationship with her best Friend and Saviour. She needed that very much in her bereavement.

It had been his comforting hand that had patted the shaking shoulders of the grief-stricken girl as he gently placed a sheet over two very still figures on the pavement—Judy's whole world. It was his cozy home that had been opened to her till Grandmother could arrive to be with Judy. Yes, she was still one of his "babies," but as he considered the girl before him he knew it was something more complicated than measles that had brought her to his office this morning.

"O Dr. Bennet, how am I, indeed! No pep, no stick-to-it-iveness, no gumption! What's the matter with me, Doctor? I've come to you about me! Diagnose the case, and prescribe the pills, sir. I need 'em!"

A picture of what had happened at their last meeting flitted through his mind. Judy had hoped to the very end. That was what had made it so hard. Grandma was very ill, but Judy just refused to give up.

"That was the most difficult operation I ever performed," he thought, "the morning I had to turn from a bedside and forever sever Judy's hope. Oh, she took it standing up, but her eyes betrayed her anguish! But somehow I can't account for the bitterness I see there now. It just isn't like Judy."

Judy's own mind had been doing some reconnoitering back over their last meeting too. She didn't allow herself even to think of those last few anguished moments. If she did it was to dwell on what had happened a few days previous. Judy had been arranging flowers on the bedside table when her grandmother had suddenly pulled her down on the bed beside her. After a long, loving look into the girl's unhappy eyes, she had taken both of Judy's hands in hers while she said softly, "Don't be so unhappy, dear. I'm just going home—just going home, Judy, girl;—and you'll soon be coming to see me, just like always. I'm going to be waiting, waiting till the heavenly Father brings us together again. Get your Bible, dear, I want you to read to me. Open it to the fourteenth chapter of John."

Judy remembered the feeling of peace and comfort that had come over her as she read aloud those precious promises of home, the assurance of a Father's love; then as her voice broke and she had been unable to go on, she remembered how that dear old voice had taken up the strands and repeated from memory the rest of the beloved portion. She remembered the poise of that gallant little body, and the strength in that comforting voice as she had comforted Judy. Jumping over the dreaded hours in between, Judy's thoughts would center on that last weak smile, that smile which was still evident on the day of the funeral, though the sparkle that was Grandma was gone. Dear old soul! Grandmother still giving her courage, even then! Then into her memory would come that kind, quiet voice which had sought so hard to help her through those hard moments. "She's gone, Judy, gone home—home to the heavenly Father she so loved. She'd want us to be brave, dear. She's happy at rest—see that smile."

That same kind voice brought her back to the present as Dr. Bennet drew his chair closer and took her hand in his.

"Judy, I can look at the physical body and prescribe pills—nice sugar-coated tablets, pleasant and easy to take; but, my girl, there are other angles to a doctor's prescriptions. I could check your heartbeats, look at your tongue, ask the usual questions, but I don't need to, Judy. I have been watching you, child, and I diagnose your case as heart trouble."

"Heart trouble!" gasped Judy, as the doctor sat back in his chair and tapped his desk top with his pencil.

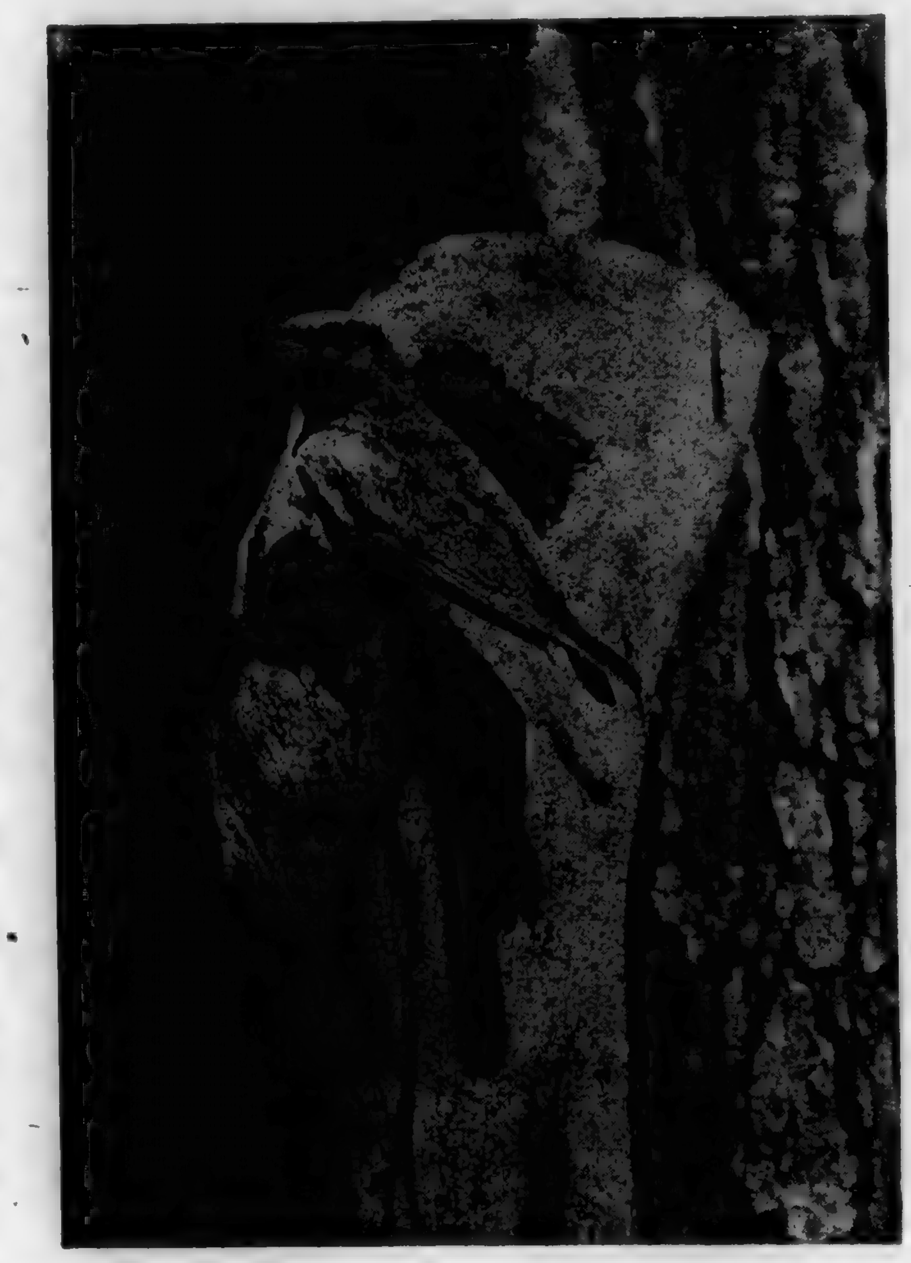
"Dr. Bennet!"

"Not the physical heart, Judy, but that deeper, inner self, the very center of ourselves—so deep and infinite that medical concoctions can't penetrate. Judy, since the day after Grandmother's funeral, you've been eating your heart out about something. Naturally you were sad and lonely, but, child, you're bitter about something—that shouldn't be, you know." Seeing the stricken look on her face, he leaned forward again and spoke more earnestly, "Judy, the longer you let this go on, the worse it will be. Listen, child—"

Jumping to her feet, Judy rushed to the door. "It's no use, Doctor. I can't—I can't—I—Oh, it's no use!" The door slammed. The two who remained sat stunned by the sudden happening.

Jane was the first to break the rather long silence which followed, a long silence when the good old doctor had sat with bowed head. "She's so deeply hurt about something; she needs to talk to someone. She and her grandmother were so close—closer than some mothers and daughters even."

"She was a fine, little old lady, Jane. Judy inherits her Irish sparkle and vitality. She was a little woman life could not break; she wouldn't let it! She had something more precious than wealth or position, she had a dauntless faith in her Creator, a living faith, one in which she trustingly stepped forward one day at a time. Then, too, she was instinctively thoughtful of others."



Blue Bird at Home

"Dr. Bennet, Judy's like that too. I've always admired her for those very qualities."

The good old doctor thoughtfully fingered the card case he held in his hand as he replied, "Yes, Judy's like that! Somehow I feel it's that fine, artistic, sensitive spirit that's suffering now."

Jane rose to adjust the window shade to the shifting morning sun. She stopped suddenly to remark rather excitedly, "Judy's coming back, Doctor. She's bringing a suitcase and a—why Dr. Bennet—the other thing—why, it's a clock!"

Dr. Bennet rose quickly to meet the returning girl at the door. "Come in, Judy. I'm so glad you decided to come back. Here, let me help. Come right on in here."

Judy raised grateful eyes to his face. There was no need to try to explain. It was so like him to just understand. "Dr. Bennet, I want to show you something—it won't take long. The day after Grandmother's funeral, I was missing her so—she's been all I've had since—for the last two years. I stood looking at some of the plants that had given her so much pleasure during her illness. Flowers had filled such a place in her life—she loved them. I remember she once told me they were "greeting cards from God." Little, sickly, half-dead plants lived and bloomed in Grandma's care. She just seemed to understand them.

"It was then that I happened to see the old trunk she always took with her. I had never wondered about its contents before. I dropped to my knees and opened it up. The top tray was crowded full of a number of items: letters, a china mustache cup," Judy had opened the case and was showing them the things as she discussed them. "Then there was this yellowed book, it says 'To Willie, 1874,' her brother, I think. Then there were pictures, a few tintypes—and Dr. Bennet, in a corner near a worn knitted baby shoe, I found this—"

"Why, it's a glass cologne stopper!" gasped Jane in surprise, "the bottom is broken off!"

"That's right, Jane, but watch! If you hold it in your hand just right it catches the light and becomes alive—a sparkling prism of color. See!" As she spoke, she held the bit of cut glass up to the sunlight. Showers of blended reds, blues, and violets, with just the right amount of yellows and orange, brought cries of delight from its onlookers.

"Oh, it's lovely!" breathed the nurse. "Simply exquisite!"

Judy turned it a bit and watched it glimmer and sparkle for a moment before she continued, "Her life was so hard. It was poor and frugal, lacked color and beauty—she needed it so. The little bottle stopper brought something into her life, it filled a need. She asked for so little—"

"Then, there was this little doll statuette, its head was broken off. See, Grandma glued it on; it didn't show much. It stood for years on her bureau. Grandma liked it. Here, these little colored boxes, a pin-cushion, and a colored button or two, bravely adding color. I—I guess that's why Grandma tucked them there—"

Half rising she turned to the clock. Anticipating her movements, Dr. Bennet stepped forward and placed a chair for her. "Here, Judy, sit on this chair a bit and rest. Take it easy, child. Now let me place the clock here. It's far too heavy for you, young lady."

Both were aware of the intense feeling with which Judy regarded the clock. Her eyes expressed the deep anguish this was giving her. "The eyes of a dog which has just been kicked by his master," thought the good old physician.

"Yes, the clock—Grandma helped support her family of nine children by taking in washings, selling rags, cleaning, anything to help keep things going. Grandpa meant well—but things were very discouraging. The day after Aunt Minnie was born Grandma sat up in bed and sewed a pound of rug rags to buy kerosene for the home. But getting back to the clock—O Dr. Bennet, those beautiful woods and intricate carvings captivated Grandma's heart, and its tinkly chime created a song in her life! Eleven dollars and ninety-eight cents come out of the washboard the hard way—but Grandma did it! I can just imagine the room and furniture—bare and poor beyond words, and—and—Grandma's clock!" Down went the plucky head, and the tears that she had been fighting held full sway. Grief that had been suppressed for weeks came forth in sorrow which wrenched the small body of the valiant girl.

Knowing that a good cry would do her worlds of good, kindly old Dr. Bennet reached down and patted the shaking shoulders. "There's a lovely side to that picture, too, child. I see a plucky little woman in a poverty-stricken room, gazing at a clock, a very beautiful clock; she is very young still, and her artistic longings are finding satisfaction in its loveliness. She looks for a moment —then, Judy, I see her square those determined little shoulders, and go back to work. Her body may ache, but her heart is light."

"Thank you, Doctor, thank you! I had always known how poor and hard life had been for her. She couldn't afford the lovely things we have grown to accept so readily. She got much pleasure from little things, but this trip to Grandma's trunk made me acquainted with her for the first time. She had received some money as an inheritance in her late years, but, O Dr. Bennet, why didn't she buy some of these things her artistic nature so craved and appreciated? It breaks my heart to think of her loving them and needing them so—and—doing without! Some of it went to finance 'cows so John could get started,' and Sam 'had had so much trouble,' she just couldn't refuse him; and Jane 'poor girl!' So Grandma helped them all, and was forced to live very frugally. Dr. Bennet, that little bottle stopper and all of this just break my heart. She was always so plucky and cheerful. Thoughts of Grandma will always be accompanied by a sparkling Irish smile, and a quiet consecration that seemed to challenge one to higher living. And—and then to think that that generous loving heart secretly longed for something—that that longing wasn't fulfilled; that Grandma was robbed—robbed of life! Dr. Bennet, it hurts just too much! She gave so much—had so little—and—and I never knew—"

"Ah, you're quite wrong there, Judy! She was rich, the richest person I have ever known—rich in a way few people ever attain to. Her life was too full to lack anything materially. You can stop breaking your heart over her, child.

"Judy, the clock filled a need for a certain time, but the woman's artistic sense developed along with her spiritual self; it was still very much there, but it made itself known in a more spiritual manner. The lovely clock on the wall was replaced by help to human needs, the love of the beautiful was still there, but her biggest pleasure found an outlet in service to others. She still loved the beauty of things around her, found it where others would never have thought of looking—the stopper proves that. And Judy, did you stop to think that it took God's light to make it beautiful? In the ordinary light it is just another piece of glass, but lighted by God's sunlight it becomes breathtakingly lovely. It reminds me of her. She bravely and constantly let the light of God shine through her to make her life the beautiful and inspiring one it was. People who can fit their happiness together out of pieces others have thrown away, and find prisms in bottle tops are rich, very rich, Judy. She didn't need the things you thought she missed, she didn't need knicknacks. Her prisms were real—they were reflectors of the light of God."

Judy contemplated the shining floor for some minutes. The tears were slowly drying, the clouds of sorrow were lifting, and once more a rainbow was evident. A lovely, sad smile wreathed the sensitive mouth as Judy whispered, "Grandma's prisms—God's reflectors!—That's right, they were real."

Slowly she turned the bit of cut glass in her fingers, watched the radiant rays which enlightened the room with its rainbow colors, then lifting her shining eyes to the kind old doctor, "What a wonderful heritage she left me, Dr. Bennet—living prisms!" Then, bowing her head quietly and reverently, she entreated, "O Father, grant me the grace to be Thy reflector too."

Wichita, Kans.

ARE MY THANKS SINCERE?

BY GLADYS LEIDIG

We can test the sincerity of our thanks by how we react to the call of the needy in many parts of today's world.

THE SKY was overcast with a dull gray hue— no beautiful colors lit up the horizon. The cold north wind came howling through the German town, once rich and beautiful, now seemingly only a mass of debris, block upon block of houses—some in crumpled flat heaps, some only a skeleton standing against the gray, cold horizon. Here and there was a house strong enough to shelter human beings from the cold.

The sky became darker and grayer as the evening began drawing the curtains of night around this lonely town. In among the debris of blasted and bombed buildings, in a half-crumbled, half-standing shelter lived the Heims family—Mother Heims and her little flock of four children. John, the once chubby, robust growing little fellow, now eleven years old, had tasted the awfulness and reality of war, and his facial features expressed the sufferings of the past years. Mary had just passed her eighth birthday, and her eager sad eyes were framed in a wan, hollow face. The little brother and sister—twins—had never learned to know the love of their father and had never known the comfort of good warm clothes, or the feeling of having plenty of good milk and other needful food.

The shades of night have finally fallen, and with it the cold north wind finds its way into every crack and missing siding of this humble home. Over against the east side of the little room stands a shaky old table. The material is of dark, aged wood, and a bit wobbly, but it is still a table. There are no nice-backed chairs, only a few boxes upon which to be seated. In several of the corners we see furniture resembling beds. There are no inner-spring mattresses, no coil springs, but they are still beds. There are no quilted warm covers, for the covers can hardly be called such. Over against the north wall stands the little black stove, almost cold to the touch of a finger.

Mother Heims looked sadly at her children gathered around the stove, trying in vain to warm their blue fingers and aching toes. Tears trickled down her careworn face and fell upon her tattered dress. They were tears that sprang from remembrance of days gone by—of days—beautiful days—before the war—of days before Father was gone to return no more—of bygone days when John and Mary were happy, growing children full of life and vigor and happiness. But all this had changed—and why, oh, why, must it be?

She looked down into the faces of these little "old people." In their faces were written pain and sorrow, and a crying for things which they needed, and oh, how she longed to supply them all! The little legs, the little arms and sallow faces should not belong to her beloved ones. But she lifted sad eyes and a weary face and softly prayed, "Thank God for what we have."

"Mommie, Mommie," comes from one of the little ones, "my hands, oh, they are so cold, and I'm hungry," and the little one buries his face in her skirt. "Warm me, please." Oh, how her mother heart ached! Yes, how gladly she'd warm them, if only she could give them enough food!

Mary and John hold up their almost bare feet. Their sandals were almost worn to nothing; their clothes were tattered. Their eyes had a faraway stare. "If only we could keep our hands and feet warm, it wouldn't be so bad to gather sticks, but oh, our feet and our hands get cold and numb when the wind blows so strong and we must hunt for sticks. Mother, oh may we, can we put a few more sticks on the fire? We will go again tomorrow and find something to burn." And so a few more sticks are put into the stove.

Then Mother says, "Do you want to eat your bread tonight or save it for tomorrow?" And soon Mother gets out the little black bread and warms the ersatz coffee—and, oh, how they smack their lips, but not until they have thanked the heavenly Father!

In a few moments the black bread and ersatz coffee are devoured. The cups are all drained to get every drop; the crumbs are all licked up clean. The fire in the little black stove has died down. The wind howls louder and louder, but Mother Heims and her children have thanked God for their meager supply of food, for the sticks of wood they have found, and for the few potatoes the farmer had given Mother for helping to pick up potatoes some months ago. Each day the supply becomes less and less, and soon there will be no more.

Night is silent except for the whistling of the wind; the scant covers feel good to their tired, aching bodies. Mother Heims again sees days gone by when they knew the comforts of warmth. They drift off to sleep, John and Mary tired after the day's work, too tired for their frail bodies, pulling the old sack along, hunting for boards, sticks, hunks of wood, or whatever could be found. They fall into slumber dreaming of happy things.

Mother's nerves are on edge. She has stood for hours in the cold that day, only to receive a few bits of black bread but how thankful she has been! It could have all been gone before her turn came. She, too, falls into a restless slumber praying, "Father, forgive our past failures and neglect of Thee and may help come."

The day has finally come to a close in the land of America, about three thousand miles away from the German town.

The tall oak stands stately against the sky, bare and empty, having shed its coat of leaves, which have fallen noiselessly to the earth there to fly away or lie still on the sod and moss. The atmosphere has a dull, gray appearance. The sun comes up slowly over the horizon, sending a glimmering ray over the frosty earth. Fall is here. The corn stands over the countryside in neat shocks. The pumpkins and late crops have been gathered in. Barns, bins, granaries, cellars, and jars are full, as a result of the arduous labors of the country people.

For Gloria the day seemed endless. Her spirits were low. Old North Wind had begun his visit shortly before sundown and went whistling around the corners, leaving a weird, shaky feeling to Gloria's spirit. The fire had been sending its glowing warmth into the room. She was surrounded by four strong walls; there were blessings on every hand, but to Gloria life seemed hard, unjust, and cruel.

"How can it be? Just two more days and Thanksgiving Day will be here," her voice tells only herself, for no one is within hearing distance. "What do I have to thank my heavenly Father for!" Her mind trails over the countryside, over to her friend June's home. "If I were June—if I were only June, I could thank God. June has so many blessings." Tearfully she breathes a sigh, "Why must my life be as it is—continual disappointments and losses, until every hope lies crumpled at my feet? And June, she does thank God, but I would like to see her and see every hope and desire be as a broken vessel buried in open graves all around her and still thank God for it all. Oh! how could she? She couldn't. It isn't fair—how can God do thus? Why must I know and experience the hard knocks in life and others not? It isn't right. And Betty, she never knows what it is to be poorly attired. I just can't wear my coat again. It's frayed, and I've had it so long! I'm ashamed to appear again; and my shoes; Betty has so many pairs, and look at me with only one pair. I can't bear it. If I could only have nice clothes, and yet—I must be thankful. And Marjorie, she can give great sums to the poor and sick and war-torn people and to all the places where money is needed. She can; she has it. But I—I need all that I have. I, too, would give it if I had it like John and Marjorie. They have many blessings—they can be blessings to others but I am no good to anyone. And yet I'm expected to sing praises, when my heart aches and is void of the things to make life beautiful. Thanksgiving Day—it will be as always, the same old thing—I must sit and listen to people who have had happiness in life testify to the blessings of God. I must sit silently and inwardly—in the innermost recesses of the heart where only God can see—my heart is aching for those things that bring happiness.

"O God," she prays and falls upon her knees, "O God," and great tears fall, "supply my need." Her body shook with sobs, for the emptiness in her heart was great.

For one minute, then two, then several more, she sat silently staring into space after she arose. Her eyes fell on these words, "Have you ever thanked God for a safety pin, or an eraser on your pencil, or a picture, or a friend in time of need?" Have I? Have I ever thanked God for a little thing like that? And smiles played across her face. Her eyes read on—"I wish you could have seen one little fellow. Some children came to receive gift parcels. Children with skinny arms and legs and pitiful expressions. Some of the mothers had also come along. They were women with sad eyes—women who love their children as any mother does—women who have truly tasted of the horrors of war. But I wish you could have seen the one little fellow when his eyes fell upon a red rubber ball. His eyes glistened; he danced around, 'Mine, mine to keep! Oh, danke shön!'

"And the mothers wept. Tears came to their eyes when they saw long stockings and warm underwear. How was it possible that such gifts were theirs! And as one grasped the German New Testament closer she said, 'And to think it is mine! Ours! Really ours!' " And the next thing she read, "They need God, need Him revealed so that God's love can rule man's life."

Gloria sat silent as before, her eyes staring into space. "And I was so unthankful! Have I ever stopped and sincerely thanked God for His Word—the Bible? I'm afraid if I had, I'd feed more on it day by day. Have I," she whispered, "thanked God for my church and my ministers? If I did sincerely, I would show my appreciation more and pray more for those in our beloved church instead of finding fault. Do I appreciate, really appreciate, my privilege of having heard of God and His great love to me in sending His Son to die for my sins? Oh! no, I do not, else I would live more true to God and be a witness for Him. Oh! my blessings are so many and I am unworthy, undeserving, and selfish. I have more than enough." Again she falls to her knees.

"O God," she prays, "show Thyself to me. Help me to get a true glimpse of Christ on Calvary—and what He did for me, who am less than a grain of sand. Shed abroad Thy Holy Spirit in my life; sweep out every speck and fill my life completely with Thy love. Help me, O Father, to show my thanks to Thee by giving myself to Thee as a living sacrifice and whatever I have for Thy cause in this world. Help me see, O Father, it is only as I give of myself to Thee, and as I live wholly unto Thee, crucified to my selfish wishes, and as I give of what Thou hast given to me that my Thanksgiving spirit to Thee is really shown. Amen."

Thus it is only as we allow the King of kings and Lord of lords to rule and abide in our lives, to live in us, to use us and our substance for Him and His people, revealing God's love in our hearts by helping them onward and upward. It is then that many families like the Heims all over the world can know the Lord of lords and His love exemplified in human lives, and it is only thus that our thanks to God will be sincere.

Merrill, Mich.

THE WAY TO GET CLEAN

Sending a small boy away from a mud puddle to play on a green lawn will not clean his face, hands, and clothes. He must be washed and have clean garments. Reformation never obliterated anyone's past. The good works of today cannot blot out the record of yesterday's sins. The blood of Jesus Christ, God's Son, cleanseth us from all sin, and the God of grace gives us the garments of Christ's own holiness when we pass out of death into life.—Revelation.

Editorials

The Church of Christ

During Jesus' life and ministry He made the necessary plans to carry on His work after He would ascend to heaven to be again with the Father. He revealed the main scheme of this plan when He spoke these famous words to the leader of the Twelve: "Thou art Peter, and upon this rock *I will build my church;* and the gates of hell shall not prevail against it" (Matt. 16:18). He here stated for the first time His plan to build a church that would carry on His work to a triumphant culmination. How that church was established on the Day of Pentecost when the Holy Spirit descended upon the disciples of Christ is a matter of history and common knowledge.

Yet because of our familiarity with the term "church" and its common interpretation and application, we often have a tendency to lose sight of the high calling, the exalted position, and the great tasks which have been committed to the church. The word "church" has the general idea of a group of people who are "called out" for a specific purpose, as in any kind of assembly. Applied to the church of Christ, the word means a people called out of the world to worship and to serve Him. It embraces the people of the living God who were redeemed or purchased by Christ, who belong to Him, who are subject to Him, and who worship and serve Him.

The church is spoken of under various symbols which help us to understand her nature, purpose, and scope. The parable of the Vine and the Branches (John 15) tells of the close union of Christ and His followers, or the church. Paul's famous illustration of the human body (Eph. 1:22, 23; I Cor. 12) speaks not only of union but shows how the church becomes the completeness of Christ and the functioning agent for the work of which He is the Head and Director. The figure of the household, or family of God (Eph. 2:18, 19; II Cor. 6:17, 18), speaks of the love, fellowship, and service that should and does characterize the church. The symbol of the building or temple (Eph. 2:20-22; I Cor. 3:16) illustrates how the church is the collective dwelling place of the Spirit of God, who in and through her manifests the glory of God and the working of His mighty power. The bride (Eph. 5:22-32; Rev. 19:7, 8) speaks of purity, faithfulness, and readiness to meet the Lord when He comes again.

The church triumphant is pictured in Revelation 21 and 22. Here, after toils, conflicts, and trials are over, the bride, or the church, is with Christ in the eternal city where sin, sorrow, death, pain, crying, curse, and night are forever done away.

Contemplating the present nature, standing, relationship, and work of the church, as well as her future triumph and eternal felicity, can be very helpful and profitable for all of us. It will help us to see at what cost Christ purchased the church as His bride. It will help us to see that as the body of Christ the church is not only the greatest organization that the world has ever known or will know, but that she is also an organism drawing strength and power from Christ, her living Head, who also directs her efforts and activities. It will help us to appreciate the great privilege we have of being a member or part of that living organism. It will help us to see the need for her organization, as has been provided for in the Scriptures. It will help us to see the sacredness and importance of the ordinances which have been given to her to observe. It will give us a sense of the tremendous scope and importance of the task that has been committed to her of carrying the Gospel to the uttermost part of the earth and of baptizing those who believe as members of the visible church, so that she may perpetuate herself until her Lord returns. It will give her a greater appreciation of the fellowship and worship that as a family of God she may enjoy on earth and of the eternal blessedness that will be her portion in the eternal world.

What Price Peace?

It is now nearly three years since the war in Europe ended, early in May, 1945. About four months later the war with Japan also came to an end. It has been a rather hectic period of doubtful peace since these surrenders, and we have been experiencing to a large degree the same distressing type of aftermath that has followed in the wake of all major wars. But all of us had at least a hope that the rulers and peoples of the world would be able to weather the postwar storm of suffering, reconstruction, rehabilitation, realignment, and readjustment without undue stirring of passions, or the occasioning of serious bickerings and strife.

To this end large-scale efforts were made by nations and churches to feed the hungry, to clothe the naked, to provide refuge for the homeless, and to give new hope to the needy ones in a distressed world. The process has been long, but a smiling Providence provided our country and others with abundance of the necessities of life so that huge amounts could be shared with the needy of other lands. And so hope kept springing up that, by the blessing of the Lord, peace and tranquillity might measurably be restored to a stricken and bleeding world.

We still have this hope, but recent events have cast ominous shadows over it. The president's speech on Saint Patrick's Day pointed out that critical conditions exist and threaten the peace among the nations. This is indeed disappointing when we think that less than three years have passed since the end of the greatest war of all time. But it does not mean that war needs to come. For peace can usually be had if people are willing to pay the price. And so we want to call attention to some of the things that are involved in that price. One of these is to think sanely and soberly in the midst of confusion and hysteria. Things often are not as bad as they sound, especially in a year that is rife with political activity, such as is common preceding a presidential election. Some of our relief workers who at times get behind the "iron curtain" even suggest that conditions there are not all as bad as they are said to be. Certainly things are far from Utopian in our present world, and we can expect "wars and rumours of wars" until the end, but there seems to be no good reason why another world war needs to be thrust upon a war-weary world just now. Sane and mature thinking, soft speaking, conciliatory gestures, friendly overtures, can do a lot to prevent war in times like ours, and we trust they will prevail, even though a wave of hysteria grips the nation at the present time.

Here is where our Mennonite testimony may be of some help. Some of the people whom our relief workers have contacted were so used to hatred, suspicion, and maltreatment that they could not understand why any one should come from America to help them without having some ulterior motives. But when they realized that all this was done "In the Name of Christ" they could in part understand, even though they still felt that these were "peculiar Americans." If it is peculiar to work for good will and peace and for the welfare of suffering humanity, we trust we may continue to be "a peculiar people, zealous of good works."

Then too there is work for us to do. If a new draft law is passed, and if universal military training should become a reality, as the president requests, plans will need to be made to care for the young men who are conscientious objectors. We trust all this will not be necessary and that the present wave of saber rattling will soon pass, but we are faced with the possibility. So we too need to be prepared to act if and when the time comes.

And finally we need to pray for the nations, as we are commanded to do. We should pray for our own rulers, for the president and Congress, for the United Nations, and for Russia too, even though she is represented as the archenemy of our country and our way of life. Throughout the nations today there seems to be a fevered call to arms; to the Christian people of our country and of the world this should be the signal for a call to prayer. Certainly we should be willing to pay that price for the peace of the world.

CHRISTIAN MONITOR PULPIT

INVESTING FOR ETERNITY

BY HAROLD BAUMAN

TEXT: Mark 14:1-11.

Each day you and I make investments. With each investment our lives become more and more tied up in the things which receive our attention. We are weaving a web that shall soon bind our lives and spell the results of the days that are spent on this earth.

Before we make a financial investment we make a thorough investigation to determine two points. We want to make sure that the project is sound and merits our money and effort. We also want to make sure that the desired results will come and that it is possible to achieve that which we are after. Many precautions are taken, and counsel and advice of others are sought to make certain we are acting wisely.

Certainly our time and effort along many lines are just as worthy of careful consideration as is the money that we possess. Our lives are one continuous investment, building a web that shall hold us tight. What will be the returns on the time we spend? In your chart of effective living, how high would the line for the graph go?

As Mark presents the account of the passion of Christ, he very clearly puts the question to the reader, "How are you investing your life?" He does not do this in so many words, but the challenge is there nonetheless. The test to determine the worth is none other than Christ. Through the eyes of Mark (14:1-11) we hold three kinds of people up to the light to see how they use Christ in their life investment. Christ is the light that penetrates all sham and false values in the path of life.

Mark shows how clearly this can be seen in the case of the Jews who had to put Christ out of the way so that their investment in life would not be undermined. To their way of thinking their position in life was all but destroyed by this man who claimed to show the true way of life. They had to do something quickly or they would have no place in Jewish life, and that would mean the end of all they had put into life. This man Christ must be destroyed or their life would be chaos.

The course of this great hostility between the Jewish leaders and Christ is seen throughout the message of Mark. Christ, presented as the one bringing the kingdom of God and forgiveness, is questioned by these Jews as to His authority to claim such power when it is through their sanction and office that religious privileges are granted. Even more, only God can forgive sins. Hardly had this issue passed when the authority of this man concerning the Sabbath came to the foreground. After He completely disregarded their laws guiding the use of the Sabbath, the Jews in spite of all their hatred among themselves were able to unite to destroy this man.

Mark leaves little doubt as to the cause for this hostility. After Christ has taught His disciples and the multitudes, He then turns to the Jews who had not forgotten this man. In the light of Christ's teachings the weakness of their life investment came to the surface. They were building on the traditions of men and not on the commandments of God. They were dealing with the outside and had forgotten, or did not see, that the inside was corrupt. Moreover, their traditions were such that they benefited the Jews in their selfish desires in making their life investment.

Christ did not leave the Jews in the dark as to how to correct their bad state. It meant putting God at the center of things and loving Him more than self. It meant loving the neighbor more than self. It meant building on the living God and not the traditions of men. It meant forgetting their own power and knowing the power of God in the Scriptures.

As things were coming to a head the chief priest and the scribes met for a consultation, not to decide what to do with Christ, but how to do it. It was to be done subtly and with finality. However, they had to reckon with the multitude which they dared not to disturb. However, the decision was final: Christ had to go. There was not room enough for both Christ and the Jewish leaders, for there was a collision of aims in life. The investment of the Jews would not bear investigation.

How tragic when life is planned without the Christ, when the soundness of any venture is not questioned, when the eye is blind to the results that are sure to come! When Christ has to be left out or a decision made before the will of Christ has been considered, then beware. When Christ must be turned away so that life investment policies may continue, then the tragic end of the rich fool is not far away!

As Mark continues, he brings into sharp contrast two people who use Christ in different ways in their life investment. This scene occurs in the house of Simon the leper as a feast was held in the honor of Christ. As John tells us, Lazarus was there, Martha served, and Mary anointed the feet and head of Christ. It was Judas who raised the objection to the whole proceedings. Why was this expensive perfume wasted? Why was it not sold and given to the poor? His Master needed to give to Judas the reason for the deed of Mary. This was done for His need, and the deed would be spoken of in her memory throughout the world.

Shortly after the dinner was over, we see Judas going to the chief priests to deal with them for his Master. How much would they give if he would see that they could get Jesus into their hands? Mark says that the Jews were glad Judas had the promise of his money, and he went away to manipulate the scheme.

How clearly we can see a man who used his Master to invest to his own gain! For all the goals of his life, Judas chose to keep the ones which would lead to the fulfillment of his chief desire. His life investment must be carried through, even if it meant using his Master in an underhand way to achieve it.

Mark, in giving the name of Judas, calls him one of the Twelve. How Christ must have wanted the experience Judas received in handling the money to be a call to be honest! Judas sat at the feet of Jesus and heard Him teach as Mary did and the disciples also. He was a common man and not a demon; he knew the path he should walk. Yet he permitted his besetting sin to turn him from his Master. He failed in his chance to respond to the call of Christ. How often we can help some person by trusting him in the very point in which he is weak! We can see people respond even as did the eleven disciples.

Again, this experience was an acid test for Judas. There were many things which he could have said about the conduct of Mary: such actions were very poor manners for a dinner occasion; such extravagant use of perfume was not in line with this prophet without a home, etc. But the remark which Judas did make shows the very center of his thinking. Why should there be this waste when this could be sold and given to the poor? Even the rest of the disciples followed Judas by scolding Mary. They failed to recognize the difference in the spiritual and material values. So Judas wanted to sell the perfume to get $48.00 to give to the poor. How quick we are to immediately judge our ventures in terms of material value, while the spiritual is discounted almost entirely! Are we not proper recipients of the rebuke of the Master?

There is yet another warning from the actions of Judas for us. How long had he been in this frame of mind? Surely the final sin was not the result of many months of planning or just the impulse of one moment. He had heard the teachings of Christ, and yet he had not finally given himself over to them. He was caught in the abyss of not having any definite spiritual attitude. In this state his besetting sin was subject to any influence which came along, for good or for ill. His rejection of the call to good and the choosing of all resulted in the final spiritual doom. How we need to have a positive spiritual attitude to keep at the feet of Jesus and out of the hands of the devil.

May we ask ourselves the question, "Am I using the Master to invest in life to my own gain?" How? Do I belong to church just to gain the social and economic recognition of the brethren? Do I use the church as a means to gain power and influence in the community? Am I using the Master's name to invest in my own life to gain my own goals? As certain as was the despair of Judas when the fog of his spiritual doom settled over him, so certain will be our doom when we see that we have used the privilege of sitting at the feet of Jesus to our tragic destruction.

How glad we can be that in the darkness of Christ's passion Mark pictures one person who invested her life in Christ! Here was one person who must have seen some small part of what was about to happen. As Mary came with her vial of perfume there no doubt came to her mind all the teachings that Christ had given to her. She had chosen the good part which Christ said could not be taken away. She had seen Christ raise her brother from the dead. She had put Christ first in her life, and she was now carrying out the demands of her love.

Mary came to Christ to show the love she had for Him. She had answered His call to invest her life in His, and now she needed to show it. It is too bad that it took this woman to show the disciples what Christ meant when He said that they must minister even as He came to minister. And as Christ responded to her act and the disciples' words, would He not say to us today, "You will always have the poor and your needs at home, but you must give to the mission of the Gospel"? Even as local churches we can kill our lives by giving only to our own needs and forgetting the world mission of the church. However, in all instances we need to be led of the Spirit.

But it seems that Mary had even a deeper reason for her love act. She had heard Christ teach the true life, and even His purpose for coming into the world. Certainly she must have given in the light of her experience with Him and the passion He was about to enter. He had taught many times that He was to suffer, die, and rise again. If the disciples were too slow to get this, we need not say that Mary did this thing blindly. In Matthew's Gospel we read that Christ said that she did it to the anointing of His body for its burial. Christ seems very clearly to give her credit in her knowledge and purpose for doing this act. Did she not give then in the light of the cross? Her response to His teachings led her to invest herself and her things in Him at great cost.

All of us will respond that we want to invest our lives in Christ even as Mary did. As we make this assertion, shall we see what it means? There will be many times that the poor will need things or that someone must be sent to do a task. But there will also come a time when we will be asked to do something for Christ personally. It is easy to send someone else to do the task, but we may need to go. Will our personal devotion to the Master be so vital that we will go without hesitation, even to serve at the feet of another?

And again, what prompts me to give? Can I say that I give in the light of the cross and my experience there? As we ask ourselves these questions think of what you have given in the last month. If your giving were to indicate the warmth of your experience at the cross, how far above the zero mark would the thermometer go? Or if you would give as you have experienced how much would Christ receive? Consider these questions for all your interest in the church and the time you give to the church. We pride ourselves as a denomination in being New Testament Christians, but are we in our giving? Do we lay up on the first day of the week as the Lord has prospered us? As Paul continues to write in his second letter to the Corinthians, the Macedonians gave more than they should have given because they had first given themselves. He also says we should give as Christ gave that we might become rich. Does not our giving indicate just how rich we become in Christ? All of our life—our use of our time, money, interests, and activities—indicates just how close we have come to the foot of the cross and our Saviour.

You and I must hear the words of our Saviour when we come to Him when life is over. Will we be as the Jews who put Christ out of the way that their lives might be as they desired them? Will we walk in spiritual gloom because we refused to sit at the feet of Jesus and instead used the Master to gain our pitiful goals? Or can we expect to find treasure in heaven that has come to us as we have given our life investment to the Master's direction?

Is your investment sound? Have you stopped to see the results? Written over both of these questions is the conscious, inescapable conviction that they are for eternity. How are you investing your life?

Orrville, Ohio

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OUT OF THE DEPTHS

I had lived in the lonely valley,
  I had roamed its shadows so long,
That my life had lost its sweetness
  And my soul had lost its song;
For loss had been mine and heartache,
  And grief that was hard to bear,
And the toils of the way were so heavy
  That life seemed a mountain of care.

But one morn in the sunless valley,
  As I gazed up the mount's rough way,
I caught a gleam from the summit
  That told of a brighter day;
And hope filled my heart, and longing,
  For the heights where the sun shone bright,
And resolve, and I strove for the dawning,
  And gone was my life's dark night.

For I found as I rose towards the glory
  That the darkness and gloom stole away,
And at last I stood in the splendor
  And joy of a new-found day;
And I looked down the rugged pathway
  Up which I had wearily trod,
And I knew that the hand that had held me
  Was the strong sure hand of my God.

There are many who live in the valley
  Of care, and doubt, and dismay,
For whom on the mount of triumph
  There shineth the golden ray;
And One there standeth beside them
  Who passed through the darkest night,
The Christ of the shining pathway,
  Who ever leads to the light.

—Perley A. Gilmore.

WHERE HE LEADS

(Continued from page 98)

your friends that you have been saved. I shall be praying for you."

Now as radiantly happy as her friend, Anne kissed her good-by.

Anne lost no time in telling her friends at the factory what God had done for her. She pointed them to the Saviour, and told of her joy in the forgiveness of her sins. They laughed at her, but she did not seem to mind. Then they invited her to the movies, but she steadfastly refused their invitation. The Spirit had taught her that if she loved her Lord, she could no longer follow the pleasures of the world. They tempted her with cigarettes, but she said "no." Alone in her room, however, her craving for them overcame her, and she smoked one, then another. This continued for several weeks. One day as she emptied her ash tray she prayed, "O Lord, let me not use this ash tray again." God was faithful, and from that day her victory over the cigarette habit was complete.

Finally Anne's friends concluded that her grief had affected her mind, and tried to interest her in other things, but she continued to witness for her Lord. Then they avoided her, but her friendly disposition would not allow them to separate themselves from her entirely. On several occasions she was able to speak to those who were longing for salvation and victory over sin, for her constant testimony and radiant joy attracted them.

It was Charlotte who planned that they should spend their vacation together at a missionary and Bible conference at a campground in the mountains. One evening the minister gave opportunity for those whom the Lord was calling to full-time service to come forward. Anne's heart was not at rest as she went to her room. Something seemed to have come between her and her Lord. As she prayed, she understood that He was calling her to full-time service. Anne yielded, and once more joy filled her heart.

The months that followed were busy ones, for she was preparing to enter Bible school. Anne enjoyed the fellowship of many Christian friends as she prepared for the mission field. Her faithful Christian life and devotion to her Lord were an inspiration to many. She found a special friend in Dick, who was preparing for mission work in China. When her friends asked her where she planned to go she always answered, "I am not sure. I shall go where my Lord leads."

One evening she and Dick had a long talk. The next day she wrote to Charlotte, "Now I know that God is leading me to China, and He has filled my life to overflowing with joy." Mt. Joy, Pa.

CHRISTIAN LIFE

HOW THE HOLY SPIRIT EMPOWERS FOR SERVICE

BY GLADYS BENDER

We need the energizing power of the Holy Spirit if we would do service for Christ. How this power works in and through us is brought out in this helpful message.

A friend of Ida's was serving on the India mission field. Having kept in close contact with her, Ida was gripped by a desire to some day serve in that distant land.

Ida had completed her high-school education and now sought to continue her preparation for service in a Bible training school. One of the requirements of the school was that each student should spend two hours each week in definite visitation and Sunday-school work. For months Ida drove herself to these tasks. The Sunday-school class seemed quite a problem. Then the home visitation often seemed useless, for it also had its discouraging features.

From stories of India things seemed different. One could visualize the people sitting in rapt attention at the village church or else see them coming eagerly to the compound or gathering in crowds in the village streets to hear the Gospel story.

But here often the door was only opened a crack, and one almost felt sure they wouldn't read the literature handed to them. Something was wrong! Ida knew a change had to take place or else she couldn't stand it. This wasn't as she had expected.

The revivals began mith Bro. Mininger as evangelist. Each night Ida attended these meetings. She was praying that souls might find the Lord, but meanwhile a struggle was surging within her own bosom.

One evening an indescribable feeling of resistance and struggling was felt in the meeting. Bro. Mininger called for the congregation to kneel. Before rising he pleaded for souls to remain on their knees if victory and power wasn't being experienced. As the congregation arose, here and there individuals remained bowed. This was a call for continued prayer. Ida was among the burdened ones. The convicting fire of the Spirit burned deep. Pride, self-ambition, and self-efforts were called upon to be crucified. Convictions were given the answer of "Yes." The Spirit's power took possession and Ida was given power for service.

The door to India never opened. God needed her years of service in the hard situation of a city mission. The Spirit's power enabled her to cope with these difficult needs.

* * *

Having many times witnessed the working of the Holy Spirit in giving power for service, and also having felt personally that motivating impulse, to try to explain, "How the Spirit Empowers for Service," makes me think of the question, "How does the wind blow?" We've felt the wind and seen its effects, but to describe how it blows is to try to delve into one of the mysteries of God's work in nature. The work of the Holy Spirit as the source of power for our service is also a great wonder work of God. We, however, know a few facts which will enable us to experience this power, so it is with these that we shall deal.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6:16)?

"Tarry ye . . . until ye be endued with power from on high" (Luke 24:49).

Should we be confronted with problems and lack power let us stop and wait in prayer before God. At such a time a musing and work such as David experienced can be ours. Psa. 39:3-7:

"My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee."

David here saw himself and his need of trusting God. We likewise will see our smallness and God's greatness. We are thus drawn to the place of yielding. It is then that the proper connection takes place. With that change we feel within us an urge and a desire to serve. The "I can't," "I fear," "Let someone else do it," is cared for. Our further prayer issues forth as expressed in the two stanzas of "Use Me, Saviour."

"Use me, O my gracious Saviour,
Use me, Lord, as pleaseth Thee;
Nothing done for Thee so lowly
But is great enough for me.

"Pride of will and lust of station,
Lord, I would from all be free;
And the only honor seeking,
Lord, to be of use to Thee."

Thus as yielded channels through which the power of the Spirit can flow for service we can expect to receive definite direction from the Holy Spirit. We can expect to experience blessings and leading just as definite as did Philip. The angel of the Lord spake unto Philip saying, "Arise, and go toward the south. . . . He arose and went: and, behold, a man." With the Spirit's power within, a man presents an opportunity for witnessing. Such opportunities must be given our immediate attention or they will pass by, never to be redeemed. Philip ran thither to him and heard him read the prophet Esaias and said, "Understandest thou what thou readest?"

The Spirit had led to the man and also in the approach. Now came the time for the Word to be explained. Philip knew the Scriptures and was able to preach unto him Jesus.

As Christians in order that we can be used effectively by the Spirit we must know the Scriptures. This is the only weapon we are given a right to use. Its power can cause man to see his need and overcome the power of Satan. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Through the power of the Spirit in directing our thoughts and words and revealing to us what we should say, we can present Christ and His way of life to the earnest seeker. The worker will remain in the background, and the seeker can go on his way rejoicing.

Our individual gifts of the Spirit do differ. All these are recognized by God. When His servants have sought God's direction and we recognize them as mediums through which God may call us, we can know we will not be asked to do what we are unable to do. Nor will the Spirit prompt us to do anything that God's grace is not sufficient for. Yes, probably some could do it more elegantly, but it is your and my privilege to serve through the power of the Spirit in our humble way.

"It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Scottdale, Pa.

OPEN YOUR HEART

**Open your heart to the sunshine of faith,
Let its bright radiance shine in;
Gladness and hope all your being will thrill,
Where darkest shadows have been.**

**Open your heart to the sunshine of faith—
Doubts and unrest all will flee;
Let the blest truths of God's promises sure
Ever your confidence be.**

**Open your heart to the sunshine of faith,
Leave the low plains of despair;
All the rich gifts of the Father are thine—
Banish all sadness and care.**

**Open your hearts to the sunshine of faith,
Great will the recompense be;
Bountiful fruitage your life then will yield;
Others find blessings through thee.**

—Fred Scott Shepard.

THE DANGER OF HALF-TRUTHS

BY DENNIS W. FOREMAN

An active minister, the writer shows us how the real truth can be camouflaged by half-truths, an art at which the liquor industry is especially adept.

Within the past few weeks there appeared an advertisement in many of the country's leading daily newspapers which was purposely misleading to the readers. This syndicated, three-quarter-page advertisement appeared over the name of a leading distillery, and under the caption: "Is Prohibition Coming Back?"

The advertisement proceeded on the shabby pretext that the movement by dry forces to bring into being some semblance of liquor control where there is now nothing but chaos and disorder, is based wholly upon propaganda. The liquor interests have least of all reasons to accuse anyone else of employing propaganda. Propaganda, in its worst sense, is the sole bargaining power of the liquor trade. They never dare to tell the truth about their product; if they did it would ruin their trade. Indeed, this huge advertisement was as clever a piece of propaganda as ever got by a censor's pencil. It told everything about the liquor traffic except the truth.

The advertiser's clever stroke of genius was to point to some half-truths and divert people's attention from the other half. A proverb says: "The fool tells all he knows." But a liar sometimes lies by telling only half of the facts in the case.

One half-truth with which the liquor trade would hide the other half is the dubious claim that the distilleries use only one per cent of the grain of our country's production. This sounds like a small item when it is so stated. During October, 1947, the so-called legitimate distilleries used 8,500,000 bushels of grain in producing liquor. That is using grain at the rate of 100 million bushels per year—incidentally, the exact amount said to be needed to make up the deficit to Europe. One per cent does not sound big, but 100 million bushels of grain is a lot of grain to turn into liquid poison when part of the world is starving. Moreover, there is an undisclosed amount of grain being consumed in the liquor business of which no report is available. The government states that for every licensed distillery in operation there are one hundred illegitimate stills. This is reasonable since the licensed distillery and licensed saloon are the best protection the bootlegger and the moonshiner ever had.

The advertisement boasts that the distillery trade pays enough in taxes to pay for half the Marshall Plan. This is undoubtedly true, but the half of the truth that the distillers do not tell us is that their profits from their trade would pay for the Marshall Plan twenty times over. Besides that, the additional cost to the government to support a pretense of a control program is costing more than the Marshall Plan. Everybody loses money on the liquor trade, except the man who makes and sells it.

The advertisement also boasts that the liquor trade is giving employment to two million citizens. This we do not doubt. The white slave trade is probably giving employment to several thousand. The dope racket is employing not a few. Underworld gangland and the gambling business employ a great army. These are all of the same hue. Moreover, the late war employed more than ten million citizens, but only a fiend would argue for war because of it.

We cannot argue with the distiller in his claim that his nefarious trade employs two million citizens. But the half of the truth which he hides is simply that he does not tell how many million citizens his product unfits for employment, or how many million work hours are lost annually because of the influence of his poison. No mention is made of the number of lives lost, the number of broken homes, the increase in insanity, decline in savings and other accounts, and the constant increase in the number of chronic alcoholics, all directly attributable to the use of alcoholic beverages.

But the distiller, the liquor dealer, and all those who defend the liquor trade, do so by resorting to the oldest kind of trickery on record. They point the attention of the people to these half-truths which are not even live issues. We could, if they were true, grant all these claims of the liquor industry, but suppose we did. They miss the point altogether. No matter what else may be said for it, the business is wrong and can't be made right. The alcohol industry (intoxicating beverages) contributes to every other known vice in the world. The whole liquor traffic contributes to the moral delinquency of the people of the world. The only issue involved that is worth our consideration is the moral issue. However it may be handled, as a political or an economic issue, makes absolutely no difference. Morally its value is wholly negative.

Canton, Ohio.

HELPING TOGETHER BY PRAYER

BY MINNIE GRABER

The above expression, taken from II Corinthians 1:11, is the slogan of the Mennonite Commission for Christian Education and Young People's Work for 1948. Sister Graber impresses us with the fact that all of us can and should help all phases of the Lord's work by prayer.

Suppose someone in a church gathering should rise to ask, "Helping together—what mental image do you have?" Some would see youth projects—groups of young people cultivating corn and beans, picking up potatoes, children raising anything from guinea pigs to turnips, all at last to bring their hard-earned money to the altar. Some would see cars, filled with workers eager to do their part in the work of the kingdom, on a Sunday morning rushing to mission outposts. Some would think in terms of gifts—John's to preach, Mary's to teach, Joanne's to sing. Someone would certainly think of gentle Nancy with her sweet smile and loving ways. Others would picture the usher at his post, the trustees, businesslike and reliable, doing their tasks, the Sunday-school secretary bringing the bulletin board up-to-date, committees meeting to plan programs. Some would envisage ministers boarding trains to meet appointments across the country, throngs of people streaming into houses of worship. Voices raised in joyous song—that is not difficult to imagine. Some would see women busily engaged in buying, sewing, packing for the relief of the world's suffering. Our minds could wander on and on to the farthest corners of the earth. Where have not God's children gone to do that which was theirs to do!

Now let us add to "helping together" the words "by prayer." What has happened to our mental image? Is that just **another** and very **separate** task? Perhaps there is someone in a whole congregation who can be expected to do this work also? Most probably the pastor, or the deacon, or the widow who is more than the usual person religiously-minded. Or is it possible that all, young and old alike, can help together by prayer?

By the introduction of prayer we have become aware of the spiritual nature of what we do. The needle is laid aside, the teacher sits down, the children gather in a group, the minister pauses in his sermon preparation, the mother finishes work and goes alone to her bedroom, the invalid on her bed lays aside her Bible—it is prayer time.

Prayer is God's way of giving to us that which will make our lives effective for Him—not only to make our own lives pleasing but to reach out in faith to do for others. How futile, how vain our strivings for Him, apart from our first having conversed and listened to Him! It is **His** work. Would He perhaps like to tell us something as to how He wants it done? Does it ever occur that we have forgotten to get our blueprints, that we have no ability or strength unless He gives it to us in that time of prayer?

What a wonderful calling is ours to be colaborers with Him, sons and daughters, heirs and joint heirs! It is His kingdom, His work! But work apart from Him, what is it? The kingdom without the King, what is it? The bride without the bridegroom—where the meaning or joy?

So let Mary sing, but not before she has listened to One sweeter of voice; let John preach that which he has heard in his study; let the usher welcome the stranger into the gate after having learned from the One who long ago welcomed strangers to sweet rest. Let father, mother, sister, brother rise to work but not before bowing to pray.

Elkhart, Ind.

We shall have few troubles if we are troubled by what should trouble us.—The Candle.

OUR HOME CIRCLE

KEEPING THE HOME TIES TENDER

BY CLARA LEHMAN HERSHBERGER

Coldness, indifference, and bitterness can spring up in the home as anywhere else. Hence the essentiality of keeping home ties tender, as brought out by the writer, a mother of two active children.

A young man whom I once knew was sitting at his desk one morning opening his mail when the telephone rang. He reached over, picked it up and answered it in a most perfunctory manner. Suddenly his whole attitude changed and a strange tenderness came into his voice. Someone at the other end of the line said gently,

"Frank, your mother passed away this morning."

A few tense remarks followed, then Frank said, "I'll be right home, Father."

He put the telephone back in its place and for a moment stared at the pile of letters on his desk, but he did not see them. His mind was two hundred miles away in the familiar surroundings of his childhood home, and he was a little boy again. He saw his parents as they were then—the two people who had always represented security and love and strength to him. And now that his mother was gone, it seemed to him that the finest partnership in the world was broken.

Then this man who had perhaps not shed a tear since childhood laid his head down on his arms and wept! Why should he weep? It was not because of fear for his mother, for he knew that death to her was only a glorious home-going. She had lived close to the Master all her life. He wept because something fine and good had been taken out of his life and could never be restored. He was overwhelmed by a sense of irreparable loss.

A brief backflash of Frank's life would show us a home in which home ties had been kept tender—where love reigned unchallenged, where the words, God, Mother, Father, Home, were so closely interwoven that one could not well think of one without the other. It was a home in which parents and children (there were five) were all partners in an enterprise. All shared alike in its burden-bearing and its pleasures. It was a home in which God was never ignored—the kind of home that no matter where the children went, they were always being drawn back to it by a force that was indescribable but very real.

In thinking about Frank, I asked myself this searching question, "What kind of family ties are we weaving for our children?" Are they ties that are growing stronger as the days pass, or are they only pitiful fragments that will disintegrate when the children leave home? Tender home ties are not as easily made as one might think at first thought. The home ties that mean the most require a constant vigilance, a tremendous expenditure of energy, an overflowing measure of love, and a boundless faith in an all-knowing Father.

I cannot give anyone a key that will open to him all the secrets to keeping home ties tender, but I can mention a few things that are important. There would be no two homes in which circumstances would be identical or the needs be the same.

In the first place there should be children—not a child, understand, but children. The home that has had no children can never fully experience the riches of family life; and the home with but one child, although better off than the childless home, can have only a part of the joy that comes when children grow up together in a normal home atmosphere. In keeping our home ties tender, there must first of all be something for these ties to hold together. There must be children, if that is possible.

After one once has the family, I think an important thing in keeping home relationships happy is the parents' attitude toward the children. Oh, one could elaborate endlessly on this thought, pointing out illustration after illustration of parents who wisely took advantage of opportunities when they came to give their children lofty ideals and something noble on which to build their lives. On the other hand, one could enumerate countless instances when parents failed in their responsibilities and the children went out and sought their happiness elsewhere,—many to be sadly disillusioned and to become bitter toward all of life.

I like to see parents who accept their children as co-workers in the business of making a home. Sometimes, of course, the parents, with their broader experience need to overrule and make final decisions, but the children are given an opportunity to express themselves. Such children truly feel that they "belong."

A friend of mine frequently speaks of such a home. The children are always consulted on any problem which arises in the family if they (the children) will in any way be affected by it. If it is a matter of buying a new rug, the children's likes and dislikes are considered, and they are allowed to go along to the store to make the purchase if they choose to do so. If it is a matter of finances, the whole situation is brought up and discussed in the children's presence. The results have been very gratifying.

In this same home where tithing is faithfully practiced, the question of how the money shall be dispersed is aired at the table and the children always have many suggestions to offer. This gives them an over-all picture of the needs, of the far-reaching effects of money, and also helps them to acquire a sense of stewardship.

And then there's the family that does things together—plays together as well as eats, prays, and works together! I sometimes fear that this is something vital to life that we are losing in this hustling, bustling world of ours.

Not long ago a friend dropped in one evening and when I pressed her to stay awhile, she said graciously and with a light in her eyes;

"No, thanks, I'd like to, but I must get home. You see," she added, "We're reading 'Uncle Tom's Cabin' together and the children can hardly wait for the clock to tell them that the reading hour has come."

This is a regular occurrence in this home. Isn't it a lovely thing for a family to do? It must be a satisfaction to have one's family gathered together in the living room listening wide-eyed to the reading of a good book. I can see how home ties would strengthen where the family unites for such a period of relaxation and fellowship.

This home also has family worship but at another time, since the worship period fulfills a much different place in the home. We sorely need both.

Oh, the family that does things together is a happy family. After all, I wonder if these are not the things that make the most lasting impressions on a child's mind.

There are so many things that one can do. I think that music should be a part of every child's home life—both singing and listening to good music. No matter how well or poorly we sing, it is good exercise for the soul, and many times we can express in song that which we could never say in words. Music draws hearts together—and keeps home ties warm.

Good pictures should also be looked at, talked about, and enjoyed together. And how about recognizing in some simple, unpretentious way all the birthdays and holidays as they come? This would not require spending too much energy and money if one managed well—heart-shaped cookies for Valentine Day, cherry pie for Washington's birthday, a candle-light supper for a winter birthday, or maybe an outdoor picnic for a birthday that comes during good weather—and then, of course, a host of ideas always presents itself during Thanksgiving and Christmas. Who does not think of these days as a very important part of his childhood? And why should not the family enjoy them together? I feel that Christian parents have a wonderful opportunity to give their children a healthy attitude toward these red-letter days that are always recognized with such worldly emphasis in the child's school life.

Or perhaps if one lives in or near a large city, the family might make a tradition of spending at least one day each summer (or better yet, several days each year) sightseeing together—visiting museums, planetariums, zoos, libraries, or places of scenic or historical interest. It is time well spent. Parents need such days perhaps more than the children. How many parents have found that the children grow up too soon and before they realize it, the children are making these trips with their friends, with school groups, and others, and the parents have missed an opportunity that will never be theirs again.

The world of nature which God so wonderfully made for us offers one of the finest and perhaps the broadest opportunities for the family to grow together. I am thinking of a mother who admitted that although her husband had always been keenly interested in birds, she had had not the slightest interest in them until her children were old enough to catch some of their father's enthusiasm. They coaxed her to go along with them on early morning hikes, and she most reluctantly consented. Then she told how a whole new world opened to her that she had never known existed. You see, she not only became interested in birds, but she also began to notice trees, and bugs, and flowers, and cloud formations, and stars—things which she had never even seen before. Now she is the one who urges the bird hikes, who prepares food to take along for an outdoor breakfast, who collects all kinds of interesting information about nature and astronomy and keeps it neatly preserved in scrapbooks for the family to enjoy.

Somewhere in the background I seem to hear some of my readers whisper, "Oh, what a bother! Who wants to get up at five o'clock in the morning just to look at a few birds!" Or perhaps, "Well, it sounds fine, but we never have time for such things." Friends, the most worth-while things in life require the most effort, and I think that many of us are going through life missing some of the rarest blessings that God had intended for us to enjoy, simply because we think we haven't time for them. Why did God provide so much beauty and mystery in nature if He did not expect us to enjoy it? It is my firm conviction that the child who is raised in a home that sees these opportunities will be the happiest and the best-adjusted child. What better way can one find to introduce the child to the glory and the power of God than to let him see how wonderfully He made us and the world in which we live? I believe that these children, when they are grown, will look back on these experiences which they shared with their parents as the happiest moments of their lives.

One could not write about tender home ties without mentioning some of the good old virtues that have already been much written and talked about—kindness, love, faith in each other, thoughtfulness, gentleness, sympathy, and others. They are so important in keeping home ties tender. The parents who nag, who quarrel, who speak harshly, who never show any love for each other or their children, are actually driving their children away from home, and the sooner they can make their exit, the happier they will be. We need to do more than read about these homely virtues, they must be practiced daily! We must do more than talk about them, we must show our children how to live them.

It isn't easy to always keep calm and unruffled in our daily life. Cross words come so easily sometimes, and though we apologize and sincerely repent, they can never be wholly recalled.

I recall one week end when we lived in Chicago that we had as a guest an eight-year-old girl and her mother. After they had left, I found a little note which Mary Ann (the eight-year-old) had dropped unnoticed on the floor. It was a note from her sister who was four years older than she, scrawled hastily on a piece of wrinkled paper.

"Dear Sis—I thought you might get hungry on the train—it's a long way to Chicago, you know, so I packed this lunch for you. Now have a nice time! I'll be homesick for you every minute you're gone.
"Elaine."

Elaine had risen at five that morning to pack a lunch for Mary Ann. She wouldn't have had to. It was a lot of bother to get up so early. But the members of that family never felt that way. Is it any wonder then that family ties are tender—that the six children long to go home—that strangers never cease to marvel at the genial hospitality that permeates the atmosphere there? It is the gentle thing—the thing that does not "have" to be done that keeps home ties tender.

Finally and above all, the best way to keep home ties tender is for the family to grow together spiritually, to share their experiences, to be able to face life's dark moments knowing that someone cares and is praying and will keep on praying until the victories are won! This peace and satisfaction the world can never know.

I like the home where spiritual thoughts are exchanged freely and naturally—where there is no embarrassment when one talks about the things that concern the soul. I like to see a mother's or a father's radiant face when his or her child accepts Christ. I like the home where scripture verses are learned together, and all rejoice over temptations that are met and overcome.

I like the home, too, in which family worship centers around the children. I remember a boy who said once that he had been under such relentless surveillance as a child that he hoped he'd never have to hear another prayer or see another church or hear the name of God again as long as he lived. His father had required him to attend all church services, to sit motionless during family worship, which in this case always included prayers that meant nothing to him, and now that he was grown, he rebelled violently, declared himself an atheist, and was done with anything that smacked of religion.

This is an extreme example, I suppose, but wait a minute. In your family worship, do you read about things your children can understand? Do you pray about the things and the people that are in the child's experience? I know of homes where devotional books that were written for children are used in family worship, and where the children take their turn along with father and mother in selecting passages, songs, and things they want to pray about. Children in this kind of home will never grow up rebelling against the church and God—and the home!

One hears parents everywhere lamenting the fact that outside influences have drawn their children away from home—and often with tragic results. Is it not our own fault? Have we not been guilty of making other things more important than our children's happiness?

I cannot help but think of the island in Greek mythology that was said to be frequented by sirens from whom such sweet music came that mariners, no matter how determined they were to pass by, were relentlessly drawn in to their destruction. The world is enticing us, too, by offering the sweetest pleasures that she has, and even when we are wary, we are drawn in slowly but surely. The solution is still the same: we must have sweeter music in our own boats!

The family that keeps its home ties tender will find that the world's allurements will not be half so attractive to the child as the satisfaction and the happiness which his heart already knows.

Scottdale, Pa.

I DID NOT KNOW

I did not know the sky revealed
Such colors wondrous fair;
One day I gave an upward glance
And saw a rainbow there.

I did not know that man could be
So gentle and so kind;
I spent a peaceful afternoon
In company of the blind.

I did not know what flowers hid
Within their cloistered cell;
A friend brought heliotrope to me
And helped to make me well.

I did not know that common things
Were much approved of God;
I watched a man with saintly face
A-working in the sod.

I did not know a little child
Could show that way to live;
One taught me how to pray aright,
Another how to give.

I did not know a beggar man
Did anything worth while;
I gave to one a silver coin,
He gave me back a smile.

I did not know that any book
Could mean so much to me;
I read: "And ye shall know the truth,
And the truth shall make you free."

—By Grenville Kleiser.

THE PLACE OF CHRIST'S RESURRECTION

The resurrection of Jesus Christ occupies a fundamental place in the Christian system of truth and redemption. References to it are found in the New Testament more than 104 times. From an exchange we learn that a brilliant English deist made the following admissions: "There is no use in wasting time discussing the other miracles. The eternal question is, Did Jesus Christ rise from the dead? If He did, it is easy to believe the other miracles; but if not, the other miracles must go." So we note that even a deist can see the crucial place of our Lord's resurrection in the Christian system.—Sel.

GODLINESS IN THE HOME

BY KARL MECKEL

They were a pair of middle-aged people, around the forties. There were twelve children in the family, six of their own, and six adopted. The parents of the latter had died and being uncle and aunt, they had taken them and they were kept just like their own. Nobody could ever see the difference. The father worked in the railroad roundhouse, the mother had the care of the house. They were Christian people, a wonderful type of Christian people; so good, so loving, so kind. In a word, they were an exemplary Christian family, so much so that both myself and wife have never been able to forget them. When Sunday came they were all in church and Sunday school. In the afternoon on Sunday he gathered the whole family around the Sunday-school lesson again and usually there were others present, yet, sometimes including ourselves. Out of that family came two preachers and several Christian workers. Here was a pure, kind, benevolent family, one of the best I have ever known in the forty-five years of my ministerial work. Here was true godliness in the home. Godliness means being Godlike. It includes all the privileges, and duties of the Christian religion. It does not grow in the world with all its glitter and gold and giddiness. Godliness is a pure, white, fragrant flower, a fruitful branch of the divine vine, genuine gold, a tree having its roots in the Rock of Ages, and giving shadow, adornment, and fruits to individual family, church, and nation. Home cannot be built of wood, concrete, bricks, or costly furniture. To build, it takes two congenial hearts and God. Home, hearth. The latter word is designated in the Standard Dictionary as "the domestic fireside." It is derived from the Anglo-Saxon "Hearth," and the German, "hort," meaning a place, way upon a mountain cliff where the eagle builds his nest and raises his brood, his young. Some have houses, mansions, but no homes. Some who have no houses, have homes, and they cannot be lost, no, not even in death.

Godliness—home! How beautiful each, but when both are combined, what is more beautiful? Home, hearth, fireside! How the mere words touch our hearts! Home is the remainder of paradise on earth. The home is the foundation of society, the bulwark of the state, the citadel of the church. Let the home crumble and the church will fail, the nation will perish, civilization will disappear. There never has been invented any institution or organization which can take the place of the home and do its work effectively. There have been governments which assumed themselves to be more competent to train the child than were parents. They have incorporated their schemes, set up their machinery, turned out their product—and they have perished. A godly home is a salt and light in the world. Homes like those of Noah, Abraham, the homes out of which Moses, Samuel, David came, homes like those of Zecharias and Elisabeth, of Joseph and Mary, the home in Bethany and those of Cornelius and Lydia. Or, if you will, the homes out of which Wesley, Booth, and Spurgeon came.

O blessed home, where Thou hast been invited,
  And entered, Friend of souls, Lord Jesus Christ;
O blessed home, where Thou wast bidden welcome,
  Lord Jesus Christ, Thou Friend of souls so dear.
And though there are so many guests of honor,
  Thou art the One most precious, high and near.

The home is in danger in these days. Evolution, modernism, the denial of Jesus' origin, birth, His divinity, His resurrection, the example of movies, and movie stars, of high society, where so often we find the lowest ideals, and consequent immorality and divorces—all tend to ruin the home, our home, the American home. How can the ruin be prevented? Here are some answers:

Husbands and Wives Must Practice Godliness. The fundamental requirement of personal salvation. All other building material is insufficient. It takes something better, higher, more durable, than what money can buy. It takes Jesus and the cleansing of His precious blood. Blessed are the young people who are converted, both converted, when they marry. Then the guiding rule in their home is the holy Word of God. Godliness and God's Word will be the dominating power, the all-overpowering, all-pervading influence, the center to which can be brought all our joys, our mistakes, our sorrows.

There Must Be Clean Lives. Godliness and sin cannot, will not live in the same heart or home. Husband and wife must love each other faithfully. There must be no room or reason for suspicion. There must be no Lord's Day desecration, no dancing, swearing, drinking, or smoking; no movie attendance, nor gambling, no Sunday baseball, but let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Then, the Lord's Day Must Be Kept Holy. The dandelion and the gladiolus both have their beauty, but the beauty of the gladiolus is far superior to that of the dandelion. So, all the seven days of the week are God's gift to us, but of the six days God said: "Six days thou shalt labour, and do all thy work," but of the seventh He said, "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, nor thy son, nor thy daughter . . . " Sunday morning you put a better dress on your little girl and you permit your boy to put on his best suit. You teach them that while all the days are precious, Sunday is the shining, invaluable diamond among them and its desecration brings harm to both our souls and bodies. With the desecration of the Lord's Day one of the securities of the beauty and safety of our houses is gone.

"O day of rest and gladness, O day of joy and light,
O balm of care and sadness, most beautiful and bright,
On thee, the high and lowly, bending before the throne,
Sing, Holy, Holy, Holy, to the great Three in One."

Again, **There Must Be a Family Altar.** There should be in order to be obedient to the Word of God. See Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs . . ." Here the Bible should be read regularly, the children and all in the house, should be gathered, all should kneel for prayer by one of the parents, the children should say their little prayers, and those a little older and converted, should sometimes lead in prayer.

John G. Paton, one of the noblest of missionaries, remembers all through his life, his father with his old family Bible twice a day at the familiar altar, children all around him, hearing the message of God; then all went down together on their knees for prayer. Paton says that in that old home his father's mighty religious influence made him all he was and started his missionary life and work.

H. M. Grady visited Washington and wrote an editorial, in which he called the capitol the center of American life. Later he went to Atlanta and wrote another editorial in which he said he made a tremendous blunder when he wrote that first editorial. He said the center of this country is not in the U.S. capitol, it is in the houses and cottages, in the farm houses, and in every home in this land, where there is a family altar. The Christian home is the center of American life from which all the rest of it moves and radiates. Another writer tells that his father and mother surrounded by twelve children were reading the Bible and having family prayer daily and then says: "Do not be surprised when I tell you that every one of those twelve children was saved by the grace of God. Four of them became ministers of Jesus Christ, all the rest of them Sunday-school teachers and God's chosen men and women. And they all found that inspiration and life at the family altar when father opened the Bible and lifted his heart to God. That is the greatest heritage in this world. And still statistics prove that 90 per cent (90 out of each 100) of nominal Christians have no family altar; only ten out of a hundred have.

Again, **There Should Be Prayer at the Table.** Not only should the children repeat (and how carelessly it is often done) the "Abba, dear Father," but there should be a regular short prayer. A chaplain in a penitentiary noticed how a convict sentenced to die, prayed over his food. "Ever ask the blessing at the table in childhood?" asked the chaplain. The convict answered: "Mother would not have permitted otherwise. But in later life I worked for about fifty families and everywhere they went to the table like beasts, never thinking who gave the food or thanking. Had it been otherwise I might not now be here." Yes, humanity without divinity sinks down to bestiality.

(Continued on page 121)

MISSIONS

HONAN RELIEF WORKERS EVACUATE

BY VERNA ZIMMERMAN

The writer helped to conduct a clinic at Chu-hsien-chen, about fifteen miles from Kaifeng, where the headquarters of the China Relief Unit was located and from where the workers were evacuated by airplane, as graphically told in this article based on a letter written to home folks.

I suppose you have heard about our evacuation. I shall try to give you a sort of résumé of what all happened. On the morning of the thirteenth of December we were awakened by gunfire and buglers, and so Vera Yoder and I got up at four o'clock, called the Chinese, and went to the living room and waited for the invaders to knock on our gate. At eight o'clock they came, and Vera and I opened the door. I think they were surprised to see two women standing there. They came in and looked around. Very shortly one soldier asked to see the drug room and Vera said, "I want to see your superior officer," at which time he pulled up his gun and fixed the bayonet and said, "I'll strike you dead." We didn't take him very seriously, since most mothers threaten their children like this. We refused to open; so he unhooked the door.

The soldiers kept coming and after a short while in came a clever smooth-tongued officer who was telling us what good work we were doing and that they didn't want our drugs; but we knew that he wasn't telling the truth. He talked about an hour and a half, and we thought as long as he talks we can hold the gang off. All the time many soldiers were coming through the compound. Before he left another man came and demanded drugs, and they had an argument right there in our living room. After that another higher officer came and Vera said, "Now we are in for it, as this man really means business." We tried to be as polite as we knew how and served tea to them as they came in. He wanted us to open the drug room. They said they would give us either money or wheat for our drugs, but we refused, telling them that our drugs were only for the people. They argued for a long time and we finally said, "Take what you want, but we won't open the door," but this they didn't want to do; they wanted us to tell them what the names of the drugs were and what they were used for. They insisted that we had instruments I had hid them and was determined they wouldn't find them; so they started going through our room. They found our pressure lamp and took that.

They finally broke in to where our drugs were and really cleaned us out. They also got to our upstairs and took all our supplies from there and some food. Then after they had broken in and taken our things they sat down and argued several hours more, wanting us to sign a paper stating that they weren't bad people and had not stolen our drugs. It was six o'clock by the time they got finished, and then they told us that we should close our gate.

Most of the soldiers left, going north, and we thought they were going to Kaifeng but found out they went to Chung-mu to tear up the railroad between Chengchow and Kaifeng. Everything was quiet for a while, and we thought that was the end of things. At about nine o'clock we heard new troops arriving; they came through the main street with heavy artillery and by eleven o'clock we heard shooting in the distance. They kept going most of the night. I went to bed, but later got up when we heard pounding on the gate and went to the living room. Vera and I decided we wouldn't open unless they started breaking in the gate, which would have been difficult unless they would have used a gun to do it. The next morning we thought they were gone, but to our disappointment they were not.

The Oxcart is a Common Method of Travel in China

They kept coming all day, going through all our rooms and talking politics. We had hardly time to eat our meals; in fact, we didn't sit down for dinner but ate on the run and waited for supper until it was dark, when they didn't bother us so much. All the time troops left and others came, and so we went over the same story. They surely can talk a lot, but the missionaries said the Japanese were the same way when they came. By Monday they were still with us. We had gotten some yarn for distribution; so Vera and I started knitting to keep occupied. Quite a few of the soldiers said they had members of their families who were Christians. There seemed very little difference between them and the Nationalist soldiers. On Tuesday afternoon we hadn't opened the gate and we heard a terrific pounding on the door. Cheng En came and said we had better go as they want to stay here, and just then a whole mob came and brought their machine guns right into our living room. There wasn't anything we could do about it; so Vera and I just sat down and started knitting as there didn't seem to be anything else we could do.

In about half an hour the group located at Wei-shih Hospital—David Karber, Ralph Sommer, Clayton Diener, and two Chinese associates came in. They had walked in and had had much worse treatment than we. They were tired and nervous. They had slept in a village en route. While they were with us Vera started serving food. I didn't didn't know what else to do; so I just sat and knitted as the soldiers continued coming in and looking at us. Two officers came and we rather ignored them and let our interpreter do the talking. Later we learned that they were very angry because we hadn't paid more attention to them. So I learned a lesson right there, and from then on we served tea to any one that looked half-way like an officer and they treated us all right. They put a guard at the door; so we couldn't go outside. That night a large number of troops came through the town. About a half dozen came into our room. They interrupted us at intervals that night; so we didn't get much sleep. They had their horses in our waiting room and also slept there. The next day they kept coming all day, and we didn't know how long we would be marooned, and we were still guarded. That afternoon we sang Christmas carols with some of the soldiers who said they were Christians and could talk English. That night most of the soldiers left and said they were going to Kaifeng. Earlier they said they had taken Kaifeng.

That evening we packed a few things that we could carry and decided that if the coast was clear the next morning, we would try to sneak out, not knowing what would happen. The next morning we had a slight snowfall and all seemed quiet. People started sticking their heads out of the doors to see whether the soldiers had left. We looked around a while and couldn't seen any; so I quickly put on as many clothes as possible and we started. We got out of the city without seeing any soldiers. When we got halfway to Kaifeng, we came to a roadside inn where they told of about sixty who were going toward Kaifeng but weren't in uniform. Later we learned that they were a group of high-school students who had come from

Hsuchang, a long distance. They were coming in to Kaifeng to get away from the Communists. We walked to Kaifeng in two and a half hours and then were held up by the Nationalist soldiers an equal length of time before we could get into the city. I had two large blisters on both heels. Well, that ended that.

Dale Nebel, our director, was in south China at the time. The next morning the unit voted to move all work out of Honan, but there was a great deal of difference of opinion as to the need of getting out. We were all evacuated by airplane. I came in the last plane on Sunday afternoon. Some of our Chinese people cried when we left. China is in great sorrow and the future looks pretty dark. The political situation is getting worse all the time. The poor people just don't know what to do. Christianity under the Communist regime doesn't have much of a chance.

While we were in Chu-hsien-chen they started in beating the more well-to-do people and gave their things to the poor. They tried the magistrate right in our registrar's house and beat him. They took him with them and later killed him. I knew him very well. They also killed one of the schoolteachers. They aim to punish the rich, the officials, and the teachers. After the soldiers left, the bandits came in and really raided the place. They were worse than the Communists until finally the people themselves established order. I know what people are talking about when they describe a breakdown in government. But the missionaries say this is China, and this is the price the missionaries have paid to bring the Gospel to China. The Browns from the General Conference Mennonite Mission did not leave. He at one time was tied to a post by bandits and they were going to burn him alive with his own kerosene, but later changed their minds. And still people like that, who have spent almost forty years in China, hang on.

I am still very tired from all the nervous tension. I don't know what the future will hold. It doesn't look very encouraging, as I don't think any areas are safe from Communism, and we left one of the most needy areas in China. I will tell you later what the unit decides as to their work. Glenn Graber didn't come out, but is continuing his work with the Honan International Relief Committee. Shanghai, China.

WORDS AND MISSIONS

BY MARYANN HOFFMAN

Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). The writer, a worker in the Detroit Mennonite Gospel Mission, shows what a large place words have in the mission work of the church.

Words! What power they have either for good or ill! If evil and untrue, they are as powerful and influential at working havoc as the worst pestilence that ever struck the face of the earth. On the other hand, if kind and true, they are just as powerful at bringing about the best this world has ever seen. Perhaps we are not accustomed to think of words as being a part of the mission work of the church, and I fear we are far from conscious as to the tremendously important place they hold in the effect of our witness of Christ to the people of this world. Have you ever searched through the Bible and taken notice of the great amount of consideration and advice which is given concerning words? I like the picture Solomon gives us as he attempts to make us see the beauty of words spoken in due season, or at the right time. His picture is that of apples of gold in pictures of silver. Prov. 15:23; 25:11. Turning to Col. 4:6 we find the exhortation that our speech should always be with grace, seasoned with salt. How different foods taste if they have the right proportions of salt added to them! Just so it is with our words, they are often very distasteful without the addition of salt. So, my friends, let us get out the spiritual salt shaker and season our words, for it is in so doing that they become like unto the words of our Lord, and who of us does not desire that? "And [they] wondered at the gracious words which proceeded out of his mouth" (Luke 4:22).

If our words are seasoned with salt, and like unto His, they will be strictly honest without any tint of shadiness about them. Oh the havoc caused by dishonesty in word! To one person a thing is presented and caused to be believed in a certain way, and yet as the turn of the hand, an entirely contrary picture is presented to another. No, perhaps no blunt lie was told, but the impressions left by this trick of the devil amount to nothing less and usually result in the sowing of discord among brethren, which thing according to God's Word is among the seven things which the Lord hates, yea, which "are an abomination unto him" (Prov. 6:16). Again, if our words be seasoned with salt they will be loving. "Speak the truth in love," is indeed a worthy exhortation, for thus the sting will be taken out of them. Also, salt makes our words powerful, like unto those uttered by Paul which caused Agrippa to cry out, "Almost thou persuadest me to be a Christian" (Acts 26:28); or like those of Peter and John which revealed to the Jewish rulers the fact that they had been with Jesus, when they heard them so fearlessly witnessing to the Christ. Acts 4:13. Let your words be seasoned with salt so that in everyday life they may be a missionary witness due to their quality. But may I suggest before going on, that the only salting which will be effective is that which is in our speech because of the presence of the Holy Spirit in our life. Surely it is only as we leave the salt shaker in the hands of the Holy Spirit that any real graciousness will be in our speech.

I have already stated that I see "words" as holding a tremendously large place in the mission work of our church. I believe that words are a channel through which each one of you can—in fact do—either help or hinder the Lord's work of missions in our church. Yes, indeed, words are one of the strongest weapons in the hands of the laity of our church with which to boost the present mission work, and they can also be effective in raising up even a greater work. Think of this for a moment, will you, just in this one channel? There are little ears in your home. Deep impressions will be formed for or against mission work because of the words they hear from the "grown-ups" concerning the leaders of our church and our missionaries. Taking into consideration the general trend of your conversations concerning the above-mentioned people, will the little ones in your home, as they grow up, be enthusiastic and co-operative as the call for help comes from the Mission Board? Will they be eager and ready to lend a helping hand, be it by praying, giving, going, or any other channel?

Somehow I have always admired Ananias for approaching Saul as he did. When the Holy Spirit revealed to Ananias that it was God's will that he go and speak to Saul, he seems to have had to hold back a bit and think about it. Had he not heard much from others about this man? And what he had heard naturally had its effect upon his thinking toward Saul, and upon his response to God's call. God, however, made it very clear what His will is concerning the matter, and being strong in obedience, Ananias heeded the command, "Go thy way," regardless of what he had heard. Ananias went and a more gracious conversation, speech truly seasoned with salt, you cannot find anywhere. And think of the outcome! Supposing Ananias had followed the inclinations received from what those about him had said in everyday conversation. Yes, God might have had another way, but Ananias certainly would have been minus one of the richest experiences of his life. Acts 9:10-18.

Do I hear someone say that I am giving entirely too much credit to words? I think not, for the daily conversation of our lives will do much in giving this world a picture of our Christ, or else such conversation will do much to hide that picture. Oh, that the former were true of all professing Christians! Oh that men and women, boys and girls, would by ordinary daily conversation become so enthusiastic about the Christ, and the presentation of Him to the world through our missionaries that it would drive them to their knees in prayer and cause them to pray mightily for our mission work!

Yes, ordinary conversation has its effect in shaping the thinking of our youth, the church of tomorrow, concerning missions, and thus wields a mighty influence, but much more powerful will be the words uttered in prayer. Prayers on behalf of missions are never wasted words, if they are true sincere prayers and not just the mere form of, "Lord, we pray that Thou wilt bless the missionaries." Form will mean nothing, but prayer will mean everything, for prayer can be more sincere without words and your heart in it than with words and your heart not in it. Unnumbered illustrations could be given of what has been wrought in missions through prayer. Missionary after missionary gives testimony of a deep consciousness of some one praying at times when face to face with some danger or discouragement, or at times when in need of a greater manifestation of the power of the Spirit of God. Was that someone praying YOU? A certain author once made the following statement, "Heaven is never deaf but when man's heart is dumb." I do not know just what he meant by that statement, but it has certainly made me do a lot of thinking. Dare we take from it the thought that God's ear must be deaf to the needs of our missionaries when those at the home base are dumb, or speechless, so far as true, sincere praying is concerned? "Ye have not," says the Word of God, "because ye ask not." Again and again God challenges us to pray. So, my reading friend, let us avail ourselves of this mighty channel of power, prayer.

Let us turn to another phase of mission work in which our words hold an immensely large place, namely our actual words of testimony to our fellow men. Sometimes when you hear a salesman talk you fall head over heels for what he is offering to you. Why? Simply because he presents his goods with such enthusiasm and sincerity that you feel it to be the very thing you need. Oh, that the Christian people would become dead sure that what they have to offer—the Christ, and His Gospel—is the very thing the world needs! Oh, that He would mean so much in their own lives that they could with a deep feeling of enthusiasm present Him to others! After all, if we talk only in a half-hearted way about Christ, we can hardly expect others to become very stirred about their need of Him.

I do not mean to suggest that only those of fluent speech can witness by word of mouth for our Lord. No, indeed, not! In fact, many of us who hold back on that very basis are sadly mistaken, just as was Moses when in answer to God's call he said, "O my Lord, I am not eloquent, . . . I am slow of speech, and of a slow tongue." Even after God assured him that He who made man's mouth could also put the right words into it, yet Moses lacked confidence and requested that another be sent.

Oh, my friends, perhaps we are slow of speech, perhaps we do lack confidence in our ability, but we have an all-powerful God upon whom to depend. If He lays it upon your heart to speak to some soul, why not breathe a prayer for help and guidance, then allow Him to carry out that which He would? Perhaps, those very words would be the means of turning that soul Godward, and furthermore, perhaps God knows that if those words are uttered with ease and eloquent fluency they would not touch the heart of that individual as would the very same words uttered perhaps brokenly, and with much difficulty, but in the power of the Spirit. If fear seizes you just as you are about to speak, think of God's reply to Jeremiah when he said, "Ah Lord God! behold, I cannot speak: for I am a child." The Lord graciously assured him that he should accomplish all that He called him for, even saying, "Be not afraid of their faces: for I am with thee. . . ." (Jer. 1:6-8). Surely since God is the same powerful God today as He was in days of old, we need not fear to witness by word of mouth, but the rather go forth in confidence, knowing that God is back of us in all His power. Is this not the very thing Paul has reference to in I Cor. 2 when he tells the brethren that he came not with excellency of speech or of wisdom, to declare the testimony of God, but that he was with them in weakness, and fear, and in much trembling, his speech being not with enticing words of man's wisdom but in demonstration of the Spirit and of power? I just love to read that second chapter of I Corinthians, for it somehow gives me new courage and strength to continue on witnessing by word of mouth, blundering though the words may seem in my own mind.

Back in the days of Ezekiel the Lord was looking for someone to speak unto the people of the land who had become very sinful. He was looking for someone, yes, but He had to utter the pitiful words, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land. . . : but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath. . . ." (Ezek. 22:30, 31). There is a day coming, perhaps not so far hence, when the fulness of God's indignation and wrath shall be poured out. And surely, my friend, if God is looking for someone, in these apparently few remaining days of grace, surely I say, if He is looking for someone to be a missionary by word of mouth to speak words of warning, words of exhortation, words of prayer, perhaps words of comfort, or of courage; in short, if He is looking for someone to speak for Him in order that some soul or souls may be won from eternal damnation to eternal bliss, surely if He, as He looks, finds you or me we will not fail Him. If He directs His Holy Spirit to prompt us to speak we dare not say no, for He is depending upon us.

In connection with this closing thought let us read Ezek. 33:7-9: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." My dear reader, have you delivered your soul by speaking the words He has asked you to speak? In other words, have you been faithful as a missionary by word of mouth?

Detroit, Mich.

IT MUST BE TOLD

BY J. L. STAUFFER

And this gospel of the kingdom must be preached in all the world for a witness to all nations.—Matt. 24:14.

These words of our Redeemer and Lord lay upon us an obligation which has no alternative. Four other scriptures emphasize the same truth:

Matt. 28:19, 20: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you."

Mark 16:15: "Go ye into all the world, and preach the gospel to every creature."

Luke 24:47: "That repentance and remission of sins should be preached . . . among all nations, beginning at Jerusalem."

Acts 1:8: "Ye shall be witnesses unto me"—everywhere.

The **Gospel** is the **Good News** that Christ who died for sinners rose again that we may be saved. In His death Christ shed His blood to cleanse from all sin the repenting and believing soul. He gives peace and joy instead of fear and guilt. The saved person receives eternal life and becomes an heir of God, a joint-heir with Jesus Christ. This is **Good News,** and it is this message and this experience that should constrain every Christian to tell others about it. In becoming a child of God, His love is shed abroad in our lives and that constrains us to tell others (II Cor. 5:14) as we respond to the leading of the Holy Spirit who dwells within us.

Now This Gospel Must Be Told. The early church told it throughout the world. Every one who has experienced this wonderful deliverance from sin has **Good News** to tell others. If you are saved, you have the same good news. We may be nearer to the end of the age and to the time of the homegoing of the saved than we think. Why not seek to

(Continued on page 125)

SERVICE

"How can I best serve the Lord?"
Is the question we often ask.
"Should I serve in a foreign land?
Should preaching be my task?"

But if we cannot preach the Word
In a land that's far away
What can we do to serve the Lord
On the road of life each day?

Jesus said, "Do to the least. . . ."
Give the hungry meat;
Dry the tears on a widow's face;
Put shoes on unshod feet;

Visit the sick and afflicted;
Go the second mile;
And don't forget the value
Of a handclasp and a smile.

The serving of our fellow men
Is the one and only way
To serve our Lord and Master
Each hour of every day.

—Rosalie Nickler Miller, in the Gospel Messenger.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIX. Union with Christ

BY THE BIBLE STUDY EDITOR

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

The unity of the Christian life with God is not a matter of idealism. It is a reality. Believers are not related in a common unity of faith or organization. They are united by a common life and character. Children of the same parents are one in all respects as to their physical being, having been born of common parents. They may differ with respect to the expressions of their lives, but their lives are all of one source and their beings have had one common origin. That is a family which has its life associated in the same parents and in a common offspring. Such a unity can be found nowhere else. It cannot be accomplished by adoption, and it cannot be the result of training or culture. Nor could it be brought about by selection of similar characters resembling each other in appearance and in character.

God's law of the reproduction of life must be followed in spiritual things as well as in nature. Every form of life, in either the vegetable or the animal kingdom, is governed by the law of the reproduction of its own kind. This has been so absolutely proved that neither science nor explorations have found it to be otherwise. The missing links of crossings or digressions from this established law are not in existence, and as far from discovery as they have ever been. Variations of species are known and in evidence everywhere. But **kind** has produced only its kind, because God has established that law. If it were constantly broken, or could be violated at the will of man, then it would cease to be a law. Because of its constancy men have been able to make a wise use of it. Because of its being established by the Creator, the Son of God was able to reveal to the believers, His disciples, the glorious truth of the unity of the believer's life with God and with other believers.

That Which Is Flesh—That Which Is Spirit

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6). The appeal to Nicodemus was then presented to him, "Marvel not that I said unto thee, Ye must be born again." The claim of the Jews that they were Abraham's seed, was very legitimate. But they were not aware that they could not be the sons of God, without having their birth from God. Nicodemus was concerned as to how he could reach a higher life than that which his brethren of the flesh were living. He came to the Teacher who came from God.

John did not depart from the premises of his Gospel as he continued to present the life and testimony of Jesus to men. He began with declaring that "the Word was God." Nicodemus had come in contact with the "Word." The things of God could not be obtained by the flesh. The kingdom could not be attained without a new birth—one from above. The life of the kingdom of God was not that which was born in men in their flesh and from their flesh, though it sprang from Abraham, the man of faith. Only a life which resulted from the union of water and Spirit could give an entrance into the kingdom. Evidently this water could not be the natural element, for water has no power of reproducing itself. It is an element that is associated with natural life, and it is the habitation of many forms of life, but does not produce life. We may say the same of air. It is an element essential to life and is the habitation of many forms of life, but it cannot produce life. Nicodemus had come in contact with the power of life, in the person of the living Word. John the Baptist had made use of water in his baptism, but pointed to one who would baptize with the Holy Ghost and with fire. John the Baptist called for repentance and purification of the life, of which the purification with water, as a Jewish ritual, was a symbol. But Jesus was the Water of life, and His Word made men clean. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:38, 39.) "Now ye are clean through the word which I have spoken unto you" (John 15:3). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:22, 23). The Word of God is both a purifying agency of God, and a life-giving power, through the Holy Spirit. Nicodemus had come in touch with the living Word of God and with the Holy Spirit, the power of regeneration. These two spiritual powers could and do effect the regeneration of the soul, so that it may enter into the kingdom of God.

It is not possible to produce life from two things of different natures. Flesh begets flesh, and spirit begets spirit. There can be no product from flesh and spirit. In the birth of Christ, the Son of God, the miracle of God was manifested, for Jesus according to the Gospel of God, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh," was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4). Jesus was the product of the flesh as the son of David, and Son of God by the power of the Holy Ghost. "For that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21). Cp. Luke 1:30-35. This is the only instance in the Scripture of a product of the flesh and Spirit. But this was the miraculous manifestation of the coming of the Word of God, to be made flesh and to dwell among men. It was this means which God used so that there might be accomplished the redemption from sins by the death of one who was made in the likeness of sinful flesh and in whom God condemned sin in the flesh that we might be made the righteousness of God in Him. Rom. 8:1-4. No other man was born in such a manner. All the seed of Adam were under the sentence of death for sin. Only the Son of God, born of the virgin Mary and the Spirit of God, could save men from their sins. The birth of Jesus by the Holy Spirit was not a repetition of any previous birth, nor the precedent for any future birth of such a nature. All other births were of the flesh and were flesh. All births of the Spirit are spiritual, with the product a spiritual nature.

The products of the flesh and Spirit are still the same as they have always been. The flesh produces flesh, and the Spirit produces things that are spiritual and like the Spirit in character. The works of the flesh are manifest, and are like all flesh. Gal. 5:19-21. The fruit of the Spirit has the character of righteousness, because it is of, and like, the Spirit. Gal 5:22, 23.

The Resurrection and the Spirit

It was possible for Christ to live the life of the Holy Spirit on account of His being the Son of God and of the Holy Ghost. The Holy Spirit came upon Him at the time of His baptism, not because He did not have the Spirit nature, but because it was the divine method of God in revealing to men the fact that this is the Son of God. John 1:31-34. He was led of the Spirit into the wilderness to be tempted. By the Spirit He was anointed to preach and to heal the sick and to minister the Gospel to the poor. The demonstration of His power was to the effect that He might prove to men that He is the Son of God. The Holy Spirit's coming upon Him did not make Him to be, or become, the Son of God. He was the Son of God before He became flesh. "For I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42). It is evident that Jesus was the Son of God, and that the manifestation of His being in the flesh was accomplished by the work of the Holy Spirit in the miracle of His incarnation. The Spirit, however, was active in His life and also in His resurrection from the dead.

The death of Jesus was accomplished only by the laying down of His life. He was crucified by the Gentiles, because the Jews said it was not lawful for them to put any one to death. John 18:31, 32. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18). As Jesus came in the flesh by the Holy Spirit, He also was raised from the dead by the Holy Spirit. The evidence of one who was with Him in the flesh and who fellowshiped with Him in the resurrection life bears this testimony, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). The Spirit by which He came into the world was an eternal Spirit. The Spirit of the Son was not extinguished by the death of His body, which, after three days He restored to life and being, and in that resurrected body, He ascended to heaven to sit down at the right hand of God, from whence He came. Heb. 1:3. It was the Son of God who came from the Father and went to the Father, who declared Himself to be the resurrection and the life. It is He who said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you (John 14:16). It is not possible to live the life of our Lord in the flesh. Our life as believers and followers of Christ is now associated with Him in the nature and power of His resurrection by the Spirit.

The fact of our fellowship with Christ in His resurrection life is emphasized by the apostolic teachings. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:14-17). The Apostle Paul here teaches that no man in Christ is a man after the flesh. He is a new creature by reason of the rising again of Christ from the dead. His life is one of the Spirit, who raised Christ from the dead. Christ is no longer known as the Christ of the flesh, but of the resurrection. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away" (I Pet. 1:3, 4). James says, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18).

"Christ in You"

Some have likened the Tabernacle or the Temple to the body of flesh in which we dwell. We are taught that the body is the temple of the Holy Ghost. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own (I Cor. 6:19)? The Temple had in it the court, where the burnt offerings were made. It also had in it the holy place where the candlestick, shewbread, and altar of incense were placed. And within the most holy place was the ark of the covenant and the mercy seat, representing the very presence of God. Thus the body of our flesh was likened to the worldly sanctuary, where we witness to the sacrifice of Christ for our sinful flesh, and in whom we are crucified unto the world. In the inner sanctuary of our hearts we have our communion with the Lord, walking in the light of the Holy Spirit, partaking of the holy bread, the Word of God, and having fellowship with God at the altar of intercession in prayers. While we do not have access to the presence of God, we hold daily communion with Him and partake of the blessedness of His presence in the Spirit. Thus is our bodily temple made the dwelling place of God through the Holy Spirit.

We also are taught that all the believers are built together for an habitation of God through the Spirit. Eph. 2:22. How does the life of God come into the temple of the body? Paul speaks of his ministry in the Gospel for the Gentiles, concerning the mystery which hath been hidden from ages and generations, but is now made manifest to His saints, "To whon God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). Salvation comes to men by their faith in Christ Jesus, the Saviour of the world. To believe in Him is to receive Him into the heart, and to make Him the Lord of the life. It is the Christ who was crucified that lives in the heart. There is no other Christ in whom to believe. But He is no longer on the cross. He lives, and by the power of the resurrection life He abides in the heart of every one who receives Him.

Yet, it is not Christ who abides in His own person, not the Son who sits on the right hand of the Father, but the Spirit, the Comforter, whom Christ has sent in His stead. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). It is the Comforter, whom the Lord has sent in His place, who abides in the heart of each believer, and makes the presence of Christ in us, the hope of glory, a reality. It is this Holy One whom the Father and the Son have sent forth from heaven to abide with the saints which makes possible the union with the Father and the Son. Too many Christians are doubtful of the reality of a union with God and with Christ, being in doubt as to the presence of the Comforter in their hearts. The fact is, that both the Father and the Son are in the realm of the glory. Christ in person is sitting on the right hand of God. Christ in person is waiting with the Father for the time of His return to receive His saints unto Himself. The Father was in heaven when the Son was in the world. It was to Him that Christ prayed, **"Our Father which art in heaven."** It was to the Father that He told the women that He would ascend, and it was to the Father that Christ returned from the hill of Bethany. What then has the believer who has accepted the Lord as His Saviour, and by what power does he live? It is **"Christ in you, the hope of glory,"** but it is the resurrection life of Christ, in the person of the Holy Spirit.

The disciples were filled with the Spirit. Men were full of the Spirit, who served in the early days of the church. Today, as then, those who receive Christ receive Him in the person of the Holy Spirit, for there is no other means of receiving Him. Are we not constantly reminded to walk in the Spirit and to live in the Spirit, and to be filled with the Spirit? This is the normal life of the Christian. If we have not the Spirit of Christ, we are none of His. Rom. 8:9. But this indwelling Spirit makes a change in the nature of the life: for those in whom the Spirit lives are those who are no longer in, or after, the flesh. In the crucified Christ they have also been crucified and no longer live after the flesh. They have been joined to the resurrected Christ through the Spirit and live after the Spirit. The union with Christ is the new life in the Spirit.

(To be continued)

GENTLENESS

Some of you are wanting in gentleness. You resist evil instead of turning the other cheek; you do not receive reproach with gentleness, no, nor even reproof. Nay, you are not able to bear contradiction without the appearance, at least, of resentment. If you are reproved though mildly, you do not take it well; you behave with more distance and reserve than you did before. If you are reproved or contradicted harshly you answer with harshness, with a loud voice, or with a sharp, surly manner. You speak sharply or roughly when you reprove others, and behave roughly to your inferiors. In short, you have not what I call perfection; if others will call it so, they may; however, hold fast what you have and earnestly pray for what you have not.—John Wesley.

EDUCATIONAL

FOR WHOM THE BELL TOLLS

BY LEVI C. HARTZLER

A member of the Goshen College faculty tells us in a new way how "None of us liveth to himself, and no man dieth to himself."

The above title suggests death. It suggests the death of someone whose passing has significance because he made some contribution to the world of mankind. It is taken from Meditation Number 17 of John Donne, English divine of the early seventeenth century. The full quotation follows:

> No man is an island, entire in itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.

This is clearly a figure of speech emphasizing the value of the soul of man, not his physical body. Each man's death is significant because his subtraction from the world of men takes something of value away from the rest of mankind.

The figure goes beyond national boundaries, because it says, "Every man is a piece of the continent." This would negate international warfare. The figure emphasizes the value of the common man: "Any man's death diminishes me, because I am involved in mankind." Every man is a son of God by creation. Every man is a potential child of God according to the provisions of redemption. This negates any kind of warfare. It also negates any kind of totalitarianism which makes the individual subservient to the state. According to the above quotation we should win men, not kill them; we should affirm personality, not make it a cog in the machinery of a totalitarian state.

"For Whom the Bell Tolls" is the title of a novel by Ernest Hemingway, based on the Spanish Civil War of 1937-39. The hero, Robert Jordan, a member of the International Brigade, was assigned to destroy a bridge which the Fascist army would use in its advance. It was a most dangerous task, but young Jordan bolstered his courage with the following philosophy: "There are necessary orders that are no fault of yours, and there is a bridge, and that bridge can be the point on which the future of the human race can turn, as it can turn on everything that happens in this war." This sounds heroic. And it was in the sense that Jordan faced death to carry out his orders.

Robert Jordan destroyed the bridge, but lost his life. He died for a cause which he considered extremely important. Hemingway would have us believe that when the bell tolled for Robert Jordan we all lost something because Jordan died for a cause. But what about the death of the Fascist Lieutenant slain by Jordan in his dying moments? Did not his death also subtract something from us, even though he was fighting against Jordan? John Donne must say, yes, and every one who accepts the truth in the above quotation must say, yes. The moment we accept the truth of the supreme value of the human personality we must outlaw all war.

The futility of war is seen in this episode in that Robert Jordan's sacrifice was only a chance sacrifice. He had no assurance that his destroying the bridge and dying to do it would be the turning point in a war between ideologies; Fascism and democracy. Yet he took the chance.

John Little ran away from his home in England and joined the International Brigade in Spain against the advice and wishes of his Quaker parents. He was scarcely in the country before he contracted pneumonia and was hospitalized. It took him several months to recover from his illness. However, he was still determined to see action against what he considered the scourge of our time, Fascism. He could not be persuaded to return home even at the earnest behest of his parents.

Jack Cook, a young American, went to Spain early in the war and took charge of a children's colony north of Barcelona. He did an excellent job and even returned to his native Boston and secured substantial donations for the Spanish refugee children from Boston business men. He had an unhappy love affair with one of the attendants at his children's colony and decided to leave his constructive task with the children and to join the International Brigade. His reason for joining up was to see what front line action was like, to write a book, and to do his bit to stop Fascism. He was last reported wandering around in no man's land in a demented condition, and his father was offering a large sum of money for anyone who could locate his son.

The bell tolled for both Robert Jordan and Jack Cook, and mankind has been diminished because of their sacrifice. However, has the world been made better because they died? No. In fact, their cause lost in Spain. A number of relief workers who were openly sympathetic with the Loyalist cause left Spain disillusioned individuals following the Franco victory. They had ideals similar to those of Robert Jordan and Jack Cook, even though they were engaged in relief work. When those ideals were not realized by the war, they despaired of good winning over evil and became cynical.

There is a basic fallacy in using war against any kind of evil. No one can win against evil by using evil's methods. Force of arms is one of the cosmic principles of the Satanic kingdom; therefore, it should not be used in a righteous cause. There is no such thing as a holy war, because war destroys human life, and human life is sacred. Mohammed made the mistake of using war to advance his religion. Some of the great leaders of the Christian church have done the same. The bell tolls as well for your enemy as for your comrade. If John Donne is correct, a soldier's life is diminished as well by the death of the enemy he slays as by the death of his buddy in the battle.

Jesus Christ is the one true example of Donne's principle. When the Judean mob came to take Him by force, Peter took out his sword and began to defend Jesus. Jesus quickly stopped Peter by saying, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Jesus recognized that you cannot win against evil by using evil's methods.

Later when Pilate was questioning Him, Jesus said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my

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EXPECTATION

By L. J. Lantz

(Romans 8:18)

When we stand side by side with Christ, our Shepherd,
Knowing it was His love that led us there;
When He has brought us to His holy mountain,
And made us joyful in His house of prayer;
When we have joined the glad, triumphant millions,
Singing the song of Moses and the Lamb;
Will we remember all the pains and heartaches,
That guided us along the way to Him?

When we have gathered 'round the marriage table,
And the true bride beholds her Bridegroom's face;
When all the saints have cast their crowns before Him,
And learned the sweetness of the Son's embrace;
When we have talked with Him of heavenly wisdom,
And walked with Him in heaven's shining ways:
Will we regret the cares and disappointments
That drew us near Him in our pilgrim days?

And the steep hills, where we walked more slowly;
The rough paths, where we leaned more on our Guide;
The dark vales where we feared, but kept on going;
The troubled waters where our faith was tried;
Will all of time seem like a little moment,
A passing thought, when Christ the Lord we see?
And all our trials be like a fleeting shadow,
In the clear brightness of eternity?

Gap, Pa.

kingdom not from hence." Thus Jesus indicated that He had come to set up a spiritual kingdom. Whatever warfare the disciples of Christ carry on, therefore, is a spiritual warfare. It is not limited by national or racial boundaries. It is a warfare against the forces of evil. Paul says in II Corinthians 10:4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

The Christian alone is in a position to carry out Donne's principle, since he affirms the value of human life, whether it is the life of his friend or of his enemy. He recognizes that every man is a son of God by creation and a potential child of God according to the provisions of redemption. He says freely, "Any man's death diminishes me, because I am involved in mankind." Therefore, the chief concern of the Christian is to win men for Christ, to save life and not to destroy it. Thereby the kingdom of God is constantly enlarged and not diminished.

Goshen, Ind.

THE WORLD'S FIRST BOOK

BY S. A. WITMER

This comprehensive article again shows the truth of the familiar verse: "It is the book of God. What if I should say, God of books! Let him that looks angry at that expression, as too bold, his thoughts in silence smother till he find such another."

Among the many millions of books that have been written, one stands above all others in value and influence. It alone deserves to be called The Book. It ranks as the world's first literature. That book is the Bible.

1. **The Bible Was the First to Be Translated into Another Language.** So far as is known the Old Testament is the first work of any length to be translated into another language. This famous version, known as the Septuagint, was begun about 280 B.C., under the patronage of Ptolemy Philadelphus. The Hebrew Scriptures were translated into the Greek because many of the Jews of the Dispersion were Greek-speaking. Furthermore, a copy of the Hebrew Scriptures was desired for the royal library at Alexandria.

The Septuagint Version was one of the most important translations of the Bible into any language. It released the transcendent truths that God had revealed to the Hebrews concerning Himself, the state of man, and His redeeming purpose, to the whole world through the medium of the Greek language. It was the Bible commonly used by the Jews of Christ's time, and He and the Apostles frequently quoted from it. It prepared the way for the spread of Christianity throughout the Mediterranean basin in the first century of our era.

2. **The Bible Is the First in Number of Translations.** The Bible, or parts of it, has now been translated into over 1,000 different languages. It takes years of painstaking work to produce a good translation. Many missionaries and linguists have literally given their lives in this important service. Even though the Bible is now translated into all of the major languages, there still remain approximately 4,000 languages into which the Bible has not been translated.

3. **The Bible Was the First Book to Be Translated into the English Language.** The English vernacular was considered too vulgar and common for literary purposes before Tyndale's day. There had been a little poetry before John Wycliffe translated the Bible into English, but the standard language of literature continued to be Latin. Through Wycliffe's monumental work in producing the first English Bible in the latter part of the fourteenth century, he is sometimes known as the Father of English prose.

The translation of the Bible into English profoundly modified that language. Before this event it existed in many varying dialects, and it had little fixity of form because it was not committed to writing. The English Bible more than any one factor merged the various dialects into a common tongue, giving it fixety and form.

The English Bible ranks as the finest example of the literary excellence of our language. Macaulay's tribute is commonplace: "A book which, if everything else in our language should perish would alone suffice to show the whole extent of its beauty and power." Frederic Harrison has also said, "If you care to know the best our literature can give in simple prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue."

4. **The Bible Was the First Book to Be Printed with Movable Type.** One of the greatest inventions in history was that of the printing press, generally credited to Johann Gutenberg, of Mainz, Germany. The first book from the first press was the Bible, printed in 1455 A.D. There are forty-five copies of this first edition known to be in existence. They are in the possession of various collectors and libraries. A few years ago one was sold to D. S. A. Rosenbach, of Philadelphia, for $106,000.

The printing press marked a new era of Bible distribution. Before that epoch-making discovery, Bibles were copied by hand, and as a consequence were rare and expensive. In Wycliffe's time it took a copyist ten months to produce one copy of the Bible; now one London publisher produces them at the rate of 120 an hour, or two per minute.

5. **The Bible Ranks First in Number of Sales.** The Bible continues year after year to be the world's best seller. No other book even compares with the sustained sales appeal of the Bible. About 800,000,000 have been printed since the printing press was invented. More copies of the English Authorized Version alone have been printed than any other one book in the world. From 1804 and 1816 to 1935, the British and American Bible Societies, together issued more than 72,000,000 copies of the Bible in this version, to say nothing of the some 84,000,000 Testaments and 77,000,000 Gospel portions.

The Bible has the unique distinction of being both the cheapest and the costliest book. A copy can be secured for twenty-five cents in our American stores. On the other hand, the greatest purchase price ever paid for a book was for a Bible. The transaction took place in December, 1933, when the Russian Government sold one of the oldest Bibles in existence, the famous Codex Sinaiticus, to the British Museum for $510,000. This famous Bible in the Greek language was found less than a century ago in St. Catherine's monastery near Mt. Sinai by the scholar Tischendorf.

6. **The Bible Is First in the Manuscript Evidence for Its Authenticity.** The Bible is altogether unique in this respect. There are, of course, no copies of the original manuscripts. This is true also of all other books that have come down to us from antiquity. In order to determine what the text of the original manuscripts was, scholars are dependent largely on ancient copies of the Bible. They are called manuscripts because they were copies done by hand, for they date before the invention of the printing press.

There are so many ancient Bibles, or parts of the Bible, giving textual critics a certain body of evidence, that they have relatively little difficulty in determining the original text. The number of Hebrew manuscripts of the Old Testament, including many fragments, is approximately 1700. In the New Testament, there are approximately 4,000 Greek manuscripts, 9,000 manuscripts of early versions, yielding a total of 13,000. We can appreciate the solid foundation upon which the Bible rests when we compare this with the manuscript authority for the works of Greek and Latin writers. The two works of Tacitus are represented by one manuscript each. There are but three independent manuscripts of Catullus, and they date 1400 years after his death. The Greek historian Herodotus is represented by fifteen manuscripts of a comparatively late date. There are still fewer manuscripts of Plato.

The Bible will continue to be the world's first book and will one day be the survivor of all books. Heaven and earth shall pass away, but the words of **The Book** are imperishable; they will never pass away.—The Missionary Worker.

GOD'S PURPOSE

A young man was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—Publisher Unknown.

ALL ABOUT EYES

BY R. G. TYSON

A spider has eight eyes. Two of them are in the front of its head, two on each side, and two on the top of the head. He can look around like a man in a lighthouse, without the inconvenience of turning his head.

The lowliest of all known animals to possess eyes is the amoeba. The amoeba's body is all eye, that is, every portion of the amoeba is sensitive to light.

Insects have two kinds of eyes, known as simple and compound. If you will examine the common housefly closely, you will note that its head consists almost entirely of two large dark brown lobes. These are the compound eyes. Each is made up of more than four thousand eye units. From each of these compound eyes, a picture of more than four thousand minute picture fragments is conveyed to the fly's central nervous system. The fly also has three single eyes. These are situated in the form of a triangle with its sharpest point downward, in the space above and between the two compound eyes. The compound eyes of the fly are used for distance. The range is from three to four yards. The single eyes are for near vision. The range of these is from one to two inches. Some insects have only compound eyes and some only single eyes, but most of them have both. None of these eyes have any movement. The eyes are set on the fly's head as solid as so many jewels in a watch.

In fish we have the first true focusing arrangements and muscles with which to move eyes in their sockets. Fish are practically color-blind. They can distinguish between colors, but do not see them as colors. They see them as various shades of gray just as a color-blind person would. Their field of vision is very restricted. They see scarcely anything below the level of the head.

Snakes have very poor sight. Most of them see only objects in motion, and they are nearly deaf. Most of their information and knowledge of the world reaches them by way of the little forked tongue. This tongue, we are told, is most sensitive to touch. It feels myriads of vibrations in the atmosphere which, to our coarse sense of touch, are nonexistent.

The most remarkable of all eyes are those of birds. They are often both telescopic and microscopic. In birds the visual acuteness in some instances is one hundred times as great as that in man. A bit of grain that human eyes can scarcely see at a distance of one yard, a bird can see distinctly at a distance of one hundred yards. This kind of sight is necessary because of their poor sense of smell. We are told that vultures do not smell their food even though it be dead and putrid. They find it by sight.

Mammals are classified as non-primate and primate. The primates include monkeys and apes. In nearly all the nonprimates the eyes are set on the side of the head, and have no overlapping of the visual field. There is a marked difference among mammals in the shape of the pupil. For instance, the domestic cat has a narrow vertical pupil, which it needs for the purpose of hunting its prey up and down trees. This, however, is not true of all the cat family. Lions and some of the larger animals have round pupils. The horse has pupils which are wide horizontally in order that the animal, when grazing, can see sidewise, both to the right and to the left, over a wide expanse of ground. The eyes of the horse are placed prominently up and out of the corners of its head so that it can aim a kick at a wolf, which is the horse's natural enemy, without turning its head.

Perhaps you have been out on a dark night on a hike. In the distance you saw a pair of shining eyes. All eyes that shine in the dark do so because of a reflector behind the retina. The purpose is to enable the animal which feeds and roams about at night to see better. Their vision in the daytime is much poorer.

All primates, including men, have strong focusing muscles. Both eyes can be converged on the same point. This is what is called stereoscopic vision.

Another very interesting thing about our eyes is that when they are in motion they are stone blind. We are never conscious of this blind interval because the pictures change so rapidly.

There is an interesting difference between the eyes of animals and the eyes of men. In animals their eyes are two little cameras, each producing a tiny picture. In the eyes of a man only one composite picture is seen. Neither do our two eyes contribute equally to the formation of this single picture. In a right-handed person the right eye contributes practically all of the picture, while in a left-handed person the left eye contributes most of the picture.

In addition to the eyes located on the outside of the body, man has some inner eyes as well. We speak now of the eyes of the heart, of conscience, and of spiritual discernment. These eyes within are very important and they often see what is hidden from the outer physical eyes.

One day a little girl became naughty and her mother punished her. Her grandpa was sitting near by and she hastened over to him for sympathy. Usually anything she did was all right with Grandpa. While sitting on her grandpa's lap she said, "I wish Mother could see me with Grandpa's eyes."—The Friend.

USELESS LADDERS

The story is told of a ladder up against the Woolworth Building in New York. It reaches the fourth floor—the fire was in the forty-third. It was only thirty-nine stories short. All of man's efforts to save himself fall just as short. There is no other way of salvation from hell hereafter and from sin now than through the blood of atonement of Christ.—Sunday School Times.

STRANGE LAMPS

Nature has given certain animals the ability to give off light. The primitive Indians of South America made good use of the tropical beetles almost as large as sparrows, which have this strange power. The light comes through two openings near the eyes and two more under the wings. A few of these beetles were enough to light a small room and by this light the Indians would carry on their occupations of spinning and weaving, as well as cooking.

The early Spanish explorers found these beetles a great help when they had to make their way through the dense forests at night. By fastening beetles to their feet they not only were able to see the trail but they were also able to avoid snakes which were in the path. These lights served as aids to hunters who fastened them to wrists and feet and so lured the game.

In the West Indies the natives made crude lanterns in which they fastened large fireflies, while in Java an open wooden bowl with wax on the bottom served to hold the tiny lights. The Japanese kept fireflies in cages and used them for illumination both in the house and out of doors. Sometimes hordes of the insects would be released at a garden party to give a fairy-like atmosphere.

Catching these tiny creatures became a regular business in Japan where the girls caught them with fans while the boys used long wands with bits of yarn atttached to one end.

The light of a firefly is produced on the same principle as a candle, that is, a combustible substance is combined with oxygen and thus light is produced. The firefly is the most efficient light maker.—Our Dumb Animals.

THE IMITATION OF CHRIST

I used to be fond of Thomas á Kempis' Imitation of Christ, and I am yet, but I have long since discovered that something must go before that. Titian was a good imitator, but he never became a great painter until he got away from his master's models and got an inspiration of his own.

The story is told of a novice who copied with exacting carefulness a master's models. One day the painter died, and the Italian boy, longing to be an artist, knocked at the door of the studio, and when it was opened, said, "Please, madam, will you give me the master's brush?" And the lady said, "This is his brush; you may try it." But he found he could paint no better with it than with his own. But if he could in some way have caught the master's spirit; if the master could in some way have infused into his brain his own fine sense of beauty, and into his hands his own marvelous skill; then the young artist could have painted as fair a picture as the other.

And so, if instead of imitating what we have learned of a life once lived by a Christ now gone away into heaven, we could let Him come and dwell in us by His Holy Spirit, our life, instead of being a series of heart-rending failures and dismal disappointments, would be a life something like his own, and the beauty of holiness would be upon us.—Biederwolf.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

GOD'S MESSAGE TO A PEOPLE IN EXILE

Ezekiel 18; 34; 36:22-38; 37:1-14

Lesson for April 11, 1948

Golden Text: A new heart also will I give you, and a new spirit will I put within you.—Ezekiel 36:26.

Ezekiel 18. Shirking responsibility, and shifting the blame when things go wrong have always been mankind's most popular pastimes. We conform to the evil customs of the times and accept them as though they were irremediable conditions, ignoring the fact that if there were as small percentage as 2% that would rise up in indignation and fight the existing evils with all their God-given might the errors of the day would writhe in pain and die amidst their worshipers.

It is a fact that when the parents are disgruntled with the church and chafe under the restraints that accompany holiness of life, the children brought up under such an environment usually break all restraint and have nothing but contempt for the church. But it is not necessarily so. Some of the brightest jewels in the kingdom of grace have been men and women whose heredity and environment left almost every good to be desired. And here and there we have instances of individuals who apparently had advanced far in the fellowship of saints and holiness of life who suddenly took a tail spin from the heavenlies into the depths. Did God fail them, or did they fail God?

The battle against sin and the devil is an individual one. No one can escape the conflict, but no one need suffer defeat. "The angel of the Lord encampeth round about them that fear him, and delivereth them." You are responsible for your attitude toward God, and for the life that you live because of that attitude. And blaming others for your sinfulness and misfortunes just shows your sinful cowardice. If you are the cause; be willing to take the blame.

Chapter 34. Mankind are divisible into two groups: leaders and followers. And of the followers, which are legion, few think for themselves. Like sheep following the bell-wether, they follow the one whom they accept as their leader. And the history of the race reveals the sad fact that of those with the gifts of leadership, only a very few seek the good of those they lead. This is true militarily, politically, and (must I say it) ecclesiastically. Instead of feeding the flock, the average leader feeds himself off the flock. It takes "more grace" than the average believer has to forget yourself in seeking the good of those who trust and follow you. Because of the almost universal selfishness of men (Phil. 2:21) God had to send His own Son from heaven as the Great Shepherd of the sheep to gather those who had gone astray. And God does not have one word of approval of those who seek their own rather than their brother's weal.

Chapter 36:22-38. In this chapter we have the Gospel of the grace of God in miniature.

"In verse 17 we have man sinning;

"In verse 18 we have man suffering because of sin;

"In verse 21 we have God pitying them;

"In verse 22 we have fallen man an object of free mercy;

"In verse 24 we have God's resolve to restore man to favor and standing;

"In verse 25 we have man justified and cleansed;

"In verses 26, 27 we have man renewed and sanctified;

"In verse 28 we have man restored to fellowship and favor; and

"In verse 37 we have Israel seeking the Lord in response to His gracious promises" (Dr. Thomas Guthrie).

When men seek the Lord and He makes of them new creatures in Christ Jesus who live lives transformed in unselfish holiness, even the heathen will know that God is in them of a truth. Only God by regeneration can make us what we should be, but are not.

Chapter 37:1-14. For lofty symbolism the words of Ezekiel stand alone. Neither brush of artist nor hand of sculptor could delineate them.

The figure used in these verses is that of a nation in exile. As a nation they are dead, **dead,** DEAD. Their bodies have decayed and their bones are bleaching. Can a nation in such a state again become a living factor? Only God knows the answer.

In answer to the prophesying of Ezekiel the bones again joined to bones, and the skeleton became clothed with flesh, and life animated the bodies. Israel, dead as dead could be, could be restored by listening to the preaching of the son of man; and with the spiritual resurrection of the nation, Israel and Judah shall become one in the Lord. Even so with the preaching of the Gospel of the Son of Man shall all that hear become one in Christ Jesus.

THE RETURN FROM EXILE

Ezra, Chapters 1-6; Haggai

Lesson for April 18, 1948

Golden Text: No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

Ezra 1:1-4. Isaiah prophesied that a man by the name of Cyrus was to return the children of Israel to their native land and give orders for the rebuilding of the Temple. All this was foretold before the exile and many years before Cyrus was born. Jeremiah had prophesied that the time of the exile should be seventy years. For 490 years the Jews had failed to obey the law of the Sabbath. Besides this they were guilty of all the sins of which the Amorites had been guilty. But the fact of their Sabbath desecration seems to have set the time duration of the exile, while their other sins had filled up the cup of iniquity so that judgment had to fall. Both of these prophecies were fulfilled at this time.

In Isaiah, God calls Cyrus His servant, His shepherd, and His anointed, though He expressly states that Cyrus did not know Him. It is strange that God would speak thus of a heathen, but it is not stranger than that He should heal Naaman the Syrian of his leprosy, or send Elijah to a Sidonian widow for food when there was a famine in Israel. When the help you count on does fail, you have to get help elsewhere. God must do likewise. And it is but another proof that human hearts are alike the world over. No race or tribe has all the virtues, and surely none has all the vices. But a pagan Cyrus did more for the glory of God than any king of Israel after David. Those who have the greatest spiritual advantages are not always the ones who appreciate them most.

It makes a difference what you are. Most of the Jews who were carried into exile lived on such a low plane of human conduct that the heathen sneeringly said of them, "These are the people of the Lord," but a few lived so nobly that God was exalted and heathen kings gave testimony to the God of heaven who was the God of Israel. Had there been all Daniels, there would have been no exile; had there been no Daniel, there would have been no return.

Chapter 4:23, 24. When the Sunday-school movement began in our church, it was opposed by many because of the fear that it would bring pride into the church; when we became active in evangelistic efforts, the cry was raised that there would be some gathered into the church that would defile the church. There was just a little truth in both arguments. Only a totally dead church has no problems. Nets that are cast into the sea catch both good and bad fish. But you do not quit fishing because you might occasionally get one that was no good for food. Success always tends toward pride; just as death tends to corruption. Judah had her troubles in rebuilding her nation and her worship. Some would hinder by helping, and others hinder by ridicule, slander, and open antagonism. But the biggest hindrance is always in our own hearts. The delay of years could have been prevented by the Jews' sending an embassy to Artaxerxes and telling him that the work at Jerusalem was being done in obedience to the express orders of King Cyrus. But when the opposition brought orders from Artaxerxes that the building should cease, the builders threw up their hands and said, "What's the use?" But they did not do so about their own homes and estates. The fact that when adverse conditions arise, the work of the church suffers first and most, shows that we are just like the Jews of olden time. Instead of seeking God and His righteousness first, we, as did they, seek it last.

Haggai 1:3-8. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." When Judah discontinued the building of the Temple under what she thought was the necessity of compulsion, God punished her by giving her lean years. God does not punish me for what I cannot help. And if I suffer, that which I did not do that I should have done, or that which I did that I should not have done, lieth at my door.

If ever the time comes that the hungry shall have all been fed, the naked all clothed, the sick all nursed; and the Gospel preached to every human being, then, and not before, does the professed child of God have the right to use his surplus to live in luxury. If he does so sooner, he may meet the doom of Israel as declared in Amos, Chapter 6, or the doom of the rich man of Luke 16. The nation that neglects the house of God will keep on getting poorer and weaker; and presently be ripe for the righteous judgment of God.

Sometimes you must force an issue. If the Jews had not started building again until they had orders from the Persian monarch, the Temple would probably never have been rebuilt; but when they started, that started other things and presently King Darius gave his willing support to the project. If you do nothing as long as there is opposition, you will die of moral gangrene.

Verses 13, 14. When God is with us, and when we all labor with a willing spirit, it does not take long to get things done that should be done. The first Temple was built at a time of great economic prosperity, the second in a time of poverty and distress. More honor belongs to the builders of the second than of the first; and it was in this second Temple that our Lord was consecrated, that He taught, and that He poured out the Spirit, His glory, upon the church.

ZECHARIAH PLEADS FOR RIGHTEOUSNESS

Zechariah 1:1-6; 4; 7; 8

Lesson for April 25, 1948

Golden Text: Execute true judgment, and shew mercy and compassions every man to his brother.—Zechariah 7:9.

Zechariah 1:1-4. You do not have to be as your fathers, but the probabilities are that you will be. The Master told the Jews of His day that their fathers had killed the prophets, and later generations had built them monuments. But while they built monuments to honor dead prophets, they were just as ready as their fathers had been to kill the living.

The Jews who went into exile had been hard of heart and stiff of neck. Stephen tells the Jews in his day that they were no better. And they were not. And this generation is no better. Preaching is still a thankless task. But (God be praised!) it is not an entirely useless task, for in every generation there are those who will turn away from the evil and seek the good. God reciprocates. Or putting it another way, my conduct opens the way for God to do things to me and for me. Those who want to say things correctly tell me that it is not my hitting the ground that hurts me when I fall, but that it is the earth hitting me that does the hurting. Argue about that all you please, but I know that I get hurt when I fall. So theologians may argue that nothing that I can do will change God's attitude toward me, but I know that when I come to Him, He runs to meet me; but when I forsake Him He soon seems to be far away. When I please Him, He seems to do everything He can to make life pleasant for me, but when I disregard Him and walk in evil ways, it isn't long until His ear will be deaf to my cries of distress. With John, I want to love Him so much that I am always conscious that He loves me.

THE SUNDAY SCHOOL

Around the throne of God in heaven,
The little children sing
Songs of praise and worship
To Jesus Christ their King.

Who taught their little feet to find
The path to glory bright?
How did they know that little ones
Were precious in His sight?

Down on the earth where people dwell
Midst sorrow, sin, and woe,
God had a happy Sunday school
Where boys and girls could go.

To learn of Jesus Christ the Lord,
How on the cross He died,
That all might have their sins forgiven
Through Him the crucified.

'Twas there they learned the precious blood
Could wash away their sin,
That He could make them pure and white,
And give them peace within.

And so, by faith, these little ones,
Believing in His name,
Heard the sweet words, "Come unto Me,"
And joyously they came.

Now they behold the lovely face
Of Him, the children's Friend;
Now they are singing 'round the throne
Where joys shall never end.

God bless the happy Sunday schools,
In this and every land,
That teach the children while they're young
For Christ to take their stand.

—Grace E. King.

Zechariah 7:8-14. Whatsoever I do to my fellow men I do to my God. The difference between a good man and an evil man is that the first does good and denies himself of the evil; while the second does the evil and denies to himself the good.

To execute true judgment you need God's perspective. Strife and vainglory destroy that perspective. But the love of God shed abroad in the heart will enable you to see the thing that will be the right and good.

But though you dare not call evil good, nor gloss over sin in your life or in the lives of those for whom you are responsible, yet you can pity such. Our Saviour bore our sins, though they led Him to Calvary; and I can help to bear your burdens. As a brother I can weep with you when you weep, and rejoice with you when you rejoice; but if you want to cheer my heart, walk in the truth. I have no greater joy than to see my brethren walking in the truth; but when you depart from the Lord, it grieves me to the heart.

Pure religion is to visit the widows and orphans and relieve and comfort them as though they were your own.

Many a man will do evil to the stranger that he would not think of doing to his neighbor. To the kingdom of grace we are all both strangers and aliens by birth and some of us by choice. As we treat the strangers and aliens here as we pass them on life's highways, so God will treat us. Israel was to be kind to the stranger, because she had at one time been a stranger in the land of Egypt. The wrongs that have been done to me, let me bury them today so that I will not have the load of injustice to carry on the morrow; but the good that I have received, may I pass it on to some other needy soul that he may have the harvest of joy with me.

There is no stone harder than an adamant or diamond, but the heart that has hardened itself against God is harder still.

If ever our beloved land becomes a desolation, we will probably blame it on religion and capitalism if we are Communists, or on the Bolshevists if we are not. But the root of all the great catastrophes that have befallen men and nations (and angels, too) has been a spirit of rebellion against the authority of Almighty God. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." But where sin reigneth, there is confusion and every evil work.

Chapter 8:16, 17. If observance of the mechanics of religion were godliness, there would be millions of godly people in the world. But prayer, fasting, and the observance of the ordinances of religion can be rigidly observed without a knowledge of saving grace. Formal religion has been guilty of some of the greatest crimes in human history; and it gives people a false sense of security as they speed downward on the road that leads to hell. All liars shall have their part in the lake that burneth with fire and brimstone; and yet we are so used to lying that it is practiced by all but a few and these are considered queer by the rest. But it would be very embarrassing to speak truth if our hearts and minds remain as evil as they are in the unregenerate.

If the saints devised as much good as the sinners devise evil; or if we gave ourselves as fully to doing good after we turn to the Lord as we gave ourselves to the gratifying of the evil desires while we lived in sin, we would be miracles of grace in the eyes of a surprised world.

God hates evil in all its forms. So, if I would be godly, I must feel the same way.

NEHEMIAH REBUILDS JERUSALEM

Nehemiah, Chapters 1-7

Lesson for May 2, 1948

Golden Text: So built we the wall . . . for the people had a mind to work.—Nehemiah 4:6.

Talent and character will tell. An evil Haman will rise in position and power until he reaches a gallows of fifty cubits' height. At the very apex of fame and glory the wicked shall suddenly be cast down and destroyed. But long after the wicked have reaped the rewards of their wickedness the godly are still going from strength to strength, and will finally appear before God in heaven. There are no short cuts to goodness and greatness; but the devil suggests many. If you listen to his suggestions, you will miss the goals, and overwhelm yourself with shame.

"Each dog fights best in his own yard." Until you get the sense of ownership, your interest in what will happen is purely academic. If Nehemiah had not had the feeling that Jerusalem was his own town, he would have cared little about its fate; but with that feeling, he was driven to tears and prayers and finally to determined action after he first heard, and later with his own eyes, beheld its sorry state.

There are many spectators, today, of the conflict between right and wrong who ought to be active partakers.

Nehemiah's talents and character had lifted the exile to a place of trust and responsibility in the king's court. And it was that character, plus the help of God, that enabled him to get a favorable answer to his petition to go and help the returned exiles in the establishment of their national home and religion.

Chapter 4:1-6. Enthusiasm for the right can be just as contagious as fear and despondency. But if you want to catch it, you must go where it is. But no work for God was ever accomplished without meeting opposition. The first indication that the enemy is getting alarmed that you might revive the work of God, is when he takes enough cognizance of you and your efforts to ridicule you. Ridicule can make the faithless feel smaller than a grasshopper, and more useless. But ridicule never deterred the man of vision. The prayer of faith gives courage in spite of all discouragements.

Verses 13, 14. Blood is thicker than water. The man who is indifferent to the fate of his family is no man. Even to those of us who feel that the weapons of our warfare should not be carnal but spiritual, even to us there is a battle that tries us to the utmost to save our families for God and His glory. Let us never forget that His weapons are mighty to the tearing down of strongholds of sin, and to the building of towers of righteousness. There is no discharge in the warfare against sin and evil, and those who are faithful unto death will win heaven's medal of honor.

Verses 21-23. The Jews under Nehemiah did not observe union hours, neither was there any feather-bedding. The spirit of godliness is to build up the walls of Zion with our utmost efforts in time and money and any other means with which God may have entrusted us. And the only compensation we ask is the joy of knowing that our labors were crowned with success. There is a time for everything under the sun. And to success there must be system.

Nehemiah's first work after he arrived at Jerusalem was one of inspection. I must know conditions before I can realize the needs.

Then he did some planning.

After the planning, the next step was to arouse the people so that they would join in the work.

They were in need of constant encouragement lest they should cease laboring from weariness or fear.

The leader had to give the example. Though the others had their families there, Nehemiah labored more heroically and unselfishly than any of the rest.

After the building came the cleansing of the Temple, and the re-establishment of pure worship. This last had to be accompanied by much teaching of the Holy Scriptures.

After the establishment of stable government and the revival of true worship, laws needed to be made and enforced to maintain that which had been won. A certain element in every community are no better than the laws compel them to be. And if they are allowed to disregard the law, it will not be long until respect for law and order has disappeared.

In the church or in the state, because judgment against an evil work is not executed speedily, the hearts of men will be fully set to do mischief. Christianity today is a blind and shorn Samson. Is there not one among all her sons who cares enough to give his all to God to be used to restore the church again into the mighty instrument of righteousness which she was after she was born at Pentecost?

Lack of co-operation is apt to produce bad results. A man bought a pair of pants at a bargain—a perfect fit, only they were two inches too long. He calculated that his wife or her mother or his daughter could shorten them. The family had some hot words over the matter and all retired. He could not sleep, and finally, rising in disgust, said to himself, "I'll show them women that I am not helpless," so he cut off two inches and went back to bed. The wife, daughter and mother-in-law, all repented, and each not knowing what the other had done, go up and cut off two inches. They all worked, and their intentions were good, but the result was bad.

GODLINESS IN THE HOME

(Continued from page 110)

One more requirement to save the family and have godliness in our homes is this, **the children must be instructed.** Children belong into Christian homes. The women of old Rome did not want children any more. They neglected the housework, left it all to the slaves, and so ruined their homes and consequently the nation. So history says. Where are we drifting in our own blessed land? Children in so many instances are not wanted any more. In innumerable cases couples enter upon married life with the understanding not to bring up a family. In many instances dogs take the place, eat the food, and take the time and care that should be devoted to children. An old book has this touching incident; "A father asked his sick son, 'Do you know, my boy, that you are dying?' The boy said, 'Is it really so? Is this death that is creeping slowly over me?' 'Yes, my boy,' said the father. Said the boy, 'Can I live till evening?' 'No,' the father said, 'you may die any moment.' The dying boy looked up to his father and said, 'Well, then, I will be with the Lord Jesus tonight, Father, won't I?' 'Yes, my boy, you will be with the Lord Jesus tonight.' So saying the father turned and wept. The boy, seeing his father in tears, said: 'Father, you will not weep because I am leaving you? When I enter heaven I will go to the Lord Jesus and tell Him that as long as I could remember you always endeavored to lead me to Him!' "

Yes, children must be instructed. Do not consider your duty fully done without this, without a heart-to-heart talk with your boys and girls. They are too precious, it means too much: blessed, glorious results if done; wrecked, lost lives, lost souls, if neglected. If this is neglected all your grief and complaining later on is of no avail. Mrs. Booth is reported to have prayed, "Lord, I will not have a wicked child." Children are apt to be converted when very young. Experience proves it. But, will they be faithful? That depends largely on the parental home influence. Turn a newborn lamb into a cold barn and see. Cold barns are all so many homes are. If you leave it all to Sunday school and to the church and preacher, and are yourself careless and neglectful, then you may see prodigals, but if there is godliness in the home, you save the young converts, and I believe that all conscientious parents agree with me here.

By and by one of your sons and your daughters will come home, married to a godly young man or lady. Or the boy may come home and tell you that he feels the call to the holy ministry. Oh what joy this will be to you! It pays a thousandfold for all your work and care and for all you have, with God's help, done for your children. Or —a coffin may be carried out of your home. But there is that wonderful hope in your heart that you will see your loved one again "in the morning." Hallelujah!

O Godliness, what an immeasurable blessing! Godliness in the home! Is it in your home? "But as for me and my house, we will serve the Lord." — Cleveland Gospel Herald.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Our topics for April and May are concerning **"Our Missions."** We are considering, during the month of April, the following topics on our missions: (1) "Missions in the Orient." (2) "Missions in Latin America." (3) "Missions in Africa." (4) "Missions in Europe." The first topic in May is, "Missions in North America." This is to be followed on May 9 by the topic, "Missions to the Jews."

This course will give us a general view of the field of work in which the Mennonite Church at present is giving her service. It will give opportunity not only to look at the work being done, but to look at the field in the same regions as yet untouched and waiting for the message of life.

Considerable research from our own literature will be needed to gain the most intelligent view of these fields and the work. We should have access to the Mission Board reports for the past several years as well as the writings and letters of our missionaries on the field. It is also very helpful to hear the talks of returned missionaries and, where possible, to hear the talks of those who have studied the field and are expecting to go to the field for service. This course of topics for our young people's meetings will give an opportunity for our mission study classes to give expression to what they have learned in their study and help to stir up a more fervent concern for the missions for which our church is responsible. We are expecting that it will be fruitful in increased consecration of the lives of our youth and result in the giving of more gifts for the furtherance of the cause and a more intelligent service in prayer in behalf of the workers and the people whom they serve.

We shall find that the relief work of the church has awakened an interest in the church in many fields and will bring to our wide-awake brethren and sisters new points of view of the calling of the church in our time. Jesus gave Himself for the reason of many. He has redeemed us and it behooves us to make this blessed sacrifice for all men known to "all nations" to whom He has sent His disciples.

MISSIONS IN LATIN AMERICA

Col. 1:1-29

Topic for April 11

MOTTO

"Striving according to his working."

MEDITATIONS ON THE TOPIC

1. Latin-American Missions.—The field of Latin America includes South America, Central America, the West Indies, Mexico, and the Mexican people who live in the United States. While a large portion of the people are members of the Catholic Church, it is nevertheless a needy mission field, including the people nominally Catholic because their church relationship has left them in darkness as to the true nature of salvation in Christ.

There are a number of Protestant denominations that have done mission work among the Latin-American people. Since the year 1917 mission work has been done also by the Mennonite Church. Our work began in Argentina. The T. K. Hershey and J. W. Shank families were the first missionaries from our church. Since that date the work has increased and a number of different missionaries have served in that field at a number of different points. Since 1943 the work has been extended to include the Toba Indians of northern Argentina. A study of the missionary directory in the report of the annual meeting of the Mennonite Board of Missions and Charities concerning the work in Argentina will reveal the personnel and the churches and outstations of this field. A reading of the reports from that field to the General Mission Board will give a glimpse of the nature of the work being done on the field.

The opening of mission work in Puerto Rico.—This work is of rather recent origin, the outgrowth of relief service during the World War. By a study of the report from this field in the 1947 Mission Board Report, page 15, and reports that appear in the church papers, a very good idea of the needs and opportunities may be gained as well as some glimpses of what is being undertaken in the work.

Work among the Mexican population of the United States has been done at various points in the southwestern part of the United States as well as in the city of Chicago. To gain further ideas outside of our Mennonite activities will require a study of reports from other denominations at work among these people.

II. **The Text.—Col. 1:1-29.**—This introductory chapter to the letter of Paul to the Colossians reveals a mind filled with earnest desire for the welfare and progress of a church that has received the Gospel and experienced its blessed effects. It sets forth the desire to spread this message to needy souls. It reveals a man whose strivings for the goal of God for the souls of men are motivated by the inward working of the Spirit of God in his heart.

OUTLINE STUDY

I. Three Kinds of Protestant Witness in Latin America.
1. Among foreign-language-speaking peoples.
2. Among the creoles in Spanish or Portuguese.
3. Among the aborigines in their own languages.

II. Fields Entered by the Church.
1. Argentina.
2. Mexicans in U.S.A.
3. Puerto Rico.

III. Other Fields of Latin America.
1. South American fields occupied by other Protestants.
2. Mexico.
3. Central America.
4. The West Indies.

IV. Opportunities to Meet.
1. Is Latin-America "Catholic"? Christian?
2. Supplying the needs in spiritual hunger.
3. Providing for childhood and youth.
4. Providing for the sick.
5. Guidance in providing for temporal needs.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Teach."
2. The Mission in Argentina:
   a. Stations and congregations.
   b. The orphanage.
   c. The kindergarten.
   d. Work among the Indians.
   e. Stories about the work.

For Seniors
1. The Latin-American Field.
2. Occupied Fields of the Mennonite Church.
3. The Qualifications for Workers.
4. The Nature of the Work to Be Done.

PERSONAL THOUGHT

Are we allowing the Lord to work in us concerning the needy souls of men in the Latin-American field?

SEED THOUGHTS

Quotations from Reports

All in all, one thing is clear—we dare not rest in human efficiency. These "evil spirits" come not out except by prayer and fasting. So we are coming to the mother church for partnership in this great spiritual struggle for the liberation of Latin America.—Elvin V. Snyder.

Threats to hinder the work seem to have been made with the purpose of discouraging the workers. With Nehemiah, in his experience of building the wall of Jerusalem, we say, "This is the Lord's work." It is a "great work;" we cannot allow ourselves to be disturbed because of what some people say. Opposition or threatened opposition had no effect on the builders except to fan the flame of their devotion higher. When the Jerusalem wall was finished, the enemies "were cast down in their own eyes: for they perceived that this work was wrought of our God."—Selena G. Shank.

We thank God for daily renewal of strength to make the trips to outstations to bring supplies from town, to manage the secular phase of our work, to keep up our Bible classes, to do the preparation and the preaching, to plan for the necessary meditation and prayer—to keep on at the task the Lord has laid upon us, **of saving some.**—J. W. Shank.

We are thankful to God that all responses to His Gospel are not negative. Mankind would not dare to come to that! The report of the Argentine Mennonite Mission endeavors to tell about some responses that are not negative.—E. V. Snyder.

I cannot help feeling that 1946 has been a blessing to me. Its failures have served to teach us the need of less dependence on self and more dependence on Him. So we face the future with courage, knowing that it is our responsibility to sow the seed and

His to give the increase. His Word will not return void!—Samuel E. Miller.

We realize that very little has been accomplished during the past year. We are all desirous of greater results and are praying for a real spiritual revival in all our towns. Will you join us in our prayers for a real forward movement?—T. K. Hershey.

MISSIONS IN AFRICA

Tit. 2:1-15

Topic for April 18

MOTTO

"The grace of God . . . to all men."

MEDITATIONS ON THE TOPIC

I. **African Missions.**—The continent of Africa is a large one, to say the least. Its area of 12,000,000 square miles is difficult to comprehend unless we compare it with other continents that help us to understand that it includes as much as Europe, China, India, and Australia together. When we learn that it has much variety of country, some with vegetation, some with desert, and some with less vegetation, we can understand the problem of reaching all the land and its peoples. While we need to consider the problem of entering the land and thereby learning how to live while we reach the people, we are above all interested in reaching the people and bringing the message of the Gospel to them.

There have been men who have gone into the continent of Africa with a desire to bring the Gospel to its people. Such men as Robert Moffat, who began work in southern Africa and continued for fifty-one years, went through many hardships and perils. David Livingstone was burdened to open the country to missions in parts that had never been opened—central Africa. This caused him to travel much through very difficult paths and go through great perils. But his great love for the people enabled him to secure the help of natives through whom he could carry out his purposes. He did much to awaken his countrymen to the needs of Africa. Another missionary, Mary Slessor, labored for the Lord in forests of Calabar on the west coast of Africa. Her labors of love did much to prove the reality of her Saviour whom she sought to reveal to many degraded people.

The Mennonite people began to think of Africa because of the knowledge they had received of that continent and its spiritual needs and because of the growing burden of many to bring the Gospel to people of every nation and tongue, especially where the Gospel was not known. The opening of a mission in Tanganyika is a thrilling story that should be carefully learned and continued through the years as the work of missions progresses. The kinds of religion and the superstitions of the people form some of the dark pages and difficult problems for the missionaries. The power of the Gospel to save is the hope that keeps men and women at the task and brings the light to thousands who otherwise would have no one to care for their souls. Much helpful information may be gained by reading the letters our missionaries write and by hearing what they tell. A very helpful book has been written by Ada Zimmerman and Catharine Leatherman, entitled, **"Africa Calls."** This will give glimpses into the task before the missionaries and lead us to appreciate and share their burdens by prayer and means.

II. **The Text.—Tit. 2:1-15.**—This chapter gives instruction to Titus by the Apostle Paul. He tells what standards of life should be upheld among the saved people in their home and social life. It reveals that the grace of God has "appeared to all men" and teaches us to deny "ungodliness and worldly lusts" and to "live soberly, righteously, and godly, in this present world." It also gives a vision of the "blessed hope" and the glorious appearing of Jesus Christ, our Redeemer from all iniquity. Such grace is needed in every land and is the only hope for Africa and her people.

OUTLINE STUDY

I. The Land of Africa.
1. Its geography.
2. Its climate and conditions.
3. Its people and their religion.

II. African Missionaries.
1. Moffat of South Africa.
2. Livingstone and his explorations.
3. Mary Slessor of Calabar.

III. Tanganyika and the Mennonite Mission.
1. Beginnings.
2. Mission stations.
3. The work and the workers.
4. Needs, problems, and opportunities.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Redeem."
2. Sketches of Earlier Missionary Service.
   - a. Robert Moffat.
   - b. David Livingstone.
   - c. Mary Slessor.

For Seniors
1. A View of the Mennonite Mission in Africa.
   - a. A Map View of the Field and Story of Its Beginning.
   - b. Progress and Problems of Evangelization.
2. The Challenge of the Unfinished Task.

SEED THOUGHTS

From Greenland's icy mountains,
  From India's coral strand,
Where Afric's sunny fountains
  Roll down their golden sand,
From many an ancient river,
  From many a palmy plain,
They call us to deliver
  Their land from error's chain.

What though the spicy breezes
  Blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases,
  And only man is vile?
In vain with lavish kindness
  The gifts of God are strown;
The heathen in his blindness
  Bows down to wood and stone.
—Sel.

MISSIONS IN EUROPE

II Pet. 3:1-18

Topic for April 25

MOTTO

"The goodness of God leadeth thee to repentance."

MEDITATIONS ON THE TOPIC

I. **Missions in Europe.**—We in the land of America cannot always appreciate the needs of the European field that met such destruction and hatred during wartime. But we catch glimpses of the needs through the reports from our relief workers who have more than a mere physical relief in their minds as they deal with the people. Relief and reconstruction work have a voice to express that there is good will on the part of those who are working to help the people back on their feet. As this work is going on, the workers see how the religious life of the people has been wrecked along with the destruction of their homes and the deprivations of the necessities of life.

It is evident that a very important work may be done by providing some way for religious instruction of the growing boys and girls as well as providing for the spiritual nurture of the older people. One very effective way to help is to provide Bibles for those who do not have them. The preaching of the pure Gospel has never lost its power and needs to find a place in the program of service in behalf of the many needy fields in Europe. Every country that has felt the effect of the war has more or less need for spiritual nurture and the preaching of the Gospel for the winning of those who have not known the Lord.

The false ideals of life can only be repaired by the teaching and example of those who live what they teach. Some missionary-minded persons should find a way to enter into the spiritual needs and serve in this capacity so that New Testament churches may be established that can reach out and evangelize their neighbors. The churches in the United States and Canada have a unique opportunity to go on with the work and make plans to preach the pure Gospel to the people.

II. **The Text.—II Pet. 3:1-18.**—This passage deals with conditions in the last days among the people of the world and is a reminder to the believer of the importance of being ready for the coming of the Lord. The need of the Gospel among the European people in face of the unbelief and hardness of heart is a challenge to us to do all in our power until Jesus comes to rescue the perishing souls of men by bringing them the light of the Gospel.

OUTLINE STUDY

I. The Spiritual Needs in European Fields.

1. Lack of Bible Instruction.

There has been little opportunity for adequate Bible instruction during the six years that the European countries have been in the throes of war. Bible instruction was replaced by military instruction, with a consequent lack in ethics, honesty, and church attendance. Matt. 12:29, 30; Luke 11:42.

2. Depletion of Churches Through War.

Many of the churches of Europe have been demolished. Some have been used for stables for horses in the armed forces; others have been used as barracks. Church attendance dwindled. A faith based on the aesthetic, the worship of the beautiful, flickered and faded with the test of battle and the destruction of worship forms. **Matt. 7:24, 25.**

3. Lowered Spirituality of Nominal Churches.

A worship service based strictly on form has little spirituality. A church is not simply a church; it must be a **living** church. The churches of Europe have been powerless in halting the immorality, the bestiality, and the awfulness of war. The message of Christ is needed. Matt. 1:21; Acts 10:43.

4. A Great Hunger for Spiritual Truth.

Europe is basically a religious area. Germany, in particular, has been noted as a religious nation. But the type of religious instruction coming out of Europe the past several generations has not been worthy of commendation. Too much stress has been placed upon knowledge and reason. There is a great hunger for a Christianity demanding complete confidence and trust in God. Luke 15:17, 18; Matt. 9:2; John 3:16; 8:51; Matt. 6:13.

5. Scarcity of Consecrated Teachers.

Nations dedicated to the preservation of life by defense and geared to destroy any opposition can understandably have but few teachers. Their young clergymen have gone off to war, some in the chaplaincy and others in the regular armed forces. Consecrated teachers come only with a true understanding of faith. There has been little mission work in Europe by the Europeans. John 10:10; Matt. 9:13; Mark 2:17; Luke 5:31.

II. **Countries Affected.**

1. Russia.

For the past generation Russia has outlawed deity worship. Public worship has been prohibited since 1935. Thousands, yes, even millions, of Russians have not only been deprived of worship privileges but have been murdered, eradicated because of their trust in God. It is good to hear that reports are trickling in that Russia is again permitting public worship. Let us pray that this may be true. Luke 18:1; 21:36; Matt. 26:41.

2. Germany.

With her clergymen off to war, and her Christian ideologies forgotten by her rulers, Germany is greatly in need of the Gospel. Several million of her strong men have been placed beneath the sod. Womenfolk long for security. Germany needs a re-evaluation of the worth of property and the sacredness of human life. Matt. 5:44; Luke 6:28.

3. France.

Traditionally known as the country of "Wine, Women, and Song" and noted for her vile literature and her wicked entertainment, France could well use a corps of enthusiastic missionaries. Many observers think that France has fallen into degradation more than any other country. Matt. 12:35; John 7:7; 8:39-45.

4. Italy.

Hidebound by Catholicism and whipped by dictatorship, the Italian people are fit subjects for a living Gospel message. Many Italians, it is reported, are questioning the value of their century-old form of worship. The poverty of the peasants is appalling. Any poverty-stricken area is always an area for mission work. Matt. 13:36; Mark 4:10; 7:17; 9:11, 28.

5. Poland.

Having been under the throes of war for seven years, the Poles no longer have an interest in life. A common answer given to any question that may affect their lives is, "What's the use?" The Poles are downcast, burdened with debt, sorrowed by loss of loved ones. They see no escape. Their life is one continual round of hardship. Do we as Mennonites have a message for them? Matt. 10:32; John 4:7, 8; Luke 15:1-10.

6. Others.

The little nations of Europe have suffered much the past few years. They have been drawn into the devilish game of war; they have participated; they have lost the true value of human life, honesty, and worship of God. Europe is ripe for evangelism. Her knowledge is not complete ignorance of the Gospel. It is mostly a matter of misinterpretation and misapplication. Mark 2:17; Luke 5:32.

III. **What the Mennonite Church Is Doing.**

1. Relief Work.

Several million dollars are spent annually by all Mennonite bodies for relief purposes in Europe. Thousands of pounds of clothing and tons of food have been sent to the needy and unfortunate. In some countries the word "Mennonite" has a familiar ring to thousands and thousands of people. The food and clothing sent by Mennonites have been instrumental in keeping many alive. Ten per cent of the people of Holland received Mennonite relief. Even though all Mennonites in the United States total less than one per cent of the total American population, they have contributed 40 per cent of the church relief in Europe. Much has been done. Much more could be done.

Thousands of New Testaments have been included in relief shipments to Europe. Printed in the language where the package is destined, the Scriptures have been shipped with other items, such as Christmas bundles.

No matter how much relief work we have performed, we need to face the sad fact that pactically nothing has been done in the way of direct missionary work, such as opening preaching points and establishing churches. It is hoped to open work in Europe sometime soon. Appropriate investigations are now being undertaken. John 10:10; 3:17; 12:47.

2. Keeping in Mind Spiritual Needs.

Relief workers admit that it is very difficult to give that certain Christian "plus" when relief goods are distributed. It is so easy, they report, to become cold and factual about needs and decisions. There is little contact with the individual. The relief worker extends an arm, the recipient happily reaches for the item—and then follows a "Thank you" and a "You are welcome." And then the next person steps in line. It is not to be denied that relief work is in the realm of God's work, but it must be acknowledged that it is a long-term and roundabout, slow, laborious method of preaching the Gospel. We are well aware, however, that deeds of kindness sometimes have more effect than words. Mark 10:21; Luke 14:12-14; Matt. 25:35-40.

3. Scriptural Basis for Missions.

Christ has much to say about evangelization and missions. He said the disciples were to preach in all the world. Matt. 28:19, 20; Mark 13:10; 16:15; Luke 24:46-48. Along with this was prophecy on world-wide preaching (Matt. 24:14; Acts 1:8), and a declaration that Gentiles will be brought. John 10:16. Christ Himself was a good missionary (Mark 1:38; Luke 4:43) and further advised us to pray that laborers be sent to the harvest. **Matt. 9:38.**

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Goodness."
2. Doing Good to People in Europe.
   a. Food.
   b. Clothing.
   c. **Bibles.**
   d. Consecrated Workers.

For Seniors

1. The Spiritual Situation in Europe.
2. What the Church Is Doing.
3. What the Church Should Do in Missionary Effort.

PERSONAL THOUGHT

Do we follow the spirit of our times or do we live in the light of the ever-present Spirit of Christ and the knowledge of the return of the Lord to bring order out of disorder?

SEED THOUGHTS

Mankind, sick and weary, desperately needs a renewed faith in Jesus Christ, and an understanding of His love above all else. May we launch out in faith in the coming of the new year with an even greater dedication and consecration of all that He has given to us—of our time, our energy, and our material goods.—Atlee Beechy.

He is representing us yonder, and our one business is to represent Him here. We are just as truly sent into the world to represent Him as if we had gone to China as an ambassador of the American Government. —Sel.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jno. 17:15).

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ" (Eph. 3:8, 9).

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds" (Col. 4:3).

MISSIONS IN NORTH AMERICA

II Tim. 3:1—4:5

Topic for May 2

MOTTO

"Preach the word."

MEDITATIONS ON THE TOPIC

I. **Missions in North America.**—The Mennonite Yearbook lists many missions in the cities under the various conference districts. These may be investigated to the extent that there is time and inclination, to find out the nature of the work and the outlook for the future. It is evident that needy fields are found in many cities outside of those where the church is actually carrying on mission work. The door is open for the entrance of the Gospel whenever there are workers and means to conduct the work.

There are also many needy rural fields in various portions of the country. Some of the conference districts are conducting such work through workers who are ready and willing to serve. This kind of work is done in unchurched neighborhoods where there are no regular services conducted by any church and where opportunities for Sunday school and preaching have been neglected. Growing boys and girls are as precious here as in the regular church centers, and it is a strong call to those who love souls to go and labor in such places.

For some years past our church has had workers among the Mexican population in our country. Some of these are in the cities and some in farming sections where their labor is used at least during certain periods of the year. Because of their unsettled life it is hard to establish a permanent work, but some progress has been made and souls are being saved from among this class of people.

For several years past, work has been done among the colored population. But this work has been much neglected and there are thousands of such people who have not had the Gospel message and have a very meager understanding of the Gospel. Many of these people are in the southern part of the United States and may be reached through Bible schools, Sunday schools, and preaching services by workers who are ready to heed the call of God to serve this needy race.

Thus far there are only a few who are working with the Jews to bring the Gospel message to them. But there are evidences of some progress and there is a field of opportunity for more who are willing to consecrate their gifts to God in behalf of the Jews.

Many other fields of service are opening. We think of the field of nursing and of the opportunity to minister the Gospel message to those who are sick, both physically and mentally.

II. **The Text.—II Tim. 3:1—4:5.**—This passage shows the growth of evil in the last times and the great help that Bible knowledge gives when it is properly applied by faith in Christ Jesus. There is a challenge to faithful ministers to preach the Word to deceived and dying people and to hold forth sound doctrine regardless of those who reject it and clamor for preachers who preach fables instead of the truth.

OUTLINE STUDY

I. **Missions of the Mennonite Church in North America.**

1. City missions (See Mennonite Yearbook).
2. Rural missions.
3. Mexican missions.
4. Missions for the Negro.
5. Local outposts and mission Sunday schools.

II. **Mission Opportunities.**

1. Unchurched communities.

  a. Rural.
  b. Urban.
  c. Foreign-speaking peoples.
2. Rescue work in industrial and congested areas.
3. Spiritual ministry to non-Christian homes.
4. Open-air services, tract distribution, wayside evangelism.
5. Radio evangelism.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Word."
2. Serving as Missionaries in North America:
   a. In the home church.
   b. In neighboring communities.
   c. In the cities.
   d. Among other races.

For Seniors

1. The Need of Mission Work in North America.
2. Open Doors for Christian Workers.
3. Support for Our Present Home Missions.
4. How to Open a New Field.

As Christians in North America, do we realize the many lost and needy souls about us who need the love and concern of Christians in behalf of their salvation?

SEED THOUGHTS

We've a story to tell to the nations
  That shall turn their hearts to the right,
A story of truth and mercy,
  A story of peace and light,
  A story of peace and light.
For the darkness shall turn to dawning,
  And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
  The kingdom of love and light.

—Colin Sterne.

The shepherd of love now seeketh His sheep,
  He seeketh whate'er the cost;
Behold, He is calling the wand'rer home,
  He's calling, calling the lost.
Out of your darkness of sin and shame,
Into His love forever the same,
Come to Him now, believe on His name,
  O answer the call today. —A. S. Reitz.

IT MUST BE TOLD

(Continued from page 113)

bring others to know our Redeemer and Lord Jesus Christ? We are commanded to redeem "the time, because the days are evil" (Eph. 5:16.)

Some well-meaning people may tell you that it is not good form to approach people with the **Good News of Salvation** or to inquire about their relationship with the Lord. On the other hand, if the Holy Spirit prompts you to speak to some person, take it as the Lord's will. It is the Lord's business, and you can rest assured that He intends you to attend to it. It was Cain, the murderer, who first disclaimed any responsibility for his brother when he said, "Am I my brother's keeper?" Cain was of the wicked one and therefore we know where he got his idea that he assumed no responsibility toward his brother.

"Christ has no hands but our hands
  To do His work today;
He has no feet but our feet
  To lead men in His way.
He has no tongue but our tongues
  To tell men how He died;
He has no help but our help
  To bring them to His side.

"We are the only Bible
  The careless world will read;
We are the sinner's gospel
  We are the scoffer's creed;
We are the Lord's last message
  Given in deed and word;
What if the type is crooked?
  What if the print is blurred?

"What if our hands are busy
  With other work than His?
What if our feet are walking
  Where sin's allurement is?
What if our tongues are speaking
  Of things His lips would spurn?
How can we hope to help Him
  And hasten His return?"

—Annie Johnson Flint.

The Word of God declares that to the Christian is "committed the word of reconciliation" and that "in Christ's stead" we are to beseech men to become reconciled to God. II Cor. 5:19, 20.

At the close of meetings at the Trissels Mennonite Church, scores of Christians raised their hands in response to the following appeal:

> "I desire to witness for my Lord in any way that He leads, and will pray for opportunities to do so."

You can give simple testimony to an unsaved neighbor, to a backsliding church member, or to anyone else to whom the Lord may send you. Speak to him about your own peace of mind and forgiveness of sins. You may arouse within him a desire to experience the same thing. If you make a prayer list of people who are in spiritual need and pray for them, the Lord may even send them to your door and give you an opportunity in this way to witness for your Lord. A stranger can be approached with a kindly inquiry about his relation to the Lord. He can be asked if he has been born again and has experienced a positive inward change of heart. Ask him if he has peace and a knowledge of forgiveness of sins. Appropriate scriptures can be used with the aid of the Holy Spirit, to produce conviction. People usually appreciate an expressed interest in their spiritual welfare. Some may not, but do not be discouraged. Our Lord experienced reproach and opposition, and we can be sure that His approach was proper.

Do not hesitate to use your Bible in dealing with an interested soul; it will be exceedingly helpful if you can memorize scores of the scriptures for use in dealing with people about their soul need. God has promised to bless the use of His Word. It is better to make effective use of the Word than to use the most convincing human argument. Good tracts are also available for distribution.

Soul-winning experiences bring the greatest joys you have ever experienced outside of salvation itself. Such witnessing for our adorable and precious Redeemer and Lord will bring increased blessings from the Lord. God's loving approach much more than compensates for the frowns of a world that does not know our Saviour and Lord.

You may find sick people to be visited in your community. Others may be discouraged. Others are drifting away from the truth. Go to them with the love of Christ in your heart and a tone of love in your voice, and you will be able to offer real spiritual help to them.

Remember, the Lord is depending upon His children to make known the Gospel of salvation to all men. **The Gospel Must Be Told and We Christians Must Tell It.**—Pastoral Letter.

Harrisonburg, Va.

THE CALL OF CHRIST

Every believer has the privilege of making his or her own pictures of Christ—those real pictures of the real Christ which draw us closer to Himself. For Christ is real! Hold fast that precious truth always.

Look at this picture of Him: There He stands, He who created all things "by the word of his power" and could destroy all things by one breath of His nostrils. What is He doing? He is looking into the face of a poor, forlorn, hungry-hearted sinner; His pierced hands held out in loving entreaty; His tender voice beseeching, "Come unto Me."

What awaits those who come? Rest! "Come unto me, and I will give you rest." There is no rest for the wicked. Try out worldly pleasures. Do you find any soul-rest there? You see, you hear, you are carried along by the tide. but the restless soul finds no relief.

Money cannot buy rest. Friends cannot give it. Even God Himself, though He can mold and fashion worlds and set them spinning through space, cannot give rest to the restless soul except in one way—His way! But in a moment, if we will take that way, He can still the troubled heart and then illumine the sad countenance with a smile. In a moment, He can give rest and joy and peace.

Sometime, somewhere, somehow we heard that call, and

"We came to Jesus as we were,
Weary and worn and sad;
We found in Him a resting-place,
And He has made us glad."

But how about the other people? Have we ever given out the message to other needy ones? Have we ever painted the picture of the loving, compassionate Christ for them? Would not the Holy Spirit love to use us in this way?

To whom is this call committed? Is there not a tremendous responsibility resting upon every believer to give it forth? Are there any requirements which would prevent any saved soul from telling out the story of salvation?

Let us honestly search our hearts and respond, as did Paul, "Lord, what wilt thou have me to do?" Then let us go, without fear, giving out the message by lip and life, with tracts and Gospels, pleading with the unsaved—with tears if need be—to accept Jesus Christ and the rest which He alone can give.

Souls are dying all around us without God and without hope. No man cares for their souls. Let us care! Let us care now! Tomorrow may be too late. "He that winneth souls is wise."—T. C. H.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

RELIGIOUS WORK IN POLAND TODAY

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

Frequently writers refer to the **"Iron Curtain."** That is, the reaction of much of the world seems to be that there is altogether too much secrecy about the land of the Soviets and the satellites under her direct or indirect control. It is rather interesting to meet men, or hear from men, who have been on the other side of the so-called curtain. However, all this has to do with politics, and it is the policy of this magazine to steer clear of this sphere, as much as this is possible. It is something to thank God for, that in Poland all religious liberty has **not** been taken, and that the Gospel is being preached in that land of dire suffering and great need.

In the clash between ideologies, it behooves a peace-loving paper to be fair, considerate, and loving. In Poland, where missionaries and evangelists keep themselves aloof from politics, stay by their task of evangelism, there is still quite an open door. May we pray that this door may open still more widely. **"God is able."** The Russian Missionary Society, Inc., and the British-American Mission to Poland and other European lands, are doing quite an effective task in Poland. They have at least forty-eight workers on the field. Many of these are on the Ukrainian-Russian border. They find a deep hunger for things spiritual, for the bread of life. With the new freedom to work has come a grand opportunity.

The information to be presented is from my esteemed friend and brother in Christ, Dr. F. J. Miles. We are grateful to him, for this word of cheer, while with him deeply deploring the dire devastation of Europe and the restrictions due to the aftermath of war.

Population of Poland has been drastically reduced. The full verifiable figures are not available. But the facts regarding Warsaw in particular, are indicative of the general reduction. A former population of 1,300,000 has been reduced to 250,000, half in the city, and the other 50 per cent in Praha, across the river. Before the war the

Jews in Poland totalled 3,500,000, of which number 200,000 lived in Warsaw. Of the total, only 80,000 were saved from the Nazi blood-lust. There are now approximately 150,000 in Poland, the balance between the last two sets of figures being made up by those who have entered the land since the cessation of hostilities, chiefly from Russia.

Properties have been destroyed on a terrific scale. In Warsaw 90 per cent of the buildings have been devastated. In Western Poland and the Ukraine we have had five buildings destroyed, while our Orphanage at Constancin, 16 kilometers from Warsaw, which was "blitzed," has been rebuilt and paid for and only awaits the provision of beds, blankets, bed and house linen and utensils for its opening. The

Orphans of Poland total 1,300,000, of which number 300,000 have lost both parents. We have endeavored to keep in touch with and support orphans whom we sent to Christian families. The need is so dire and distressing that the last words of our Superintendent to me were, "It's too awful, I can't wait for blankets and other things. I must open the doors to the most urgent cases, even if they have to sleep on the floor. It's too heartbreaking to refuse."

Under the present Polish Government and under the Soviet Control in the Ukraine, buildings erected for religious purposes may be freely used for the same, while in the latter, under nationalization, the members of a church are free to decide to what use the building shall be put. We still have rented halls in use as places of worship.

Religious Liberty. Everyone knows the rivalry between the Roman Catholic and Greek Orthodox organizations of old, and of how the former razed to the ground the Cathedral of the latter in Warsaw. While we had "on paper" liberty to preach the Gospel, often the local Chief of Police would prohibit our evangelist from preaching, and on occasion locked the hall doors against the worshipers.

Under the present government there is no State Church, and no organization has preeminence or a favored position. All, including the smaller sects, are on an equal footing before the Government. We have full freedom and unrestricted facilities as far as they are available for the carrying on of our work. **Under the Soviet, provided that party politics are not discussed and the Government and Communist party and program not criticized, believers are free to meet to worship, and evangelists and pastors are at liberty to preach.** We do not meddle with politics in any land where we minister. We believe that we were "called" to preach the Gospel and we and our workers "get on with the job." The Scriptures in Polish are sorely needed. I took out with me a supply of Bibles and Testaments. In Polish, Russian, and Ukranian they are invaluable. Before the war, when we visited Poland, twice or thrice a year, we often were in a village where there would be only one copy of the Word," carried to "the meeting" wrapped in a cloth or towel, carefully covered again with paper. In most border villages there was only one hymnbook. A precentor read out a couple of lines at a time and they were sung, though the favourite hymns were "known by heart." I can leave readers to gauge how great is the need today.

The foregoing has been written and does constitute a call and a challenge to prayer to the privileged believers in this most favored land.

MIRACLE AT THREE HILLS

By James H. Gray

This article, published almost in its entirety, is interesting and instructive to churches, like our own, who hold many similar standards and who can be classified as Bible-believing churches. The author, Mr. James H. Gray, is to be commended for the fair way in which he wrote up a religious institution in a popular magazine and for his generosity in allowing us to reprint the article. The publishers, McLean's Magazine, Toronto, Ontario, are to be complimented for printing such a large article which emphasizes and encourages the spiritual values of life. We thank them also for permission to reprint it. We believe our readers will enjoy this unique article.—World News Editor.

The most famous place in Canada? Ottawa? Perhaps. Or Montreal or Toronto, Niagara Falls, Winnipeg, Banff, Vancouver? Maybe. But if you were set down in the wilds of Africa, India, the West Indies or China, and found shelter in the nearest mission, there's a good chance your host would say to you:

"You from Canada? How are things back in Three Hills?"

Chances are you've never heard of Three Hills, but your missionary friend could quickly enlighten you. He'd tell you about the remote Alberta village of Three Hills and its most famous institution, The Prairie Bible Institute, the biggest missionary college in Canada and the second largest on the continent. P.B.I. is a sensationally uncollegiate college whose campus knows no dating, whose boarders know no juke boxes, soda bars or movies, whose teachers draw no salary, and whose students go to bed at 10 o'clock and believe that the fish **did** swallow Jonah, as it says in the Book.

Your missionary could tell you that in 25 years P.B.I. has grown from a Bible class in a prairie farmhouse to a thriving non-sectarian institution with 1,100 men and women students and a score of buildings on a 120-acre campus. More than 300 of its graduates are in foreign missions and several thousand more spread the Gospel in the United States and Canada.

He'd tell you that it draws students from across Canada, from 36 of the United States and from England, Australia, Jamaica, China, Ethiopia, Nigeria, Cuba and Bolivia.

And he'd undoubtedly mention Leslie Maxwell, founder, principal and self-starting, non-stopping dynamo of the school, who began with a handful of students and trust in providence and today directs a million-dollar college with all the fervor of an evangelist about to make his first convert.

I recently visited P.B.I. to find out what makes this amazing college go. To get there you travel 70-odd miles northwest of Calgary along a CNR branch line that has a train every other day. You disembark at Three Hills, a typical Alberta town of eight grain elevators and 900 souls set out on the bald prairie. The town is in a dry belt; cooking and drinking water have to be hauled in by truck from a spring 14 miles away.

What sets Three Hills apart is its sky line; it can be seen for several miles. On one side of town the elevators jut up, on the west side the roofs of the gleaming white three- and four-story buildings of the P.B.I. remind you that this is a college town.

The college wasn't laid out—it just grew along a wide wooden sidewalk; and between the buildings willows and poplars were planted 25 years ago to provide shelter from a wind that never stops blowing. As the school expanded, more buildings were added behind the original row.

There are five dormitories—three girls' and two boys'—reminiscent of wartime barracks. There's a chapel the school outgrew and a sprawling tabernacle that seats 2,000. There's a big dining hall, a bakery, a high school, a gymnasium, a hospital and a grade school for the children of the married students and staff. When I was there a new hospital and a large doublewinged dormitory were under construction. Add a central heating plant, a music building, an office building and sundry outbuildings such as staff residences and workshops and you have a surprisingly large community.

The four-story frame dormitories could be dangerous firetraps, but the folk at P.B.I. aren't worried. The buildings have inside and outside stairways and besides, there's no smoking on the campus; when I was there a visitor puffing a cigar was asked politely but firmly to dispose of it.

Boy Doesn't Meet Girl

During classes the grounds were almost deserted, but when lessons ended, the sidewalks were thronged with laughing cheerful girls and boys. To me these Bible students looked like any other college crowd—the girls attractively but not daringly dressed, the men a husky energetic lot in nondescript garb that included windbreakers and fatigue dress.

I noticed there was no mingling of the sexes; no boys whistled at the girls. I was to learn that, although Three Hills is co-educational, there is rigid segregation of the girls and boys. They sit apart in classrooms, at chapel, and in the dining hall. The boys have one day a week in town, the girls another. There are no parties or dances, no smoking or drinking, no movies or loafing trip into town.

These departures from normal campus life do not seem to trouble the students at P.B.I. They are a select and earnest group, for each student who is accepted must have undergone the experience of conversion.

The application form they must sign begins with this question: "Do you know that you have been born again (John 3:3, 5)?"

At the bottom of the questionnaire is a further question which must be answered: "Give a clear-cut and full statement of your conversion and subsequent experience. (Use the reverse side of this application form for this purpose.)"

Mere membership in a church, or church attendance, or profession of faith is not enough. In addition to having experienced conversion, the applicant must accept the inspiration and final authority of the Scriptures, old and new, the fall of man and the universal depravity of the human race, the salvation by faith through the substitutionary death of Jesus Christ, the second premillennial return of Christ and the physical resurrection of all men—the saints to everlasting joy and bliss and the lost to everlasting conscious torment.

P.B.I. welcomes students from all sects—Methodist, Baptist, Presbyterian, Pentecostal, Christadelphian, Lutheran, Mennonite or any other—provided they are "converted." This year there were 69 separate denominations represented in the student body.

From all this stress on Puritan values you could get a picture of the place that is entirely false. There is nothing humorless or dismal about life at Three Hills. I bumped into radiating good cheer all over the campus. Boys en route to the vegetable fields after classes hummed or whistled.

I talked to Mr. Maxwell in his office on the second floor of the administration building. He's seldom in it for he takes his full quota of classes and seems restless behind a desk. On the floor below us the presses in the print shop rolled out religious pamphlets and the latest issue of the Prairie Overcomer, a monthly pocket-size magazine. Upstairs students drew books from a large, airy library. Surrounded by the busy activity of a college he has built up from literally nothing, he told me:

"You can't measure Three Hills with ordinary yardsticks. You see, we put it to ourselves this way—if the teachings of the New Testament are the divine work of God, they must work, for all time under all conditions. What you see here is the New Testament in operation—everywhere, in everything we do, all the time."

P.B.I.'s yearly income probably exceeds $250,000. It won't go into debt, and this year is spending more than $80,000 on new construction and expansion. Its contributions to missions are high; last year more than $70,000 went to 60 foreign stations.

The replacement cost of the plant, under today's conditions, would probably exceed one million dollars, but it cost less than half that because nothing at Three Hills operates under ordinary conditions.

Mr. Maxwell explained how they can do so much with so little. For instance, the 35 teachers and 35 other workers get no regular pay, but they are housed and fed. Their incidental needs, such as clothing, dental care and so on, are met from a special fund of contributions called "For the Staff Fund." This is split equally among teachers and staff every three months and gives each person the grand sum of $10 to $15 a month. Yet P.B.I. has more applications from teachers than it can accept.

Everybody Works

P.B.I. also saves by being as self-sufficient as possible. On 960 acres of farmland it raises its own vegetables, milk and butter. It buys its flour by the carload, its coal by the truckload from a near-by surface mine, buys its lumber wholesale and finishes it on the premises. "Converted" Christian artisans and specialists live on the campus on the same terms as the teachers.

With all this, it costs a Bible student for six months lodging, board and school fees only $160, with board figured at $5 a week. The 300 high school pupils, with a somewhat longer term, pay around $200.

In addition to their fees, students are required to do 90 minutes of work daily. This is the grease that makes the wheel go. It provides janitor service, heat, food, the construction of new buildings and new furniture. It puts the crops in. It takes care of the dairy herd of 60 cattle.

This passion for stretching dollars makes no friends for P.B.I. in Three Hills. One merchant said sourly, "Believe me, if we had to live on their business we'd all starve to death." Another main-street storekeeper was more charitable. "No, we certainly don't make anything out of the school," he said, "but the students spend a little here and that mounts up. Anyway, they have offered to put up $25,000 to help the town pay for a water supply."

The students' free work also gives aspiring missionaries a practical knowledge of farming, building, cooking, repair work and the household arts. It enables penniless students to get an education. They can stay and work during the summer and have their labor credited against their fees. Yet many students are from prosperous families; I counted more than a score of American licenses on late-model cars.

A Spartan Day

P.B.I. schools its students well in the rigors they can expect in missionary life. Their day starts at 6 a.m. Breakfast is at 7 in the large dining room that seats 1,200. Classes begin at 9 and, with the usual lunch break, run through till 4. Dinner is at 6, followed usually by a prayer meeting. Lights go out for high-school students at 9:30, for Bible college at 10.

Into this day the student has to crowd a heavy load of studies, as well as his 90 minutes of gratis work. The high school insists its teaching is at least on a par with the state schools, but it is not accredited because it might be forced, at some future date, to teach evolution. To matriculate, students must write Alberta departmental examinations.

The Bible course naturally begins with the Bible—at the beginning. The first year concentrates on the Old Testament. Old and New are combined in the second and third years. The fourth year is practically all New Testament. In addition there are courses in Bible history, church history, missions, doctrine, biblical geography, critical studies of modernism and "false cults," languages, how to win souls, public speaking, child study, Sunday-school administration, revival evangelism, music, phonetics and science.

The homework is terrific—about three hours a day. Even so, the students still find time for sports and music.

The principal of P.B.I. is all for revivals, spends much time each summer in the home mission field. P.B.I. has its own programs over Alberta stations from a studio on the campus, but Mr. Maxwell dislikes the high-pressure commercialism of some radio evangelists.

"Oh," he said, "we know all about those fellows. They come to us continually, trying to sell us on the idea that with their help we can get something. That is the curse of commercialized religion today. Get! The essence of Christianity is to give, not to get."

Yet to operate an establishment that requires $16,000 in cash every 30 days during the school term requires income as well as faith. P.B.I. programs have built up substantial audiences on the prairies through the years. When times are good western farmers show little reluctance in dropping a contribution in the mail to Three Hills.

The affairs of the institution are managed by a board of nine, while over-all policy is dictated by a directorate of 18. J. Fergus Kirk, a devout Presbyterian farmer who started the Institute in 1922 in his front parlor, and who brought Mr. Maxwell north from Kansas City, Mo., to teach, is still the titular head. Mr. Kirk retired from active farming some years ago and turned his quarter section of land over to the P.B.I. to use for a nominal rental. He now lives on the campus, helps oversee its farming operations and like everyone else draws no salary.

P.B.I.'s rapid growth through periods of adversity is attributed by Messrs. Maxwell and Kirk to God's blessing. When their need became desperate, as it often did in the early years, they will tell you that God always found a way of helping. Small cash contributions would come in from people they had never heard of, but who had heard of the tiny Bible school.

"Hoping for Nothing"

But any fair-minded scorekeeper will have to give an assist or two to Leslie Maxwell, who brought a strange philosophy to Three Hills. That philosophy has been summed up in the three words that have become a sort of slogan for P.B.I.—Hoping for Nothing. He was greeted by Fergus Kirk with an apology for having so little to offer Mr. Maxwell to induce him to come to Three Hills and establish a Bible school.

"Bless you," said Mr. Maxwell, "I come hoping for nothing but a chance to serve God!" It was then he decided to take no salary.

He has succeeded in selling his institute to untold thousands. Twice every year, before the school term begins and after it ends, a sort of combination class reunion and camp meeting is held at Three Hills. This summer more than 3,000 came to the week-long revival and were housed and fed free of charge at the P.B.I. Many of the pilgrims left donations with the school. This money, all of it, was promptly earmarked for aid to foreign missions.

This unrelenting zeal for missions focuses attention on Three Hills and brings a steady stream of contributions and of students, some of them from distant places. Forty-two per cent of the Bible school students are Americans, many of them war veterans using their G.I. educational loans to prepare themselves for the ministry. It's true most of the graduates stay in Canada or the United States, many as pastors in nondenominational churches and others as ordained ministers in United, Baptist, Presbyterian or other pulpits, yet the school succeeds year after year in sending 20 to 30% of its graduates to foreign fields. One of the best examples is provided by Clifford T. Paulson, tall, lean and personable veteran of 10 years in China.

LAURELVILLE MENNONITE CAMP

CAMP SCHEDULE FOR 1948

First Family Week	June 19-25
Music Conference	June 26—July 2 (a.m.)
First YPI	July 2 (p.m.)—July 5
American S. S. Union	July 6-10 noon
Girls' Camp	July 10-16
Boys' Camp	July 17-23
Second YPI	July 24-30
Second Family Week	July 31—Aug. 6
Third YPI	Aug. 7-13
Missionary Bible Conference	Aug. 14-22
Reformed Presbyterian	Aug. 23-29

As we remember the blessings the past four years at Laurelville and look over the interesting calendar prepared for the coming season, and knowing the goodness and blessings of God in supplying our needs, our hearts say, "It's bound to be good."

Family Week is planned for parents and children of nine years old and younger. It has been so helpful and its popularity increased so that last year two Family Weeks were provided. The total enrollment was double that of the previous year. Again, we are planning for two separate weeks to accommodate the many who will want to come. The first one, June 19-25, is being planned with features of interest to the younger couples.

We believe unaccompanied, congregational singing is best for our public worship. To maintain this and to have our congregational singing what it ought to be, more attention must be given to this phase of the church work. The primary purpose of Music Week is to aid choristers and others in strengthening the singing in our congregations. This is being sponsored jointly by the Camp Ground Association and the Music Committee of General Conference.

The young people's institutes are the oldest and most largely attended of any of our camp activities. This year, as last year, when more than 400 young people attended, there will be three conveniently spaced institutes. These are sponsored by the Institute Committee of the Southwestern Pennsylvania Conference.

The Boys' and the Girls' Camps, planned for juniors ten to twelve years of age and intermediates thirteen to fifteen years of age, will again bless a few hundred young hearts and lives. To hear the testimonies of pastors, parents, and the boys and girls themselves, throughout the church who have found Christ as their Saviour during past camps, is thrilling.

One of the peaks of the camp season will be the eight-day Missionary Bible Conference, August 14-22. Outstanding men of God will bring daily messages on missions, victorious living, and Bible study. Many missionaries from the home and foreign fields will be there to give their testimonies, show pictures, and tell of the great things God is doing in missions throughout the world. No pains are being spared in making this a great time of feasting and heartsearching, for which many souls are thirsting.

For information concerning any of these activities write,

LAURELVILLE MENNONITE CAMP
Winter address until June 1, Scottdale, Pa.
Summer address, R. 2, Mt. Pleasant, Pa.

Missions Come First

Mr. Paulson is now in his forties, underwent conversion in Calgary in 1931. He gave up his job with a wholesale fruit company and went with his wife to Three Hills to take the Bible course. They left for China in 1934 and stayed there until 1944. Three of his five children were born there.

The Paulsons were bombed out of their home twice by the Japanese and went through more than a hundred heavy air raids. They were invalided home from China in 1944, not knowing whether their son, a prisoner of the Japanese, was dead or alive. (He was released a year later by the Americans.) Home, for them, was Three Hills. They are now settled there permanently and Mr. Paulson is teaching classes and aiding in the administration of the school.

Another Three Hills alumnus, who has gained a great reputation in China, is Miss Lily Snyder, a Didsbury, Alta., girl who went out in 1931 under sponsorship of the Chinese Inland Mission. She was recently loaned to the Chinese Government, at the personal request of Generalissimo Chiang Kai-shek, to do missionary work with government officials in Nanking.

Less spectacular is the record of Mrs. Gladys Rogers, a graduate who got no closer to China than Calgary. She established a Sunday school for the "unchurched" children in Calgary and trained more than 40 young people as Sunday-school teachers as part of a program to combat juvenile delinquency.

Where the P.B.I. goes from here is anybody's guess. Ask Mr. Paulson or Mr. Maxwell and they'll shake their heads. They have seen their institution outgrow itself time after time. Prior to the war enrolment seemed about at its peak at 400. The original tabernacle seemed optimistically on the large size when they built it. But the new edifice, which will seat 2,000, was inadequate for the camp meetings this year and last.

P.B.I. just goes on and on growing and the curious thing about it is that no one at Three Hills seems at all surprised.

TIRE SHOP FOR SALE

Due to the break in health of a resident partner, a Mennonite firm located at Goshen, Ind., will sell an established and growing tire-recapping and -repairing, and new tire sales and service business. The owner prefers to sell to a Christian with stewardship convictions who will maintain high standards in dealing with the public. A skilled Christian tire man will remain in the employ of the purchaser. The purchaser should be experienced in meeting the public and aggressively sales-minded. Previous tire-servicing experience is not essential, as special training will be available to the purchaser.

Address inquiries to Mennonite Mutual Aid, Inc., 1413 S. Eighth St., Goshen, Ind.

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J. KENNETH LOUCKS, Scottdale, Pa.

CHRISTIAN MONITOR

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May 1948

CHRISTIAN MONITOR

Office of Information for Puerto Rico

Puerto Rico Is Noted for Its Hillsides, Which Are No Bar to the Farmers or Our Mission Workers. See Article on Page 145

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HIS MOTHER'S PRAYER

ANONYMOUS

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As a businessman he was a success. Willow Creek was wont to refer to him as a "howling" success; not that he howled or appeared boastful of his rise, but simply that the gossipers could think of no better expression to use. The very atmosphere of his well-furnished rooms gave mute evidence of a prosperous owner, for no man with an income the size of Warner's would consider buying anything but what was the best obtainable.

But in spite of all the comforts and luxuries which were his for the taking, Warner had been vaguely aware for some time of a gnawing emptiness in his life—a hungering that success had not satisfied but rather intensified. Thinking he could stave this feeling off, sometimes on a Sunday morning he would take the wheel of his shining new Packard and drive for miles and miles, perhaps stopping for a few holes of golf at White Pine Country Club. Or he might go to a fashionable church and listen to the old familiar hymns being played on the pipe organ. He enjoyed being there, but somehow he sensed a lack of that simple faith so characteristic of the church he had known as a boy, even though this church itself was beautiful and had all the modern additions, such as swimming pool, dining hall, etc.

Tonight as he was sitting in his great easy chair, trying to read a recent periodical, two frowns played hide and seek on his forehead. He glared at the pictures on the wall, then again on his magazine with unseeing eyes. Reaching to the radio dial he tuned in on a jazz program. This was certainly not in harmony with the state of mind which gripped him; so he switched to another station, catching the last sweet strains of "Tell Mother I'll Be There," a song he had often heard his mother sing as she went about her work. Hearing this recalled a flood of boyhood memories, as he mentally reviewed the steps that had brought him to this city and to this richly furnished room.

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One day while he was away at work, a telephone message reached him, requesting him to come home at once. He jumped into his rickety Model T Ford and covered the five miles between him and home in record time with a premonition that something dreadful had happened. A haggard, white-faced father opened the door.

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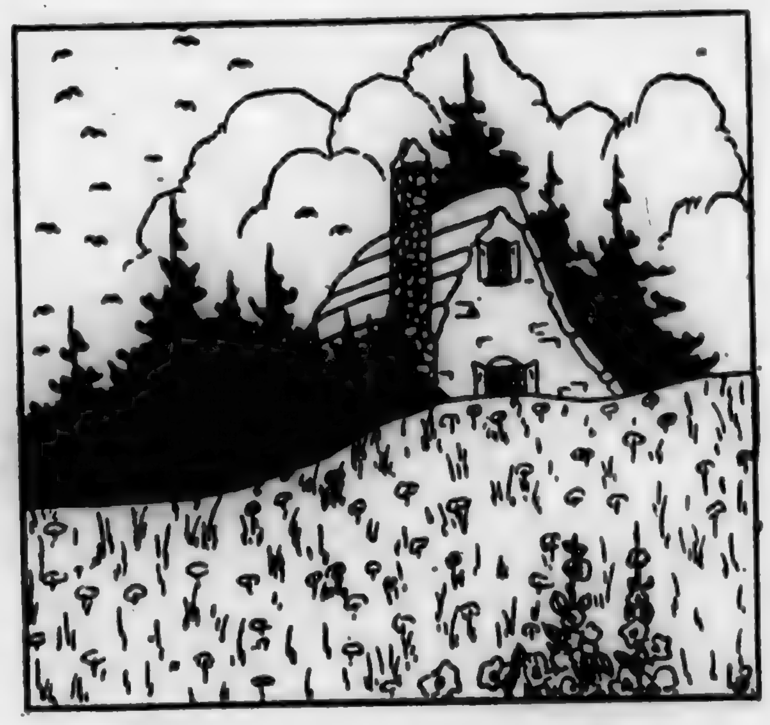

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It makes me want to sing
And give thanks to the Maker
Of all these lovely things.
The sunlight's golden splendor,
The fields of emerald green,
The incense of the blossoms,
The breeze so pure and clean,
Birds twittering in the treetops,
The bright-blue sky above,
All seem to bring this message,
God lives—He's life—He's love.

—By Maud Spahr.

As you know yourself better and God better, you will be content that it should ever be —His strength is made perfect in our weakness.—Murray.

CHRISTIAN MONITOR
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Vol. XL SCOTTDALE, PA., MAY, 1948 No. 5

WHO DOES MY WILL

BY URSULA MILLER

FOR WHOSOEVER shall do the will of God, the same is my brother, and my sister, and mother. —Jesus.

The leaves were greening on the trees now. Clark remembered with a blushing shame last autumn, at the beginning of school. Then, too, the leaves were green. But later, only a short time later, they were red, bronze, rust, and yellow. He had been sitting on the steps of Memorial Hall when the campus was at the sky line of beauty—birds twittering, and calling to each other; the leaves so lovely that no poet could describe them; the sun slowly sinking into the arms of the West; students strolling about immersed in the beauty and each other, while he and John, an upperclassman, were on the steps of the Hall indulging in desultory talk.

"Who is the ancient one?" said Clark laughing loudly.

John turned a hurt, reproachful look on Clark. Clark desired John's approval and was ashamed of the withering scorn in John's reply.

"That is the first lady of the campus," John answered quietly.

Clark looked at him in wonder.

"Why, she's old and fat," he said.

"Perhaps so; be that as it may. My mother is old too and not as slender as she used to be. Lots of people are old—and fat," he replied.

"Well, of all things! I supposed a campus queen would be a glamorous young thing, a slim young thing, with shining hair and sparkling eyes—" Clark paused for lack of words in his rhapsodic description.

"Well, in our school we do not have beauty contests. If we did, technically, of course, our first lady would be out."

"Well, then, why—what?"

"She has lived here so long," John began.

Clark interrupted him with an ill-timed attempt at wit—"She's sure old enough."

"Age has nothing to do with her and the place she holds among us," John said severely. "All of us get old in time; or, as an alternative, we depart from the scene of this world young, as you very well know."

Clark subsided at the definite reproof in John's voice.

"That lady has no child but she has definitely mothered hundreds; she has helped me through a time I thought was impossible to survive," John began.

"Who is she? What is her name? And what is her position?" demanded Clark.

"Not so fast, please," said John; "her name is Miss Marigold Evans."

"Marigold Evans? Why, I've heard of her for years! I supposed she was a rich young lovely; popular and beautiful and all that," Clark exclaimed.

"Well, she has been all those things; now, as you see for yourself, she is old, and gray, and stiff, and not rich—definitely not rich; she has no official position, although she sews for students; but no young girl can ever be more heart-appealingly popular." John spoke so seriously that Clark looked at him in wonder.

"She is a sort of mother to every young person in school—everyone who has trouble anyway. Those who have problems for which there seem to be no answers go to Miss Marigold. And how many parents have blessed her for helping a child they, because of distance, could not help!"

"If she is so poor—how can she help? And how can she make contacts? How does she get acquainted with students—enough to help them?"

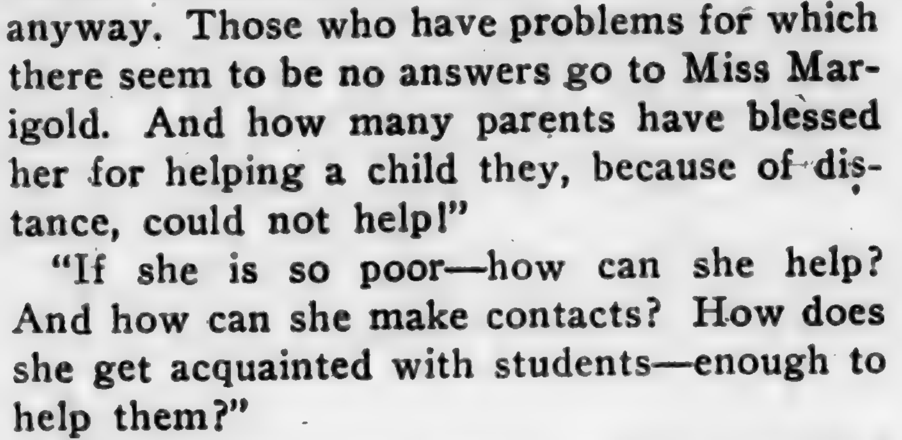
"You do not need money to help people," John answered. "As I said before, she sews and mends and darns socks, thus meeting hundreds of young people."

Clark seemed to be considering all this deeply but said nothing; so John said,

"And if you ever meet her, you no longer will be asking why; I don't even know why. I only know that there she is and you can no more help telling her your troubles—and after you talk them over with her—"

"But why with her? We have official trouble shooters. Why her?" Clark asked lightly.

"Right you are there. You will scarcely bother Miss Marigold about a problem in chemical research; although in a philosophical inquiry, I'll venture to say she would find her way about with the best. But in those deep personal problems — something you would ask no one but your mother—Miss Marigold just naturally is the answer, your mother being far away."



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"She gives them help. She is a person of prayer. She is deeply spiritual. She believes in prayer so truly, so literally, that she takes every problem to God and waits for His answer."

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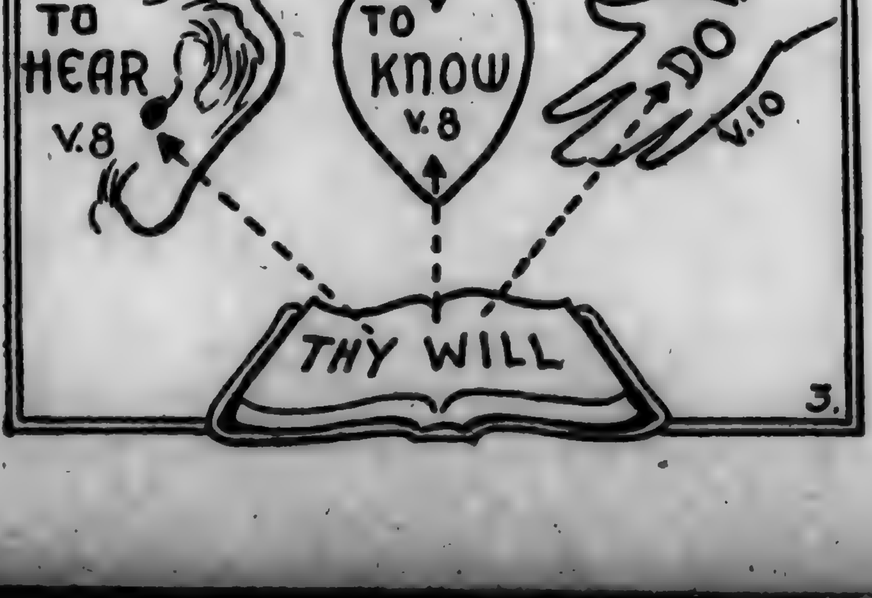

"Well, some of the gang were—" Clark stopped, appalled; he should not have said what he did. The gang was supposed to be secret and certainly Clark did not want John or any of his teachers to know where he spent so much of his time. Because he was a delightful and witty companion, he had been easy prey for a group of students who lived in the city. They were a set of nearly rich young sophisticates, very proud of their worldliness. Their attendance at a church school was merely a matter of convenience. These young men met often in their homes, having gay times, discussing subjects far beyond their knowledge, and even making light of sacred things. Clark, being gullible, was controlled by the thoughts and ideals of his companions far more than he was aware of, not knowing he was on very dangerous ground. And Clark, himself being a professed Christian, was at the crossroads of right and wrong. His structure of Christian philosophy was much too weak for the repeated attacks of his worldly friends, especially as he made no resistance, no defense. He was young and foolish, but also stubborn in his way.

But oftener than we realize God interferes and intervenes with our affairs. Clark was taken quite sick, with little warning—a sore throat, a high fever. The hospitals were already overcrowded. So Miss Marigold took him in. Her tiny house just missed being on the campus. Gratefully he sank into the soft bed; gratefully he drank the water, the hot drinks he was permitted. Miss Marigold's capable hands were healing and balm to his sick body; Miss Marigold's faith in her God and her prayers in Clark's behalf were as salve and ointment to his sick soul.

Then all at once he was better. He opened his eyes without the shine of the fever in them. And the eyes that looked into his, Clark realized, were as an anchor and a haven.

"You are the famous Miss Marigold," he said inanely.

She laughed.

"Why have you done what you did? Take me, a stranger, in and do for me. Why, you do not even know me." Then he added in some bitterness at his thoughtlessness, "You can't afford it and you do not have the strength to do what you did."

"You seemed to need it," she said simply.

He could not help smiling as he said, "I did at that."

Later on as he grew stronger they talked oftener. On one occasion he said, "You have faith to remove mountains; I FEEL your faith; where do you get it?"

"From God," she replied simply. "He gives us our faith."

"Well, why doesn't everyone have it? Why don't I?"

"He gives as we ask, as we desire it, as we are ready for it," was her reply.

"But how?" he cried out earnestly. "I think I would give the world for that kind of faith, such a closeness to God."

"It comes from God and is yours for the asking."

He lay back quietly, thinking. Then, "I got in with the wrong set—a bunch of boys who talk about vain philosophies and higher criticisms and such like; and they laugh at the old-time religion."

"Leave them alone, son," she said fervently. "They will destroy you and give you less than nothing in return." After a while she said, "There is nothing on earth worth while that does that to you; I know! I've often said like Peter, 'Lord, to whom shall we go? thou hast the words of eternal life.' "

"I know now, too," Clark said in sorrow, "and tremble to think how near I was to the brink of destruction. I understand now why you are so different; you are a living expression of God's grace."

"I am nothing, son—have nothing but what God gives to all who ask."

He looked at her in admiration.

"You are a sort of campus mother; you've called me son ever since I came here. And I loved it; you mother everyone who needs it—a spiritual mother, if I may use such a term. There is a verse that reads, 'For whosoever shall do the will of God, the same is my brother, and my sister, and mother.' "

In a few days Clark was ready to return to his room. Upon leaving, Miss Marigold said, "Don't go back to your dangerous friends. Leave them alone."

"Don't you worry, Miss Marigold; after knowing you, I will seek the will of God; those featherheads have lost their grip on me." He smiled at her as he spoke,

I know that faith springs not from selfishness
But from some crystal fountain broken;
It springs to blossom and mankind to bless,
With good deeds and kind words spoken.

Protection, Kans.

WHO DOES MY WILL

By Ursula Miller

Gray-haired, she stood in that large crowd alone!
Others gave to their beaming mothers praise
Because they cared for them in infant days!
While helpless, Mother soothed their every moan,
And hence they honored her who is their own.
Each one upon this Mother's Day obeys
The noble impulse, praising her always
Who cherished them through years till they were grown.

But she alone and old in that large throng
Had no one in the world to call her "Mother";
No son or daughter did to her belong.
Yet she prized these thoughts—that many another
Was to her as a dear child; and they who long
Christ's will to do are mother, sister, brother.

Protection, Kansas.

We may gather wood for the altar, but the true fire must descend from heaven. The speed and excitement kindled by one's own exertions are very different from the varying stress of a wind that bears one onward without the thump and rattle of the engine room.
—Edward Dowden.

YOUR FAVORITE TRIBUTE

Of all the tributes to mothers I have never been able to choose one as the favorite above all others. I wonder how many readers are like me in this. But with each recurring Mother's Day I like to read over my collection of such tributes and try anew to decide upon my favorite one.

I always try to add some new tributes to my collection each year, too.

Here are some of the tributes in my collection which I like especially well.

Suppose we start with a sentence from Thomas Carlyle's famous letter which he wrote to his mother on his fifty-ninth birthday. This was after he had reached the pinnacle of his world-wide fame.

There is nothing I ever had to be so much thankful for as the mother I had.

It was this same great genius who said, "No able man ever had a fool for a mother."

Felicia Hemans' is among the most famous of all praise of mothers:

There is in all this cold and hollow world no fount of deep, strong, deathless love save that within a mother's heart.

Here are two lines that are full of beauty and truth:

Maternal love! thou word that sums all bliss,

and

Nature's loving proxy—the loving mother.

The first of these is by Robert Pollock, the Scotch poet, and the second by Edward Bulwer-Lytton.

Lincoln's fine tribute is known to many millions of us.

All that I am, or hope to be, I owe to my angel mother.

But not so many of us recall that of John Quincy Adams,—

All that I am my mother made me.

Edwin Chapin, an American celergyman, has written this magnificent praise of mother love:

No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where a man cowers, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

My last tribute is one that all readers whose mothers are living should ponder well. I am very sorry that I cannot give the name of its author who wrote it as an unsigned editorial article for THE YOUTH'S COMPANION.

"There is one debt," he writes, *"that you can never pay in full—your debt to your mother. She does not ask or expect it. All she asks, all she hopes, is just that you pay the interest on it. And you cannot pay even that in money. But only in patience and love and gentleness, the one kind of currency that is legal tender in the place from which mother love springs."*

I hope that the reading of these tributes from my collection will stir many readers to try to make up special tributes of their own to their mothers, for such tributes will be appreciated far more by them than those of the most famous men and women.—*Norman C. Schlichter.*

LOVE GOES FORWARD

BY CATHERINE TICE

Frosty January winds stung the fingers and nipped the noses of Peter and George. They drew their cloaks a little tighter about them and ran across the crunching snow. These lads were not tramping from house to house singing their joy simply to release exuberant spirits, but they were hard-working boys who appreciated every small coin that they received from the people for whom they sang. Poor students in the winter of 1545 used this means to help to finance their education.

Throughout the evening practical-minded George had taken great pleasure in adding each small coin to his meager funds. Five of them now jingled pleasantly in his pockets. They meant bread and shelter and a chance to live and learn.

The boys saw smoke going up from the chimney of the house where they planned to sing. From behind a clump of trees they saw a dark figure advance and approach the house. They hid behind the trees and watched. Other people emerged from the black silence of the night. The boys observed closely—they saw them come one by one. They saw them pause at the door where they were greeted with a kiss by some one from the inside. Curiosity overcame the lads. They too went up to the door where they were greeted just as the others had been. Inside a dim light revealed a room full of people. The boys moved toward the back where they were less noticeable. Several minutes elapsed and a man stood up and earnestly addressed the people.

"My dear children, love one another the more ardently and show your love in whatever way you can."[1] It was all very new and wonderful to the boys. As soon as the meeting was dismissed the two hurried out into the night. On the way back to school they were strangely silent.

A month later Peter took his friend along to his home and Elizabeth and Henry Dirk accepted homeless George as the sixth member of their family. The boys told the parents about the strange meeting they had attended. Mr. Dirk replied that he had heard of a certain sect who were called Anabaptists, people who were bringing much evil into the land with their strange preaching. Doubtless the boys had been present at one of their secret meetings.

"In the neighboring town," he informed the boys, "there is even now a tailor by the name of Thomas Swarte who has been apprehended and delivered into the hands of the inquisition because he blasphemed our Holy Church." The next day it was learned that the tailor and his two sons were to be burned at the stake in the market place. Henry Dirk allowed the boys to persuade him to accompany them to the place.

The next afternoon the boys were following the crowd. The three prisoners were being taken by wagon from the dungeon of the castle to the scaffold where three stakes had been provided. Peter was surprised to see that the boys going to the stake were young, maybe his age. He pressed closer and closer to the wagon. The clock struck and one of the boys asked what time it was. When he learned that it was four o'clock he consoled his brother by saying, "At five o'clock we hope to be in our lodging or resting place."[2] Peter observed the father of the boys lift his eyes to heaven and heard him pray, "O my Father, I praise Thy name that I am counted worthy of this. Forgive, O Lord, these angels of Satan, even as I have forgiven them."

Peter's heart beat fast and hard. Why did these boys and their father consent to such a terrible thing? Even as the father was being tied to the stake a priest was urging the boys to recant. They would not. Soon they took their places, one on each side of his father. Ropes bound them tightly to the wood. When all three had been fastened securely the father asked, "How is it, my dear sons?" Each replied, "Very well, my dear father."[3] The fuel was lit. Flames ascended; the flesh began to burn. Peter shuddered and turned away sickened. Then for the last time he heard their voices loud and strong in glad triumphant praise: "The victory, O Lord, is Thine."

At the edge of the crowd Peter saw a woman quietly weeping. He followed her. She was the nearest of kin to those who had sacrificed their lives. In the days that followed Peter listened to her often as she talked to him of the Christ, of the way of love.

George also was deeply stirred. He changed schools and cast his lot with the followers of Martin Luther. Peter found it impossible to continue his education. Cabinetmaking employed his hands but his eager mind was constantly searching for truth. He discovered and allied himself with a group of people called Mennists. The Word of God became his joy and delight. Praying became as natural as breathing. Not many years passed before Peter was an ordained minister. His mother and father were also converted and they listened attentively as their son preached during the secret meeting of the believers.

Satan also manifested himself by urging Peter's mother to beg her son to carry weapons of defense when he went out on his preaching tours. Those were dangerous times; persecution fires continued to rage. A man never knew when he left home whether or not he would return.

One day Peter did not return. For ten days and nights he stayed in the blackest part of the prison, a hole called "Paradise" which was so small that he could neither stand upright nor stretch out lying down. Finally he was summoned before many nobles and ladies to be examined whether he was contaminated with any heresy. One of the ladies took a great interest in him and questioned him.

"Do you not belong to the people who rebaptize themselves, perpetrate so much evil in our country, make rebellion, run together, and say that they are dispersed on account of the faith, and boast of being the church of God, although they are a wicked set, and cause great commotion among the people?"

"My lady," answered Peter, "I do not know any rebellious people, nor am I one of their number; but we would much rather, according to the teachings of the Scriptures, assist also our enemies, satisfy them, if they hunger and thirst, with food and drink, and resist them in no wise with revenge or violence."

Another said, "It would be seen, if you only had the power."

Peter quickly said, "Oh, no, my lady, believe; if it were permitted among us, to resist the evil with the carnal sword, know, that no seven men should have brought me here, and I should have kept out of your hands, for there would have been power to do it." After much persuading on the lady's part Peter was allowed to go home.[4]

Harsh winds of ten winters blew and things and people had changed since Peter and George had last seen each other. Little by little George had been able to raise himself until at last he was working for the government of his country. A decree had been passed which excluded from office any who had scruples against sentencing Anabaptists to death. Methods of persecution had also changed. To avoid offending the general population Anabaptists were often secretly killed.

One balmy May night when the round full moon was high in the sky four horses with their riders stopped in front of the house where Peter was at home with his

(Continued on page 140)

UNCHANGED

The world has little changed since Christ was here,
For now as then it is a place of strife,
Where over nations hangs the specter fear,
Forgetful that He is the Way, the Life.

Here still is sown the dragon's teeth of hate,
Although He taught that only love can last;
That vengeance reaps the whirlwind soon or late,
That greed-built thrones soon vanish in the past.

But we have heeded not the words He spoke;
We spurned the warning that our wars should cease,
And nations still must bear the tyrant's yoke
Until they find in Him the way to peace.

It was to save a world like this Christ came
He showed us that the superman was he
Who lived for truth and kept his heart aflame
With love of service, making others free.

—Clyde Edwin Tuck.

CHRISTIAN MONITOR PULPIT

JESUS' MOTHER

BY PAUL WITTRIG

TEXT: Now there stood by the cross of Jesus his mother.—John 19:25a.

Introduction.

This month, on the second Sunday, as a nation we will again observe Mothers' Day. The idea is said to have originated in old Virginia. A mother who lived in a little town there, had been such an inspiration to the community in which she lived, that at her death the Sunday-school superintendent wanted a special memorial service to be arranged. Miss Anna Jarvis of Philadelphia, a daughter, was requested to arrange this service honoring her mother, and while doing so was inspired with the idea of a day of tribute for all mothers. So out of the beautiful service for her own mother grew the idea, and her plan spread throughout the Sunday schools and churches of the nation.

This idea of a special day for outward demonstration of appreciation of mother love became so popular that in 1914 President Wilson issued a proclamation setting aside the second Sunday of May as the official Mother's Day—this day to be a national expression of love and reverence for the mothers of the country.

The proclamation, issued May 9, 1914, read in part as follows: "Now, therefore, I, Woodrow Wilson, President of the United States of America, by virtue of the authority vested in me by the said Joint Resolution, do hereby direct the government officials to display the United States flag on all government buildings and do invite the people of the United States to display the flags at their homes or other suitable places on the second Sunday in May as a public expression of our love and reverence for the mothers of our country."

The white carnation is the accepted floral emblem for Mother's Day; its whiteness indicating the purity, its fragrance the sweetness, and its endurance the everlasting qualities of mother love. It is becoming more and more the custom for the red flower to be worn for the living mother and the white for the departed one, roses often being used instead of carnations.

For a Mother's Day message we naturally think of Mary, the mother of Jesus. By looking into her mother life, may we notice a few characteristics of an ideal mother.

I. She Was Pure in Heart.

We go back previous to the birth of Jesus. We notice the conversation of the angel with Mary—"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women" (Luke 1:28); also verse 34—"How shall this be, seeing I know not a man?" We can imagine the surprise with which Mary would receive such an announcement. Certainly it was needful that Jesus, the Son of God, God in the flesh, should be born to a virgin, one who was "highly favoured" by the Lord, adored and praised by women, and pure in heart. Furthermore, the angel assures her—verse 35 (marg.), "that which is to be born shall be called holy, the Son of God." God cannot dwell in an impure heart. He dwells in the heart that is pure, and so likewise God needed, yea, required, a woman who was pure in heart to be the mother of Jesus. Oh, for young women today, and mothers as well, who will endeavor by the grace of God to be and remain "pure in heart."

II. She Was a Woman of Exemplary Piety.

"And Mary said, Behold the handmaid [bondmaid] of the Lord; be it unto me according to thy word." I believe this expression was uttered very prayerfully. In it we find qualities to be commended, not only in mothers, but in each one of us who claim to be His followers. First, Mary's self-abasement—she considered herself a servant. Second, Mary's resignation—God's word was her law, "be it unto me according to thy word." In the third place, Mary's unfeigned faith—she acted, "And Mary arose . . . and went . . . ." What an absolute surrender to the divine purpose!

A notable contrast would be the faith of Mary, with Eve, "the mother of all living," in her unbelief. By the latter came the fall; by the other the salvation. We need mothers who have great faith in a great God; who realize their duty toward God; mothers who can pray effectually and also teach their children to talk with God. Mary was modest and humble, qualities that become any woman.

ALREADY MADE

Having made peace through the blood of his cross.—Colossians 1:20.

You never COULD make it;
You've no NEED to make it;
You've only to TAKE it—
It's ALREADY made!

Though sinners ne'er sought it,
The mind of God thought it;
The blood of Christ bought it—
The last farthing's paid!

Yes, Jesus came duly
And paid for it fully;
So peace with God truly
Is perfectly made.

God's waiting to give it;
O sinner, believe it;
Make haste to receive it—
The peace Christ has made.

—Carrie G. Andrews.

III. She Rejoiced in the Privilege of Motherhood.

In her submission to the divine will, she found true happiness. Obedience always brings joy and satisfaction. At this point and in connection with the above thought, we would refer you to a teaching of the Apostle Paul in his epistle to Titus as recorded in the second chapter, "But speak thou the things which become sound doctrine: . . . the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Two things are to be noted: first, the responsibility of the aged women, who in most cases are mothers and grandmothers (they are to teach specific things, as well as to be worthy examples), and second, a willingness on the part of the young women, wives and wives-to-be, to accept the things taught by God-fearing women. One instruction needs emphasis, namely "keepers at home." That in no way means that mothers are to be slaves. But it does mean that the mother is the queen in the home. She rules the home with the father, who is the head; and the children represent the subjects, those ruled. Mothers are so constituted that when a child is in want or needs sympathy, it naturally looks to them. Note also a portion of Scripture found in First Timothy the fifth chapter, particularly the fourteenth verse, "guide the house." Mothers, rejoice in the fact that you have a home—cabin, cottage, or mansion—and that God has entrusted precious ones to your care.

IV. She Was Intelligent and Discreet.

Turning back again to the Gospel of Luke, chapter one, verses forty-six to fifty-five, we have recorded Mary's song of thanksgiving. Mary claims no worship to herself; but sets God before her as the only object of worship. This is a magnificent song, in which the strains of Hannah's ancient song, in like circumstances, are caught up, and just slightly modified and sublimed. It may be that this hymn had made such an impression upon Mary, that her song came spontaneously. In both songs, these holy women, filled with wonder to behold "the proud, the mighty, the rich," passed by, and, in their persons, the lowliest chosen to usher in the greatest events, sing of this as no freak movement, but a great law of the kingdom of God, by which He delights to "put down the mighty from their seats, and . . . [exalt] them of low degree."

Furthermore, she "kept all these things, and pondered them in her heart." This phrase or thought is recorded in two instances—Luke 2:16-19, in connection with the visit of the shepherds; also, Luke 2:51b, in connection with the account of the parents' annual trip to Jerusalem to observe the feast of the Passover, this time when Jesus was twelve years of age. "Jesus tarried behind . . . ," conversing with the doctors of theology. He showed unusual intelligence. "All that heard him were astonished at his understanding and answers." Mary did not have this incident published in the home town newspaper. Neither did she brag about Him to the neighbors or praise Him up in the sisters' sewing circle. She "pondered them in her heart."

The Psalmist David (35:20) speaks of the "quiet in the land"; those who do not thrust themselves forward, who do not seek to be in the limelight; yet are always friendly, sympathetic, approachable. To you mothers who feel you have no special gifts, part of the "quiet in the land," let me say your silent testimony is appreciated by those with whom you fellowship, and God will reward you accordingly.

V. She Was a Churchgoer.

Jesus accompanied His parents to the services of the church. Over and over we read in the Gospels that Jesus entered the synagogue "as his custom was." Recently I saw a wall motto which said, "A child brought up in Sunday school, is seldom brought up in court." Our civil authorities would not be so busy if more of our children, and parents as well, were regular attendants in Sunday school and church services. Mother, if you feel it is too much trouble or work to get your children ready, or lose a few minutes' sleep, and use that kind of excuse for absenting yourself from any services of the church, don't blame anyone but yourself if later on when the children grow up, you have a difficult job to get them to attend services. Beware of how you "train up a child." Spiritual neglect of childhood is worse than physical neglect. The child is "left behind" because of our adult program. Perhaps we take the attitude the disciples took when parents brought their young children to Jesus. They rebuked them, because they thought the Master was too busy with more important business. But Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

VI. She Demonstrated Loyalty and Love.

"There stood by"—truly a double meaning. She was present physically and she was lending moral support. Perhaps this is the outstanding characteristic. Mother love is often compared to the love of God. And because of such great love, the result is loyalty. Mary was a companion to her son. After the death of her husband, Joseph, she left her own home to join her son, and, with the other women, to minister unto Him in His journeyings. "There stood by . . . his mother." She sees her son being crucified. He is dying the death of a criminal between two malefactors. The mother of Jesus sees the nails driven through the hands she taught to fold in prayer—the hands that once clasped her neck: nails through those feet she had taught to walk. Those nails, in a sense, hurt her more than they did Him. She was powerless to help. She dare not even moisten His parched lips. Never was a child so dear to a mother's heart. Never did a son love his mother as Christ loved. Such great love and such great sorrow had never before met together. Truly she "stood by," endured to the end.

Mothers, love your children. May they see expressions of it daily, even if it takes some of your precious time. Be patient with them and the God of heaven will richly reward you.

Fathers, husbands, "love your wives," the mother of your children, "even as Christ also loved the church, and gave himself for it."

"Children, obey your parents," father and/or mother, "in the Lord."

Imlay City, Mich.

WHAT IS OUR HOPE OF THE HEREAFTER?

BY ELEANOR G. WILLIAMS

Belief in immortality is as universal as the human race. There has been implanted within the soul of every man by the Creator, an intuition that cannot be smothered by care or anxiety, that there is a future life, into which we must enter, toward which we must strive and for which we must prepare.

Surely we have not been created so that belief in a lie is more productive for good than belief in the truth. The supreme question that confronts every thinker is that of the future life. What one believes makes all the difference between hope and despair; courage and fear. They who have no future have little incentive for noble living here. Immortality is the glorious discovery of Christianity. At each Easter time we see in the empty tomb the fulfillment of Christ's words: "Destroy this temple, and in three days I will raise it up."

All the arguments of history about immortality have been proved by demonstration at this scene at the tomb. Christ brought life and immortality to light through His resurrection.

"Impoverished is the man who owns one world,
And one alone; whose soul has never trod
The bold beginnings of the path to God;
Who goes with ne'er a flaming dream unfurled
Along the crawling highways of his kind,
Clinging to vapors and to husks,
With futile hands, half lost and wholly blind,
Fearful of the shadows, yet without the mind
To see what stars may fleck his journey's dusks,
To him be pity. For his soul shall grope
In vain for beauty, and for hope."

Job asks: "If a man die shall he live again?" and in the beautiful eleventh chapter of St. John's Gospel, Jesus answers his question when He speaks those comforting words to Mary and Martha on the occasion of Lazarus' death: "I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Again, let us consider the value Paul put upon the resurrection and the hope of the hereafter in his letter to the Philippians, chapter 3: "But what things were gain to me, those I counted loss for Christ: Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death."

One evening a man lingered in the cemetery reading the half-effaced inscriptions until darkness fell. He was astonished as he was leaving to find a little girl standing near. "Are you not afraid," he asked "to be alone in the churchyard gloom?". She pointed to a cottage near by and said, "My home lies yonder, through the churchyard gloom." She was the daughter of the caretaker and was unafraid. The child's words were a message from God to a weary man. He realized that his home was also through the gloom to the light of home beyond.

And so this is our hope and assurance. Through faith in Christ, the Lord of Life, we can affirm with Paul: I know him whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).—The Presbyterian.

WEIGHTED WINGS

Once when I was in Switzerland I saw an eagle, a splendid bird, but it was chained to a rock. It had some twenty or thirty feet of chain attached to its legs, and to an iron bolt in the rock. There was the king of birds, meant to soar into heaven, chained to earth. That is the life of multitudes of believers. Are you allowing business, are you allowing the cares of the world, are you allowing the flesh to chain you down, so that you cannot rise?—Publisher Unknown.

FIRE FROM HEAVEN

The only survivor of a wreck was thrown on an uninhabited island. In a few days he managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day, on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here."—Selected.

Editorials

Tribute to Motherhood

As the time for Mother's Day approaches fond memories and pleasant meditations come to us again. We think not only of mother, but of grandmothers and grandfathers, and of childhood friends and scenes. Pleasant summer days on the farm and joyous winter nights in the home also crowd upon memory's screen. The country school, the church by the wayside, the neighbors and friends of long ago also come to mind.

But central in a peculiar way in the memories of home and its surroundings is mother—the one who kissed away our hurts, who tucked us to bed, who added the tender touch without which home is barren, who gave us all the loving ministrations that only a mother can. Besides, she had our spiritual interests at heart, and her prayers followed us as long as she lived.

And so in this May season we again want to pay our tribute to motherhood. And in doing so our thoughts go out not only to our mothers, but to our grandmothers, and include also stepmothers and mothers-in-law. Let us do honor to them all and relegate to the limbo of forgotten things the stale jokes about stepmothers and mothers-in-law, and call to mind the love and sacrifices which those who are not mothers in the flesh make in the realm of motherhood. In this connection we recall the words of Paul in Romans 16:13, Weymouth: "Greetings to Rufus, who is one of the Lord's chosen people: and to his mother, who has also been a mother to me." And so along with our real mothers let us pay tribute to all who perform acts of motherly love and kindness to people who for various reasons need such ministrations.

The mothers of the Bible also come to our minds as we continue our meditations. Some of the most familiar are: Sarah, the mother of Isaac, to whom the Lord gave a son in her old age; Rachel, the mother of Joseph, who became the savior of his people; Jochebed, the mother of Moses, the great leader and lawgiver; Hannah, the mother of Samuel, who was granted a son in answer to her prayer; Elisabeth the mother of John the Baptist, the forerunner of our Lord; Mary, the mother of Jesus, the Saviour of the world; Eunice, the mother of Timothy, the helper of the Apostle Paul. Prominently mentioned are also such mothers-in-law as Naomi, in her relation to Ruth the Moabitess, and Peter's wife's mother, whom Jesus healed of a severe attack of fever. Grandmothers, too, are not forgotten, as Maachah, the grandmother of the good king Asa (I Kings 15:10, margin), and Lois, the grandmother of Timothy. II Tim. 1:5. We might also mention Ruth, the great-grandmother of David.

Let us also honor the many mothers who are not prominently mentioned in the Bible or elsewhere, who also performed notable service in the cause of the Lord, for great things are often done by those who "are unhonored or unsung." No mention is made of the mother of Abraham, the father of the faithful, but we can not help thinking that only a noble mother could have borne and reared so great a son. No doubt the same is true of the unheralded mothers of Peter and Paul, two of the greatest characters in the New Testament. The same might be said of the mother of Menno Simons and the mothers of many of our church leaders of later and present times. But to all of these belong honor and praise for the service they rendered to mankind and the cause of the Lord. Our tribute to them is necessarily feeble, but we feel sure that they will reap a rich reward when the faithful are given their just recompense in the final day.

Finally we think of what makes mothers worthy of honor. It must be more than the biological act of bringing new lives into the world, for animals have this capacity. We therefore conclude that it must be the characteristics that go with human motherhood at its best. One of the greatest of these is love, for the normal mother manifests a type of love that is among the highest in human relationships, to which the comfort of the Lord is compared: "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13). Motherhood is also noted for its spirit of sacrifice, for the true mother is willing to suffer pain and hardship and even give up life itself for the sake of her offspring. Motherhood also connotes industriousness. The faithful mother is ready and willing to toil early and late in order that her family may be provided for, as the writer of the Proverbs fittingly says: "She riseth also while it is yet night, and giveth meat to her household . . . . She looketh well to the ways of her household, and eateth not the bread of idleness."

For all of these virtues we admire and honor our mothers, but there is needed yet one more quality if motherhood is to reach the high and noble place which God intends that it should. We mean the quality of godliness, the something which Paul refers to as having dwelt in the mother and grandmother of Timothy and which they passed on to him. The mother is in a strategic position to teach and train her children in the ways of God while they are in their formative years. It is she who can best teach them to lisp their first prayers and tell them the Bible stories they love to hear. Because of her intimate association with them she has the largest opportunity to mold their young lives for God and the right.

"The crown of the home is godliness," says a familiar motto. We could say with equal truth, "The crown of motherhood is godliness," for without this virtue to crown all the other good qualities that we associate with it, motherhood can not completely fulfill the plan and purpose of God.

Love, sacrifice, industry, godliness—for these and other noble qualities we pay our tribute to our mothers in Israel, who have done more in building up the cause of Christ and His church than we can ever know in this life.

The Book of James

During the last three Sundays in May and the entire month of June our young people's Bible meetings will be devoted to a study of the Book of James. In introducing this study the "Program Builder" gives the following helpful notes: "It has become traditional to have in our young people's Bible meeting curriculum an annual series of book studies. It is very gratifying to know that this is one of the most popular units. This year we are turning to the Book of James . . . . These studies should be intensely practical to our youth. They all strike fundamental notes of Christian practice. The essential demand as expressed in this epistle is for the reality of religious experience. It deals severely with false pretense and self-deceptions in religious profession. It insists that faith and works must characterize our church life and practice."

The seven studies assigned to the book cover it in its entirety. The scope and practicality of material covered is revealed by the subjects listed: Trials and Temptations, Hearing and Doing, Law and Liberty, Faith and Works, Good and Evil Tongue, Worldliness and Pride, Patience and Prayer. People at times have taken the position that James in his emphasis on works, or the practical side of Christianity, contradicts Paul, who lays great stress on faith. The position of our church has always been that there is no contradiction, but that James emphasizes works not to the exclusion of faith, but as an evidence or proof of it.

The book is generally believed to have been written by James the brother of Jesus, who in Acts 15 is revealed to have been the leader in the Jerusalem Church. The authorship may help to account for the fact that the teachings of the book in a remarkable way resemble those of our Lord in the Sermon on the Mount (for example, compare Jas. 5:12 with Matt. 5:33-37). It has more illustrations from nature than any other New Testament book, and in the point of illustrations and figures of speech it again resembles the teachings of Jesus. One of the peculiarities of the book is that the Word is often referred to, but Jesus Christ, either as Christ or Lord, is mentioned only six times and once as Judge. James, however, like Paul, stresses the second coming of our Lord.

We believe that great blessings can come to us as we study this short book in our young people's Bible meetings. Let us take advantage of this opportunity to learn more of its teachings, and then having learned them, let us make them practical in our lives. That is the evident purpose of the book—to lead the believer into a practical religion.

Summer Bible Schools

The time is here again when plans for summer Bible schools need to be brought into shape so that when the schools begin everything will be in readiness. Included in these plans, of course, will be the arrangements for an adequate administrative staff and a qualified teaching force so that each age group will be well taken care of.

Another item that will need attention this year is for the people who do the planning to become familiar with the new teaching materials that have been gotten out by the Commission for Christian Education and Young People's Work and the Publishing House at the expense of years of labor and a large financial outlay. A special catalog is available giving a description of the materials and the prices. We are glad that the courses, running from nursery through two years of kindergarten and through ten grades of school, will all be ready for use this summer excepting those for the nursery and the first year of kindergarten. Kindergarten II, however, can be used in all preschool classes. It will be to the advantage of schools to place their orders for materials early so as to avoid any possible rush period later on in the season.

A word should be said about financing the work. The amount of money that has been and will be laid out for the production of the extensive and well-planned new courses is conservatively estimated at $65,000.00. Naturally the prices for these new and better materials are higher than those of the old courses. And so congregations in their planning need to make arrangements to provide funds to purchase the new courses.

By wise planning and the help and blessing of the Lord we all have reason to expect great things in our summer Bible school work this summer.

Problems

Problems are perennially present with us. This need not discourage us too much, for since the creation every generation has faced its own peculiar problems. Through all of this the human race has survived, even though its attempts at the solution of its problems have been faulty and at times very costly.

The church too has faced problems from times of its inception until now. These also have been surmounted, even though at times they were very serious. The first conference in the history of the church was held at Jerusalem to deal with the knotty problem of how Gentiles were to be received into the church. The problem was clearly stated and thoroughly discussed in the open meeting, with the result that a decision was reached that struck at the heart of the issues involved and became a pattern for the settlement of church difficulties ever since.

The Mennonite Church of today is faced with problems which should be resolved before they are settled by default. The problems facing us are not necessarily new, but they present new aspects in the light of present-day conditions. That the church is conscious of at least some of her problems is evidenced by the fact that Mennonite General Conference has two standing committees which are especially appointed to deal with problems —the Peace Problems Committee and the General Problems Committee. The former was set up to deal with problems that relate to peace and nonresistance as we believe and practice it. The latter is to deal with problems in other fields.

It might be profitable for us to consider some of the problems that face our church today. In the field of peace there is a grave possibility that a draft law may again be enacted and also that a universal military training bill may be passed. This problem the Peace Committee will no doubt wrestle with so as to provide some alternative service for conscientious objectors in the event that these bills become laws.

Life insurance has long been opposed by our church, which felt there were some vital principles involved. But insurance policies and conditions have changed and to keep our thinking up to date the last General Conference authorized the appointment of a special committee to study the life insurance problem. The problem of the work and support of the ministry also faces the church in a new way as the demands on a minister's time become heavier. A special ministerial committee has also been appointed to study the problem in that field. The General Problems Committee is wrestling with the problem of nonconformity to the world with regard to attire, with the divorce and remarriage problem, with the amusement and sports problem, to name only a few.

It is probably good for the church to be problem conscious, at least to some degree, for then there is hope that problems will be dealt with, even if not solved to the satisfaction of every one. To this end we should all lend our co-operation and support in interest and prayer to those who have specific problems to study and attempt to solve. The committees that have been named will be glad for help in suggestions and sympathetic interest. On the other hand, we should not become so problem conscious as to become discouraged and morbid. The Bible is still our lamp and guide, the Lord is still on the throne, and His promises to help His people are still as bright as ever.

Yes, problems are and will be perennially with us. Let us face and deal with them by clear vision, by united counsel, and in the guidance and fear of the Lord.

CHRISTIAN LIFE

NONCONFORMITY ON THE OFFENSIVE

BY NATHAN HEGE

The writer challenges us to be aggressive in promoting the doctrines of the Bible and the church.

Tonight scattered over the hillsides of this old world are thousands, yea, millions of Christless graves. A large percentage of these are so named because the preceding Christian generations have not evangelized as God would have them. Tonight people are going to hell by the hundreds because the present Christian generation is not answering the call to evangelism. Tonight there are a million and a half Mennonite descendants who have left the fold of our church largely because of a misdirected emphasis within our church.

What connection between this and nonconformity? Just this. We Mennonites are stressing a separated life without a corresponding stress on evangelism. We are paralyzed with fear, we are afraid of criticism, we are taking refuge within our fort of separation trying to preserve a lifeless nonconformity while an unsaved world is dying. We are cowardly instead of Christly; we are separate for self instead of separate to save. You can see the results. The devil is on the offensive, while we cringe behind the protecting walls of separation trying to defend our identity from a defensive position. We are trying to maintain our nonconformity by isolating ourselves. We are failing. The enemies' shrapnel is piercing our flimsy walls. Our shattered fort of nonconformity is about to crumble, and what's more, millions are going to destruction because we fail to evangelize. We have forgotten that to preserve our separation, we must answer the call to evangelization.

Don't get me wrong, however; I am pleading for separation because I believe in a nonconformed life. We need to be separate in order to have something to win these people to, but unless this separation is a means to win souls to Christ, then it has little right to exist.

A doctor, for example, is nonconformed to the biased notions of his patients, yet he uses his superior knowledge to render a service to humanity. Just so we Christians must be separate from the world, but must use that separation as a means of saving the spiritually sick about us.

Let us look now at the history of the Jewish nation in the Old Testament. When God called Abram to separate himself from his family, his kin, and his homeland, He taught the very principle of nonconformity. Genesis 12:2, 3—"I will bless thee, and . . . thou shalt be a blessing . . . and in thee shall all families of the earth be blessed." In these words there is the definite statement that the separation to which Abram was being called was to have as its ultimate goal a world mission, the bringing of blessing upon the whole of mankind.

Edward Yoder says, "In order to train, prepare, and discipline a group of people who could be a channel of spiritual blessing to the world they needed of course to be separated from their immediate surroundings, but the goal of their training, of their preparation, and of their separation was a world mission." As long as Israel obeyed God and kept herself pure for the coming of the Messiah, just so long was her nonconformity vital and worth while. But when she lost the vision of her mission, then her nonconformity became an end in itself, her separation became a ritual, and her sacrifices a stench in the nostrils of God.

Christ in the New Testament taught that His followers are a group of people called out to be separate in their faith and their life. He said they were to expect the world to be against them, yet made no provision for their isolation but promised the indwelling Holy Spirit to empower them for carrying the Gospel to the very ends of the earth. With this as a goal for her separation the church for more than two centuries grew marvelously in the face of constant antagonism.

According to Edward Yoder, "The early Christians had no comprehensive organization, but there existed a compact and concentrated fellowship that marked them off from the world and society at large. Discipleship cost something. Men and women became Christians often at the peril of their social standing, their economic security, and even of their lives, yet at the same time there existed among them a moral and spiritual effectiveness that could not be stopped by any opposition." Their lines of distinction were sharply drawn, yet they did not make that an end in itself. They believed in putting nonconformity to action; they believed a separate life must be justified by evangelism; they believed that to preserve their separation, they must answer the call to evangelization.

After the time of Constantine when persecution of the faith ceased, the vision of the church for world evangelism was lost; therefore the doctrine of separation was lost, the requirements for church membership were dropped, the spiritual standard was degraded, and the organization became corrupt. In short, the world had gotten into the church because the Christians failed to get the church into the world.

Many hundreds of years passed. It seemed that Apostolic Christianity had breathed her last, when in the sixteenth century God raised up those Anabaptist leaders who were determined to start a new church solely on a New Testament basis. These leaders were men who had the fire of God burning within their breasts, men who would rather die a dozen deaths than give up their testimony of the Gospel, men who used the Bible to redeem men from sin. According to Menno Simons the Anabaptists believed the Holy Scripture and followed all God's commandments. This to them did not mean isolation from others, but separation in their faith and in their life. They desired to begin a purely Christian society and their goal was the evangelization of individuals from the non-Christian society. The Anabaptists were in the strictest sense of the word nonconformists, but it was an evangelistic nonconformity. In their minds it was only valid in so far as it contributed to bringing souls into the kingdom of God. In order to preserve their separation they answered the call to evangelization.

Menno Simons says, "All those born of God will serve their neighbors by love, not only with money and goods, but after the example of Christ in an evangelical manner with life and blood," and at another time, "Therefore take heed, if you see your brother in sin, endeavor to raise him up by gentle admonition and brotherly instruction before you eat, drink, sleep, or anything else as one who ardently desires his salvation, lest your poor erring brother harden and corrupt in his fall and perish in sin," and again, "We teach, proclaim, imprint, on the hearts of all, day and night, in houses, in the open air, in forests, prisons, dungeons, in fire and on scaffold and wheel, before lords, and princes, orally and in writing at the risk of our pos-

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"THEY LOOKED UNTO HIM, AND WERE RADIANT"

Psalm 34:5, R.V.

When thou dost prosper in the way,
And life grows brighter every day,
Make neither self nor things thy stay—
LOOK UP!

When everything is dark around,
Thy feet can find no solid ground,
Say—would'st thou undismayed be found?
LOOK UP!

When "evil tidings" multiply
Of dire disasters, far and nigh,
"I will not fear," would'st thou reply?
LOOK UP!

If thou should'st falter in the race,
And clouds obscure thy Saviour's face,
Claim through His blood restoring grace—
LOOK UP!

If friends should from thy side remove;
Those who once praised thee now reprove,
Think of thy Lord's unchanging love—
LOOK UP!

If this should prove thy closing year,
If Death's dark angel draweth near,
Or Christ should in the clouds appear—
LOOK UP!

—Elizabeth A. Mackenzie.

sessions, our blood and our lives." This was the burden of our early leaders, and as long as it was the primary aim of the church the problems of nonconformity were indeed at a minimum. Did the Anabaptists allow themselves to be torn apart in the streets just to preserve a separation for themselves? Yes, but more. Did they stand by the stake and allow their bodies to be eaten by flames just to erect a new doctrine? Yes, of course, but more. Did they endure the dark damp dungeons of Europe just to preserve a faith for their heritage? Yes, this and vastly more. Our fathers died to preserve a flaming evangelism and by so doing they preserved their nonconformity, their faith, and their doctrines.

The Mennonite Church at its beginning was a missionary church. This was one of the reasons for its rapid spread. Its congregations consisted of men and women who were noted for propagating the Gospel, men and women who believed that the only justification of nonconformity was evangelism and who were willing to give their lives to make that a reality.

But Bro. John C. Wenger says, "Severe persecution largely annihilated the Anabaptists and by the time of limited toleration the vision of bringing the Gospel to all men was lost. Slowly, unconsciously, brethren reached the point where they were content to be quiet people of the country and perpetuate their faith only in their families."

It was then that we became cowardly and began to crouch behind the walls of our own separation for protection; it was then that problems of maintaining nonconformity multiplied thick and fast; it was then that formalism arose in the Mennonite Church.

During the intervening years, geographic isolation and the German language had aided the Mennonites in maintaining their distinctive doctrines. But no longer can we rely on these two doted props, no longer will that be a solution to our problems, and never can we fulfill God's plan by being separate merely for self-preservation. Today terrific pressure is exerted on Mennonite youth to conform to worldly patterns of life. The church is having increased difficulty in maintaining the doctrine of nonconformity. It always will. But only those who walk close to God, only those who catch the vision of evangelism, only those who carry out the positive commands of Christ can help in the solution.

Again I say, no longer is it possible to maintain our identity by segregation, no longer can we preserve our distinctiveness by a defensive battle, and never can we hope to maintain a vital nonconformity unless it is evangelistic. Let us join the offensive army and do the right thing instead of merely refraining from doing the wrong. For what virtue is there in an American ambassador who is nonconformed to Germany yet does not propagate the interests of the United States? What virtue is there in being nonconformed to the world if we are not conformed to God? What virtue is there in obeying the negative call to separation if we do not obey the positive call to evangelization?

The call comes to you who are the future Mennonite Church, you who have the red blood, you who have the vision to make ideas a reality, to enter this great offensive campaign to preserve our separation by propagating it. Let us give our lives to evangelize and our nonconformity shall not perish from the earth.—Eastern Mennonite College Journal.

FAILURE, FOR WHAT?

BY LEVI C. HARTZLER

A member of the faculty of Goshen College points out a pitfall that has been the cause of many failures since the time of Gehazi.

The story of Gehazi, Elisha's servant, has often been used to illustrate the New Testament teaching, "The love of money is the root of all evil." However, the truth here seems more basic than that. No doubt money had something to do with Gehazi's yielding to temptation, for $1950 are not to be sneezed at even in our generation. Any parent could more than put a son or daughter through one of our church colleges with that. Then, of course, Gehazi got twice as much as he asked for, which would take care of a college education for several children.

To understand the full significance of the quick judgment of God, however, we need to see Gehazi's story in its larger setting. Naaman the Syrian had just been healed of the incurable disease of leprosy. His healing was a demonstration of his faith and of God's love, even for a heathen army captain who had no doubt been responsible for the death of many Israelites, God's chosen people.

So efficacious was the experience upon Naaman's soul that he asked forgiveness in advance for accompanying his king to worship in his idols' temple. So deep was Naaman's gratitude that he sought to reward God's prophet for his part in the healing, not knowing how else to express effectively his gratitude. Elisha, realizing that God had done a work of love which an acceptance of reward in earthly wealth would only cheapen, refused Naaman's gifts.

Gehazi, however, did not share his master's views. He began talking with himself, as so many of us do when we cannot find anyone else to agree with us. "Behold, my master hath spared Naaman this Syrian . . ." Gehazi's patriotic feelings were beginning to interfere with his Christianity. He had no reason to love the Syrians as an Israelite, and he wasn't going to let a Syrian get something for nothing. And so, his great mistake was born.

The idea of spoiling the Syrian, once born, was no doubt nourished by the reward it would bring. Certainly the servant of a prophet in those days was no better paid than preachers are today. No doubt his clothes became just as shiny and threadbare as some ministers' suits do today. Therefore, a talent of silver, $1950, and two suits of clothes would help Gehazi fare sumptuously for many a day. He could at least have a Sunday suit and an everyday suit.

By this time Gehazi had talked with himself long enough to convince himself that the opportunity to spoil his enemy and increase his own bank account and wardrobe warranted the use of a little deception. He would capitalize on Naaman's gratitude for his healing and appeal to his sympathy for a couple of poor theological students from Mt. Ephraim. Gehazi's scheme worked. In fact Naaman's sympathy was so deep that he doubled the amount which Gehazi requested.

After having replenished his bank account and wardrobe, Gehazi dutifully returned to his master with a feeling of success and security. He was so sure of himself that he even attempted to deceive the old prophet of God, forgetting what he knew so well, that God's all-seeing eye can pierce any human smoke screen.

The spell of his false success soon began to depart from him like the night before the rising sun, and he suddenly found his soul standing stark naked before a righteous God, contaminated with lying and greed. How the words of Elisha must have burned his soul, "Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?"

Had Gehazi received more than the first two: money and garments? No, but Gehazi was already planning for the remainder as a result of his initial success.

The prophet continues, "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever." Gehazi turned and went out from the presence of the prophet bearing in his body the penalty for his sin, a penalty which his descendants were compelled to suffer with him.

Why was God so hard on Gehazi? There are two reasons: first, because of what he did, and second, because of who he was.

Gehazi committed two outstanding sins against God. He lied, which according to the writer of Proverbs is an abomination in the sight of God, and is punishable by confinement in the lake of fire. In the second place, he brought reproach upon God's love and gifts by taking a material reward for divine healing and thus prompting Naaman to feel that he was in a sense paying for his healing, which he could not possibly do. Gehazi was disloyal to the person and purpose of his God. This was his greatest mistake.

The second reason for God's quick and severe judgment was that Gehazi should have known better. He had associated with Elisha long enough to know how a prophet should act. More than that, he also knew how God acted. In fact, we have the right to suppose from Elisha's experience that Gehazi was in the line of prophets. He had every reason to see as Elisha saw that God's gifts are free to all who will receive them by faith and that they are not to be cheapened by the acceptance of material rewards on the part of God's ministers. God has other ways of providing for His servants.

Gehazi made his first mistake when he allowed his patriotic feelings to interfere with his Christianity. Once his conscience was dulled it was but a step to deception and lust for wealth. From there the road to punishment was steep and sudden. Had he avoided the initial sin of despising Naaman, he would most certainly have avoided deception and greed which led to his confusion and final punishment.

And what opportunities he had! The servant of God's chief prophet. A possible successor to Elijah and Elisha. A constant pupil of the greatest theologian of his day. A constant witness of God's working among men. What a warning to every young Christian today! "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12).

Goshen, Ind.

WHEN ISAIAH WENT TO CHURCH

BY MAUDE E. CHATHAM

What must have been the feelings of the prophet as he walked home or rode in his chariot! He had been to the Temple; he tells us about it in the sixth chapter of his book. He had seen the Lord "high and lifted up;" he had heard the voice of angels as they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

The whole place seemed to be shaken, and in the midst of it Isaiah felt a great lack in himself. There came a sense of condemnation, so that his contrite heart cried: "I am undone." He had not kept separate, dwelling among a people of unclean lips; his own lips had become unclean. Perhaps he had drifted almost unconsciously until brought up sharply that morning in God's house. It is not always the sermon that makes us feel good that is best for us. Thank God, for those who faithfully proclaim not only the holiness of God, but also that holiness that God requires of His people.

Here, as the prophet confessed his need the angelic messenger hastened, "flew" to his side. He felt the touch from heaven and heard words. Lo, as the live coal from the alter touched his lips—"Thine iniquity is taken away. and thy sin purged." Circumstances remained the same, but the prophet was changed, and that made all the difference. It may be that many today, baffled and struggling, would find help if their personal heart-need were first met.

Our greatest need sometimes is the church service that shakes us out of our complacency; the truth that finds us out, but moves us toward God. Dwelling as we do among a people alienated for the most part from God, we need often to have this heavenly vision that makes eternal things real, and keeps us lined up with the will of God. Perhaps some things we intend to do some time have been put off.

There has been too much laziness in prayer, and indifference and neglect of God's Word. We are too critical and sharp in speech; too "worldish and workish" as someone confessed. We are dry-eyed and unconcerned before the great soul need around us. We have put off writing that letter or making that apology or confession that God has been talking to us about in order to straighten out certain things. How urgent they now seem in the fierce light that leaps from the throne of God! And how trivial some things appear when such a vision is granted us! There was that loss that was so disappointing; we had built up so many hopes on the venture. A lovely mirage has disappeared, leaving a dreary outlook. And then there was that slight, intended to hurt, and it had hurt deeply; some bitterness had crept in, and how much that cleansing touch was needed before the heart could be sweet and tender! But now all was changed. We have seen the Lord and have felt His touch, and have listened at heaven's gate, and nothing else seems to matter.

The whole world seems out of gear, and there seems no satisfactory explanation. It is all so dark; in one direction only is there hope and light. My room is filled with music right now, but in order to get it I must turn on the radio to the right wave length, and there it is. And so if we are turned right for this vision of heaven, we shall see that the "whole earth is filled" with the glory of the Lord, and some of its peace and joy and assurance is for us now, and some day our Christ will come to make it known to all. They tell me that planes can land in the darkness and fog, riding a beam of light! Amen.

Dear struggling soul, almost beaten by the storm, find the God-sent beam and ride it; even in a chaotic world, it will bring you home. But in all the vision and glory, there was, as always, a purpose. There was work to be done for Isaiah. He must go to a people with a "fat" heart and on a mission that would not succeed, for they would give no heed. There was a time when he would have hesitated, but now from his cleansed and glory-fed soul sprang the cry: "I will go; send me."

Yes, Isaiah had really been to church that morning. It had been a wonderful service, and we may have one too. And thank God, so can the people in displaced persons camps and prison camps. No guard, however vigilant, can keep Him out. His glory knows no barriers; it did not for John Bunyan and thousands of others. One thing is sure, we cannot really see the Lord "high and lifted up" without being lifted up ourselves.

"Be swift, my soul, to answer Him,
Be jubilant, my feet,
Our God is marching on."

—Gospel Banner.

HOW TO BE PERFECTLY MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand argeement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

This recipe is guaranteed to be infallible.

C. J. Sodergren—World Conquest

LOVE GOES FORWARD (Continued)

parents. One of the men knocked on the door and demanded that Peter Dirk should come out. They led him several yards away from the house and there he yielded to the sword and gave his life for Christ. Another rider dismounted and went over to examine the still white form on the ground. The moonlight shone full on the face of the man who stooped over the lifeless body. He groaned deeply, quickly made his way back to his horse, and galloped away. Peter's mother watching through the window had recognized the face of George Bair.

They buried Peter while his mother almost went insane with grief. Terrible, black, bitter thoughts took possession of her mind. She hated George with a deadly hatred. She shrank from those who tried to comfort her. When the powers of hell seemed to have overwhelmed her, she remembered the Gospel her son preached and love won the battle.

George came back, a miserable wretch of a man. He looked like the symbol of death itself. He saw his murdered friend's mother and knew that he had forgiveness. She held out her hand to him and said, "Son."

Snowy white hair became a symbol of her saintliness. Twenty-five years passed and George was shouldering the responsibilities that had been Peter's. Fifty years passed, centuries passed, and old and young, men and women, still continue to live the Gospel of peace and love that Peter died for.

[1] Words of a minister in a letter sent from prison, *Martyrs' Mirror.*

[2] A martyr in 1563, Martyrs' Mirror, p. 665.

[3] Jacob Dirks and his two sons, Andries and Jon, in 1568, *Martyrs' Mirror*, p. 725.

[4] Questions asked of a lad about fifteen years of age and his answers, *Martyrs' Mirror*, p. 498.

Dayton, Va.

OUR HOME CIRCLE

MOTHER KNOWS BEST?

BY MIRIAM S. LIND

A busy mother in sharing her own heart searchings helps us to do the same in our home relationships.

It wouldn't have happened if we had built-in cupboards with convenient work space. But since those are still only a housewife's dream in our case, it did happen. And because of what it taught me, I am glad that the envisioned "work-area" is yet only a vision.

It was a busy Saturday morning before Easter—and on the drop-leaf table which we have in the kitchen, I was mixing hot cross buns. They were almost ready to set aside for raising—just the spices to add, and the lemon rind, the raisins, and a bit more flour. At either side of the table sat a little boy; two blue eyes and two brown eyes sparkled as they watched this wonderful creative process. But when is it enough for a child just to watch? Ah, no! He must touch; he must smell; he must taste; he must help. He must do these things —not because he takes an impish delight in impeding Mother's progress, but because God says to him, "Smell, touch, taste, see, learn all about your environment!" And, motivated by this God-given eagerness of mind he experiments with the various components of his world. And so, as I stepped out into the improvised "pantry-refrigerator" for the lemon, the blue-eyed one leaned far over onto the table, to learn something that he had not known before. It all happened so quickly—and there it was —an upset table; two wide-eyed boys staring at the messy debris on the floor; Mother's mixing bowls—all she had—broken; the jars of lard and sugar and flour smashed, with all their fresh supplies now useless; and through it all, the sticky mass of dough that was to have been the hot cross buns for Easter.

Now I would like to say that, after looking at the forlorn heap on the floor, I smiled at the boys and said, "Well, now, accidents will happen, even when we are very careful." And perhaps, while cleaning it up, we could have chanted, "Hot cross buns! Hot cross buns! One a-penny, two a-penny! Hot cross buns!" But I cannot say that. It is hard to write this—for none of us care to have people know what ungodly things we do and say in the unguarded moments; what sharp words are released when no one "important" is around to overhear. And yet I must tell it.

"Who did that?" I asked sharply. A foolish question, indeed, but the blue eyes fell, and he said, "I did, Mother." Mercifully, I cannot remember all that I said then, but I can remember the unkindness, the harshness that overtook me like a storm, and spent itself on the bewildered little fellow. And then I was quiet. The "offender" was ordered to sit on a chair in another room, and as I determinedly cleaned up the mess, I heard his disconsolate sobbing. "What's the matter with you?" I said to myself. "What right had you to say those cruel words to your little boy? You know it was an accident! You could have done it! A guest in your home could have done it, and you'd have laughed it off! You should apologize to your son!" But at the same time I thought —"Apologize? To a youngster not four years old? I couldn't, and still have any self-respect!"

As I said before, it is hard to confess to others a sin which I would never want them to guess I had committed. But it is nothing compared to the grace it required for me to apologize to my little boy. Because I **did** apologize. Thank God, I did. I called him to me, and as he sat on my lap, I confessed to him that I had not done what God would have been pleased to have me do. I told him that I **knew** he didn't mean to upset the table ("An' I din't, Mother, really, I din't mean to!") and that I had been wrong to say the unkind words to him. I asked him to forgive me, and as the dear arms went about my neck, and the wet face pressed against mine in an all-forgiving kiss, I knew I had done right to humble myself before this child. I knew that, now, I could go and offer my gift.

"'Course I forgive you, Mother, for saying the ugly things, an' I'm **so** sorry I upset your table, an' I will be more careful-ler after this!"

Since that day a new bond has existed between us. I shall make more mistakes as a mother, I am sure, but I pray that I may have the grace to admit my mistakes—even to a child.

And so, when it came to writing a tribute to motherhood, I could not help thinking of my own faulty and limited experience. And I pondered this question: "What would I want my son to write as a tribute to me, if this were twenty-five years hence, and it were his assignment?"

I would not want my son to say, "Mother always knew what was best for me." For I would know that, caught in the gush of feeling accompanying Mother's Day observance, he had forgotten that there were times when I did **not** know best; times when I was wrong; times when I had to ask his forgiveness, and God's—for my wrong actions. A Christian mother may have so many wonderful traits; if I have any of these, let him tell of them, but let him not ascribe omniscience to one who will **never** know what is best in **every** situation. Let him say, rather, that when I was wrong I had the grace to admit it; that I kept my account with my children open and clear.

I would not want my son to write, "Mother **always** understood." What mother always understands? What mother has such a perfect memory as to be able to live through her own childhood with each stage of her child's development? And even if she had such a memory, how would it avail to help her understand a child who is not just a replica of herself, but who is a different individual, a new creation, a distinct identity in himself? Certainly we can increase our understanding of our children's problems by guidance from God's Word, and by careful study of reliable literature on childhood development. Still, we hardly expect to understand, without exception, the intricacies of his spiritual, moral, intellectual growth. Let my son say of me, "She had the honesty to admit that she did not understand us always; she was never presumptuous in her position as a mother; she never pointed to her halo."

If my son were writing of me, some twenty-five years from now, I would not want him to speak of me as an "angel." Then I would know that he did not really know me; that he was writing about a bodiless ideal that existed in his mind—not about his flesh-and-blood mother. Let him recall that I prayed with him; but also that I played with him. Let him remember my zeal for the kingdom of God; let him also remember our woods-wanderings, all the senseless things we did each evening when we walked to the bridge to meet his father —things like throwing stones through the hole in the bridge, floating sticks, and picking the first delicate spring beauties that thrived profusely along the roadside. Let him recall my love of Christ and His church; let him also remember the unveiled, earthly affection which his father and I showed for each other and for our "bairns"—unscheduled

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MOTHERS OF THE EARTH

The woman who has borne a child—
We pause to honor her today;
The woman who has led a child
With patience down life's broad highway;
The woman who has God's own heart,
His tenderness, His gentle grace,
Who comes to Him for needed strength,
Who meets Him daily face to face.

The woman, who a thousand times
Would bear her agony of pain,
To save her child from needless hurt;
To keep him clean and free from stain;
To know that he would walk at last
A man across the earth's bright sod!
An honor to his native land,
A glory to his home, his God.

The woman who has borne a child—
No one may choose a better part;
The woman—reaching willing hands
To all earth's children with a heart
Filled with deep love for every one
Who knows a constant, daily need;
Who spends herself that they may live—
We honor her today, indeed.

—Grace Noll Crowell.

kisses, "habit pecks"—"bear-hugs," and the endearing words that were not merely lipped. Let him remember that my speech was usually circumspect, but let him also remember that my mind was alert, and that I did not withhold opinions merely because they did not agree with those of others—even his father's. Let him remember me as a vital, interesting Christian companion and guide, not as a canonized "saint."

These are some of the things I would have my child recall, if he were asked to write a tribute to his mother. Yet I know that I am the one who will largely determine what my child, grown to maturity, will associate with the word "Mother." May God help us as "beginners" in motherhood to be—if not omniscient, humble; if not all-understanding, honest; not be-haloed ideals, but vital Christian personalities, the totality of whose influence will be for the good of our children. Then our sons may truly rise up and call us blessed.

Scottdale, Pa.

A CHRISTIAN PARENT'S DUTY

BY RALPH M. RIGGS

To be a Christian means not only to be born again and to nourish that new spiritual life by constant attendance upon worship, at home and at church, but it means to manifest godliness in all the relationships of life. One of the most fundamental and important of life's relationships is that of parent to child, and the Bible not only recognizes this but carefully prescribes what that relationship should be.

One of the reasons why God in His Bible dwells at some length upon what a father should be and do toward his child is that He has ordained that this relationship should stand as a constant illustration of the heavenly Father's relation to His earthly children. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Now if we, being human, utterly pervert and abuse our relationship and responsibility toward our children, should we not thereby entirely misrepresent God's relationship to His children and thus spoil His intended illustration?

It is also well known that the home is one of the greatest institutions upon which rests the whole structure of modern civilization. Many of the wiser heads of the present day are gravely concerned about the future of our country because of the rapid disintegration of the home and home life. God is concerned about the peace and prosperity of all men, and for this reason He too gives solemn instruction in His Bible about home relationships.

It is also to be observed that those children who have had the advantage of wholesome home discipline and Christian love make far better individual Christians and members of churches than those who have not had these advantages. In other words, those people who in their childhood have learned to obey and respect their parents because they trusted in their love and superior wisdom, find it far easier to obey and respect the laws of God, trusting in His love and superior wisdom, than do those people who were constantly allowed to disobey their parents when they were children. Thus, in order to have good, obedient children in His great family, God instructs that all children shall take their proper place in their own families.

What the Bible instructs concerning the duty of parents to children may be divided into two sections; namely, to teach them and to train them. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7; cp. 11:19-21). It was also a custom of the Israelites to gather men, women, and children together that the Word of the Lord might be read and explained unto them. Deut. 31:12, 13; Neh. 8:1-3. The children were not forgotten in this public teaching of God's Word.

It is thus the parents' duty and God-given commission carefully to instruct their children in the truths of the Bible. "When thou liest down, and when thou risest up" suggests to us that beautiful practice of evening and morning family prayers. Father and mother call the children together. A portion of Scripture is read and possibly explained. And all engage in reverent prayer. Many a Christian minister and Christian worker today can thank that loving spiritual environment of the daily family altar in his childhood for the present-day devotion of time and talents to Christian service. A daily teaching of the Word of God from the loving lips and godly life of a Christian father or mother sows the little minds and hearts full of Gospel seeds which are sure to spring up and bear fruit unto eternal life.

And the Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Here is not only a promise that children can be molded for life, but also a command thus to mold and shape children's lives. No matter how godly parents themselves may be or how far back their ancestral line of respectability may run, it will be eternally true that all children left to themselves will bring their parents to shame. Prov. 29:15. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). It is absolutely necessary therefore that firm measures be taken to hold children in the straight path of obedience, respect for age, and for sacred things, and all things that bespeak good manners and breeding. The weak young sprig of a tree is bound fast to a straight rod that it might grow straight and upright, and the weak young sprig of a human life also needs at least occasional contact with a rod that it too might grow straight and upright. The prescription, "Spare the rod and spoil the child," is not only old-fashioned but it is based squarely upon the perennially up-to-date Word of God. Prov. 13:24; 19:18; 23:13, 14; 29:15-17.

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Nurture" speaks of nourishment and culture; and "admonition," of course, means faithful warning. Here is the parents' spiritual duty toward their children. It is self-explanatory but sorely needed on the part of parents. Of Abraham, God said: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). And this was why He took him into His confidence. Eli lost his birthright, his high priesthood, and his very life because he honored his sons above the Lord and allowed them to make themselves exceedingly vile. I Sam. 2:12-36. And today God is still choosing Abrahams and rejecting Elis.—Pentecostal Evangel.

A MOTHER'S APPEAL TO HER BOY

Do you know your soul is of my soul such part,
That you seem to be fiber and core of my heart?
None other could pain me as you, son, could do,
None other could please me or praise me as you.

Remember, the world is quick with its blame,
If shadow or stain ever darken your name.
Like mother, like son, is a saying so true,
The world will judge largely of mother by you.

So now in your task, if task it shall be,
Just let your life speak to do homage to me,
By letting it say when your race you have run,
"She's reaped as she sowed, this man is her son."

—Adapted.

TURN OVER THE REINS OF YOUR LIFE TO JESUS CHRIST

Henry Drummond, riding on the driver's seat of a public coach, was working with his usual prayerful skill to win the coachman to Christ. The man's reluctance to surrender was due to his fear that a certain habit by which he was bound would not permit a free and permanent decision.

"Suppose," said Drummond, "that your horses ran away and you lost control of them as they raced down a steep hill. What would you do?" The man confessed that he would be helpless. "But suppose," said Drummond, "that someone sat by your side who was really stronger, more skilled than you are. What would you do?"

"I should give him the reins," came the quick reply of the coachman.

"Of course," said Drummond. "And your life has got out of control. It is running away with you. Jesus Christ, stronger than you, because He is God, asks for the reins of your life. Turn them over to Him."

Turn over the reins to Jesus Christ.

—*Heart and Life.*

A TRIBUTE TO A CHRISTIAN MOTHER

BY RUBY P. ZOOK

Yes, it truly was Mother's Day! She was somebody's mother! Her children loved her dearly. As she lay there still and cold in death, there was a look on her face that spoke of joy and happiness—a completeness. The victory was now hers! She had lived her life and was now with Jesus. Into the minds of many of her loved ones came the oft-quoted verses, "Blessed are the dead which die in the Lord," and "Precious in the sight of the Lord is the death of his saints." That was comfort for the family! They believe that someday she will be resurrected to a newness of life. Yea, one of the best proofs of the truth of the resurrection is the passing of such women as this mother. No Christian can believe that death is the end for one who lived and served as this mother had.

Now her children will know far more than ever before how unselfishly their mother had lived—how devoted and consecrated had been her service to them and to others. They will realize that when "m" is taken from "mothers," then "others" remains—and they know that this mother truly lived that way. They will remember now how she was never too busy to take time to listen to their most insignificant troubles, and how she shared in all their trials and cares—in their joys and sorrows. She had walked through the valley of the shadow of death that they might live. She had spent many sleepless nights nurturing and caring for them. When they were sick, her untiring watchfulness, her soothing hand, and her comforting voice were great aids in restoring them to good health. Her patience and willingness to give of her time and energy are now more keenly appreciated than when she was living. Those nearest to her recall how each day as she went about her duties of homemaking—washing, ironing, sewing, mending, sweeping, cooking, etc.—her cheerful and sunny disposition never changed.

Yes, she was a beacon light and a guiding star to them in their home. Surely she was a precious possession sent them from God. "A woman that feareth the Lord, she shall be praised." Many were the times she had prayed for the safety of her children. Many were the times she had prayed that God would keep them from straying into the world. Many were the times she had prayed that she might in some way be responsible for their being "strong in the Lord." Never did she think of her sons or her daughters as unworthy. She loved them to the end.

This mother's death brought an emptiness—a throbbing void—into the hearts of those who knew and loved her. Yet, there is something beautiful about the passing of such a noble Christian character as this. Even though she has gone away, her influence lives on and on. Her love endured through all things. Always she had loved with a deep, strong, deathless love. This her children will continue to feel throughout the years. Chapin said, "No language can express the power and beauty and heroism and majesty of a mother's love. It shrinks not where man cowers, and it grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven."

As her sons and daughters bade their mother the last farewell, one stepped forward and said, "Out of a world of mothers, to think God gave me YOU! How thankful I am for a mother who taught, both by word and example, that the most important things in life are not material; but that true joy comes only in putting first things first. Now that she has gone home, and I look back over her life I am impressed by the patience and faithfulness with which she tried to make my Christian life a real joy to me. When I was rebellious or wayward, in word or in deed, the hurt expression on her face, and the tear which stole down her cheek had much greater power over me than any reprimand could have had. Prayer was the source of her strength, and the channel through which she so richly gave to her family and church. She left us, her children, a heritage far more precious than gold. Thank God for such a mother."

So they bowed their heads in humble submission to their God that willed it so, and found consolation in the blessed hope that she shall live again!

La Tour, Mo.

YOUR INFLUENCE

Phillips Brooks declared "No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of goodness." Henry Ward Beecher uttered something similar, "The humblest individual exerts some influence, either good or evil upon others."

It often happens that the girl with no unusual accomplishments, the girl who is living with beauty of character, perhaps in a little town or on a farm, sighs as she thinks "I have no influence. While others are singers, and excel in music, or are leaders in Christian service, my life is zero." The desire to expand life and usefulness is a normal one, but never forget that as Phillips Brooks and Beecher stated, "Every life, however humble, wields an influence." I want you to think of the unconscious influence that each one of us exerts every day. In the life of the home, at school, in business, in the ordinary acts of service, sympathy, courtesy, a beautiful atmosphere may be felt by all your associates, though you are unconscious of it.

HONOR and OBEY YOUR PARENTS
5

Have you ever heard this? She is so comfortable to live with; or she is always so pleasant; or she is always cheerful; or she has such winning ways. Nothing spectacular, but just letting her light shine, without any flare, like the flowers silently give out their fragrance to all.

A poor Scotch woman asked Henry Drummond to visit her husband before he died. "He can't speak to you, and you can't speak to him, but I want him to catch a breath of you before he dies." Here was the unconscious influence of a life dedicated to God.

I always delight to mention Alice Freeman Palmer, not so much because of her achievements, as for what she was, so beautiful inside. Professor Elmer Leslie of Boston University, writing of her, said, "There was such a naturalness, radiance and lilt of the soul, that just to be with her was an unfailing tonic." That is what we may be, if we have a Christlike spirit—a tonic to the tired, weary, depressed, sorrowing, lonely.

And Richard Watson Gilder knew Mrs. Palmer's secret and expressed it in a poem at the time of her death.

> "Here ends that earnest strength,
> that generous life—
> For all her life was giving."

That's the secret of a life resplendent, giving yourself. Give your love, time, sympathy and the helping hand.

> "The innocent moon that
> does nothing but shine,
> Moves all the slumbering
> surges of the world."

—May Genevieve McGee, in The Watchword.

TO RECEIVE POWER

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Obedience means surrender, absolute surrender. I come to God and say essentially, "Heavenly Father, Thou hast bought me with a price; I acknowledge Thine absolute ownership. Take me, send me where Thou wilt, use me as Thou wilt." Here we touch the hindrance in many lives. Many desire the baptism with the Holy Spirit who are not conscious of any definite sin, but there is not total surrender. One minister wishes the baptism that he, in the power of the Holy Spirit, may preach in Boston; another that he may preach in New York; another in Chicago. Ah, God may want you in Africa or India or in the islands of the sea; and before you can have the Holy Spirit's power anywhere you must be willing to go anywhere.—R. A. Torrey.

"One of the great rewards for service is the reflex influence upon a man's own soul. While working for others we grow into the image of Christ. In losing sight of self, we are laboring for self unselfishly. It seems to be a paradox, but is one of the greatest facts of life. The great business of every life is to grow into the stature of the fullness of the perfect life."

MISSIONS

FAREWELL TO THE HEINTZELMAN

BY HELEN GOOD BRENNEMAN

The saga of the movements of Russian Mennonite refugees of World War II was begun last year with the sailing of the "Volendam." It is continuing this year with the trip of the "Heintzelman" and the ships that are soon to follow.

The evening sun sprinkled diamonds upon the waters of the great North Sea. Sea gulls were transformed into grace notes around the stark marine ship, "General Stuart Heintzelman," which slowly, deliberately, and almost reverently glided from the port of Bremerhaven toward its far-flung destination, Paraguay.

From the crowded decks through the crisp February air came to us on shore the German words to "God Be with You Till We Meet Again"; on the second deck stood some of our boys proudly dressed in starchy, white kitchen aprons, ready for work; everywhere on the decks hands and handkerchiefs waved farewell to us and to a continent that had showed them joy, but many sorrows—a continent of memories. Had we been a little closer, we would surely have found that not all of those handkerchiefs were being used for waving, for the Russian Mennonites are closely knit and are deeply touched when departing from those they love.

It was no ordinary sailing that we witnessed. No, on the contrary, it was another link in the chain, another step toward the great task that the Mennonite Central Committee has undertaken—that of transplanting a generation of people to a new land where they can make a fresh beginning, where they can pioneer together for the common good of all. It was the second transport to leave for Paraguay since 1930, a transport of 860 Russian and Polish Mennonites who had left the British and American zones of Germany, to be followed in the near future by a partner ship, which according to expectations is to carry 740 passengers.

For those on board the "Heintzelman," the event was the commencement of a new life; for those of us on shore and in the M.C.C. camp, it was the climax to many days and nights of work, but work well worth every nerve strained and every concentrated effort. At Gronau, the processing and staging center for the entire British Zone, as well as the home of approximately 900 refugees, excitement had been high and experiences varied. The entrusting of the processing by the International Refugee Organization to the Mennonite Central Committee had been a source of encouragement to the workers, for now the refugees had the benefit of being interviewed by one I.R.O. team instead of thirteen; they did not give up their jobs and homes only to be frustrated later by long periods of waiting at the overcrowded government camp at Buchholz, and best of all, they could be processed for emigration by those who had their welfare at heart, who could give counsel in their personal problems, and who understood their cultural and religious characteristics.

So they came to us by slow German train, 300 a day, slept willingly on the straw or blankets on the floor of a large rented building, and waited patiently in line for their interviews. We had planned a belt system, expecting that if 300 arrived in the morning, they could return to their homes that same evening. Appearing first at the desk of M.C.C. representative Peter Dyck, they were carefully examined, after which they passed to the desk of the I.R.O. official, who politically screened them. From her desk, they proceeded to the office staff, who filled out the necessary forms to be kept on record by I.R.O. Guided by a slip of paper, which made their route very clear, they next went to the photographer for their passport pictures and from there to the doctor for their physical examinations and vaccinations.

A Happy Family Leaves the Train at Bremerhaven, Germany, to Join the Other Emigrants on the "Heintzelman"

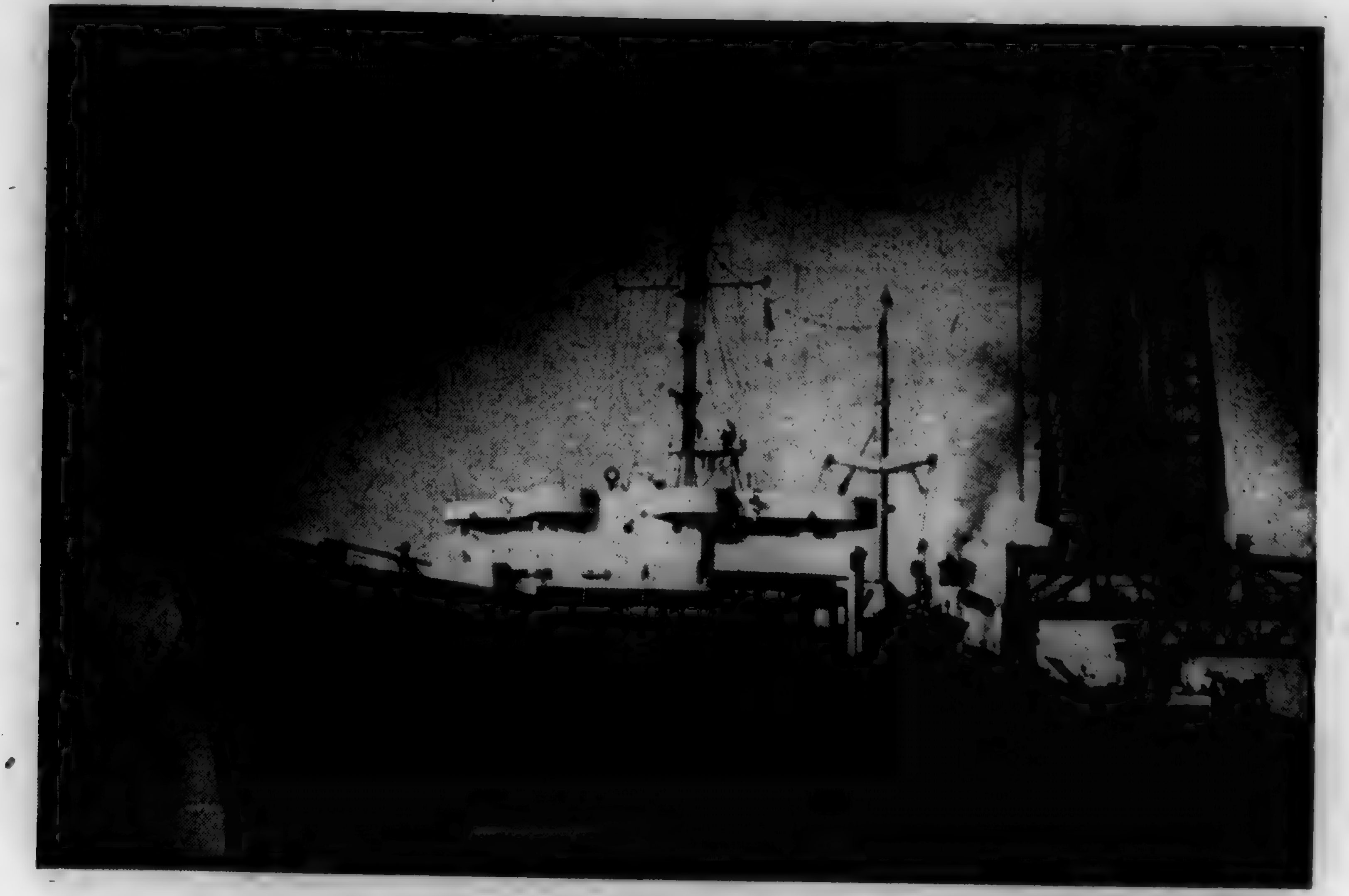
But although the process went very smoothly for the most part, there were the to-be-expected holdups—the four-day delay in the arrival of vaccine, which caused so great a congestion that at one time the small town of Gronau was populated with no less than 2,000 Mennonites, and there were the problem cases, which could best be described by Peter Dyck, who found himself giving many kinds of needed counsel, including advice to those contemplating marriage. The cries of tired babies, the chatter of many voices, the weeping of a mother whose deformed child must stay behind, the singing of hymns when time got heavy on the hands of those huddled together in the halls, the stern, patriarchal grandfathers and the kerchief-bedecked "Oma's," the courageous young mothers going alone with their children, were all component parts of the people who went in and out among us.

Then had come the memorable Sunday just before sailing, when the refugees walked through the cold one mile to a large hall to have their farewell service. The air was heavy with prayers and emotion as they carried out their well-arranged program. The two young people's choirs sang beautifully such appropriate songs as "Now Thank We All Our God," "Never Alone," "Banner of the Pilgrims," "When at Last I Am Home," and "Farewell Song." Talks were given by the leaders who had worked so faithfully for the cause: Siegfried Janzen, Peter Dyck, Elfrieda Dyck, C. F. Klassen, John Wichert, and various of the refugee leaders. Groups of school children recited original poems, and improvised songs especially for the occasion were sung. One little girl so thoroughly meant the words to the poem, "Why Is It That You Weep?" that she stopped and cried, then went bravely on. Only one who has seen and known the Russian Mennonites can appreciate a people whose little children can be so deeply impressed by the realities of life. Needless to say, throughout this impressive program the bench of older ladies behind ours was at many intervals shaken with sobs.

Although it cannot be said that the departure of the "Heintzelman" was accompanied by the drama and suspense of the "Volendam," it was not without last-minute alarm. In the last hour official word was received giving a possibility of postponement and consequent disappointment and duplication of work. However, the same God who brought the refugees from Berlin last year intervened again and the ship sailed as originally planned.

On Wednesday, February 25, the day had come. At five o'clock the camp was alive with last-minute preparations; at seven the moon was still in the sky and looking down on the early morning mist mixed with steam around the loading platform at the train station. What a variety of expressions went by us through the windows of the train as it pulled from the station! Some were laughing, some were unashamedly crying, and old men were biting their lips to hide their feelings.

We had gone immediately to Bremerhaven after seeing the train leave and arrived several hours before the train. An advance party of ninety young people who arrived with Elfrieda Dyck, the M.C.C. escort, the day before, were already busy at their posts—in the kitchen, loading baggage, and preparing



The "General Stuart Heintzelman," Which Carried the Second Load of Russian Mennonite Refugees from Germany to South America

themselves to assist in receiving the main party. A jeep had been loaded for use in Paraguay, and the baggage for the hold was being loaded. Then after a few hours, the refugees had poured from the cars and in the best of order had ascended the gangplank with their baggage under their arms, curiously tied to their backs, or dragging their hands to the ground. Agnes, our cleaning girl, was there; Mrs. Geddert, who had once been so cold that her blood had frozen leaving her with paralysis, was there with her two beaming daughters; Mimi, our brave little two-year-old with spinal tuberculosis, was there; the "Oma's" were there with their aprons on. All were conducting themselves so well that officials on the ship were already contemplating a pleasant voyage with such "obedient people."

And now we stood on shore waving to everyone, Peter Dyck still able to see the white scarf of his wife waving in the breeze, the evening sun smiling a benediction upon the whole scene, and the sea gulls transforming themselves into grace notes over the waters of the great North Sea. As we stood there, we could not but wish that the constituencies at home, who had given so liberally to make this great move possible, could behold so happy and satisfying a scene.

Via M.C.C., Akron, Pa.

THE LA PLATA MISSION

BY LINNIE PEACHEY

An interesting glimpse into the activities of one of our newer missions located apart from the United States homeland.

Althea had just arrived to begin her work at La Plata. After the formal introductions were over and the messages from home folks delivered, she was assisted in the informal work of unpacking by her friend, Sally Ann.

"I can scarcely wait to climb these hills!" was Althea's first remark when she and Sally were at last alone.

"Good! Tomorrow is Saturday; so let's go with Paula Santos to her Bible class in the afternoon, shall we?" asked Sally Ann. "Paula is a member of the first class that was baptized here at La Plata. She has a class of from twenty-two to thirty-two children ranging from the age of one year to adults, every Saturday afternoon. The class is held in one of the homes in the hills, and she brings the message to them by teaching them Bible verses, choruses, and a Bible story illustrated by the flannelgraph. It is really encouraging to see her class and how interested they are. Sometimes I wonder if the father and mother in the home do not learn as much as the children do," Sally Ann went on to explain.

"We just cannot be thankful enough for our Christian heritage, and yet some of these people put us to shame by their testimony, their faith, and their enthusiasm. Why, one of the boys who has been a Christian only since June brought us a real message on 'Choosing the Good Part' in a sermon recently, and he is to preach once a month at the services on Rabanal. I think I shall always remember his answer when someone asked him if he was a little scared the night he preached for us. He said, 'Yes, more than a little scared, but Bro. Hershey says it is a privilege to be scared, for then you depend on God for a message; if you are not scared, you depend on yourself and have no message.'

"Let's take a lunch along tomorrow and then go to the services at Rabanal in the evening. That will be a good climb, but we will have plenty of time, as they do not begin until 6:30. I am sure you will enjoy the services there. There is just a little square rustic building, and with the kerosene lantern casting its shadows around, it makes you feel as if you were living in one of those stories we used to read about in those missionary books. The people are interested in the Gospel, they keep asking for more services, and though many of them, like myself, cannot carry a tune in a bucket, yet they do try to learn the hymns and choruses."

"In one of your letters you mentioned that as long as the government owned the hospital you were not allowed to give any religious teaching. What has happened now that the Mission Board has purchased it?" asked Althea.

"Well, in addition to the New Testaments and the Gospels that have always been given out, there are 150 copies of the **Heraldo Evangelico** distributed every month through the clinic. Then in the hospital on Sunday mornings the men's quartet sings, after which Bro. Hershey brings a short Gospel message. On Tuesday the mixed quartet brings the message in song, and Friday morning, the ladies' quartet. Monday, Wednesday, Thursday, and Saturday morning, one of the unit members reads a portion of Scripture in the men's ward, while another has charge of the women's ward, and one of the nurse aides of the private rooms," answered Sally Ann. "However, this is a new venture and we are not sure if we have chosen the best time and method or not."

"At least it is a beginning, and you have the promise that God's Word shall not return unto Him void, but shall accomplish that for which it was intended and prosper in the thing whereunto it was sent. Are there any services at the chapel during the week?" Althea wanted to know next.

"Yes, Monday night is instruction class for the converts. Incidentally, there was a class of eight baptized on Sunday. I have always felt it an undeserved privilege to be here when the first members of the church were baptized and am sure it was no less so to see this second group become members of the body of Christ. There will still be instruction class every Monday night, as there are others who have recently accepted Christ," explained Sally Ann.

"On Wednesday night is unit prayer meeting. We have just completed a study on the Holy Spirit conducted by Dr. Troyer from Pulguillas, in connection with our regular prayer meeting. January marked the beginning of 'del Esfuerzo Cristiano,' which means Christian Endeavor. It is much like our Bible meetings back home, with the exception that questions on some Christian doctrine are assigned the previous week. The following Friday the questions are read and discussed briefly by the one to whom they were assigned. This is followed by an open discussion on the question. It is a thrill to see the interest manifested and the response given by these young Christians."

"What about your Sunday services?" Althea asked. "Do you still have Spanish Sunday school in the afternoon?"

"No," was the answer, "for the last few months we have had Spanish preaching service at eight-thirty in the morning. Then at nine-thirty there is a joint Spanish-English Sunday school, with three Spanish classes meeting in the chapel and three in the nurses' dormitory. Two of the converts very ably serve as Sunday-school superintendents. At

(Continued on last page)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXX. Union with Christ—Concluded

BY THE BIBLE STUDY EDITOR

The word of the Lord is the basis of all of the matters concerning our faith in Christ, and the nature of the believer's life as distinct from the life of the world and of the flesh. In the flesh most men live normally. It is not an artificial life that the world lives. It lives naturally after the rudiments of the world. In all matters relative to the natural life men indulge in some things and restrain in others. It may be that because of peculiar appetites some men indulge in certain foods and drinks. It may be because of suffering some men restrain their appetites and habits. There may be some sense of moral standards which move some men to refrain from the evil practices of the world and flesh.

These things are normal with all men in the world. And Christians are influenced to a large degree by these same principles of life in the world. But the Christian also lives a normal life after that he has been born of the Spirit of God and has become a son of God. The inclinations of his life are those inspired by the new Spirit within him. He **lives** in the Spirit and thus **walks after** the Spirit. The Spirit lives and directs his life by the Word and will of God. While he denies the flesh and refrains from the will and passions of the flesh, it is because the Spirit is opposed to the ways of the flesh and directs into better ways of life which please God and not man, or the world. It is natural that one who is born of the Spirit should live after the Spirit. The believer's life is thus made a Christian life; not because he has restrained his fleshly habits through fear of indulgence, or because of unseemly moral conduct, but because he follows the holy life of the Spirit, which is far better. It is the fact that the Christian has been united with the new power of life, and with a new nature of life that makes him a different being in the estimation of God and of men. The man who is born again is a new man in the nature of his life and in the character of the expression of that life.

United with the Living Christ

It is one of the important facts of the Gospel, that Christ was made in the likeness of flesh, and was thus identified with man. "Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

In a similar manner, by faith, the believer is identified with Christ in all that He has accomplished for mankind in His life. Our temptations were His. Our sins were assumed by Him. He was made to be sin for us. He was crucified for us, and we with Him. He arose from the dead that we might be raised with Him, and now we are risen with Him in newness of life. But the question for us to consider is the fact of our union with Him in our present relationship with Him. All that we are, and all that we enjoy from God is because of what Christ was and is for us. Without Christ we are as nothing in God's presence. We are, without Christ, dead in trespasses and sins. They have nothing in the world to come, who are without Christ. But those who are in Christ now, have eternal life, and in the world to come they shall be heirs and joint heirs with Christ.

The relationship with Christ which the believers now enjoy is that of life in, and with Him. Fellowship is possible only with that which lives. By faith we are identified with Christ in His death for us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Paul has fellowship with Christ, but it is one based on the living Christ, and not on the dead Christ. It is not possible, however, to have the fellowship with the living Saviour without being identified with the crucified one. The death of Christ for us, is based upon our being dead in trespasses and sins, and under the curse of death for our sins. It is not possible for us to have fellowship with the living Christ as long as we are not reconciled to God by the death of the Son.

The new life of the Christian is a fact, not a reckoning. The reckoning of the believer's life with Christ is that mentioned in Romans 6, in Paul's argument concerning the believer's relation to sin, while under the grace of the atonement made by Christ and the assumption of His righteousness by faith. The body is reckoned dead because of "our old man," being crucified with Christ, that the body of sin might be destroyed (Greek, annulled), that henceforth we should not serve sin. Our bodies are not actually crucified, but because of the death of the old man with Christ, it must be reckoned dead. In a similar manner, while we live in the body it is not resurrected, but must be reckoned as a resurrected body, the life and members yielded to God as instruments of righteousness. There is no need of reckoning the inner life as renewed, for it is renewed. "Being then made free from sin, ye **became** the servants of righteousness" (Rom. 6:18). "There is therefore now no condemnation to them **which are in Christ Jesus."** This is not a reckoned condition, but an actual one. It is more than a reckoned condition. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The believer's new life is that which is born of God, is risen with Christ, and is empowered by the indwelling of the Holy Spirit.

On the basis of the new life in Christ, we are united with Him in fellowship. "Christ **liveth** in me." The Lord could not live in one who is dead. God is not the God of the dead. He is the giver of life. "Whosoever believeth in him should not perish, but have everlasting life." Paul had the fellowship of life with Christ in all of his ministry. "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you" (II Cor. 13:3, 4). Paul was weak as to the flesh, but the God life in him made him a power in the ministry of the truth of the Gospel. His fellowship was with the living Word, Jesus Christ.

No Fellowship with the Dead

It has been pointed out that while we are identified with Christ in the crucifixion of His body, we are to be **reckoned** dead. Sin and death are companions. Sin and life are impossible by the law of God. "The soul that sinneth it shall die." "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). When death and hell shall be cast into the lake of fire, which is the second death, all those whose names are not written in the Lamb's book of life shall have also been cast into the lake of fire. The second death is the final separation from the Living God, and from all that is esteemed as life. Death is a separation from God who alone is life and hath life and immortality. The Christian, in fellowship with the power of life and the possessor of eternal life, does not have fellowship with death.

But the fact remains that every believer, until the time of his departure from this life is in close contact with his own body and with the physical contacts with all kinds of men— the sinners and the saints. What of his fellowships in this world? what of his fellowship with his own body; and with the present fellowships with the living saints who are still in their fleshly forms? And what of his fellowship with the crucified body of the Lord Jesus Christ? These are all questions which are vital to the Christian in appreciation of his higher spiritual experiences. If association with the flesh is essential for Christian service it should be possible without its being that intimate fellowship which exists between the soul and the Saviour. If we are to live in the flesh after we have been born again, it also will be possible to do so without becoming the servants of the flesh which fellowship would require. And so with all physical and material fellowships.

In the first place, what is the Christian's relation to the body in which he lives, when he has become a new creature in Christ Jesus? The Lord had prayed for His disciples, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There are such things as contacts and associations which are not fellowships. There may be even degrees of fellowship in certain things. A child is of the flesh of father and mother, but the husband and wife are particularly and peculiarly **one flesh.** Brothers and sisters are of the same flesh, yet they have no obligations toward each other as have children to parents. A bastard son holds a different attitude toward the parent than does a real son. A man may say, "Who is my neighbour?" but he does not fail to recognize the more intimate ties of a father to his son, whether the son stays at home or is a returned prodigal.

The bodies in which the believers dwell are the temples of the Holy Ghost after the Holy Spirit has been invited and permitted to dwell therein. I Cor. 6:15, 19. The body has not become such because of its holy character; rather because it has been committed to the Holy Spirit to be His servant. Compare Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." We should note that it is the spiritual man that is alive from the dead, and the body becomes an instrument that is used by the newly alive individual to serve in righteousness. The believer has risen with Christ in a new life.

All that has been, and is, sinful has been judged in the body of Christ. His death was a comprehensive one. "God so loved the world, that he gave his only begotten Son." "He hath made him to be sin for us, who knew no sin." "Behold the Lamb of God, which taketh away the sin of the world." "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15, ff). There is no truth more established than that Christ died for the sins of all men. And if He died for all men, then all men have the privilege of salvation through Him. But there is a consequence in His death for all men. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:14-17). Because of the death of Christ in the flesh for sin, God ceases to recognize the flesh which was, and is, the cause of the death of man and of the Son of God who came in the flesh to suffer judgment for us.

If our fellowship with Christ is by reason of our rising with Him in newness of life and because of our being born again, it is evident that we cannot return to the flesh and seek justification in it. The flesh has not been quickened into new life. There is no hope for its perfections and its appearance in glory until the day of Christ's coming again, when, by reason of resurrection we shall be like Him and be with Him in His glory. Until that day all that we can say concerning the flesh is, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). There is no common basis of fellowship with the flesh and with things that belong to the body, when it is dead.

Again, it is evident that the flesh—the body in which we dwell—cannot afford the basis of fellowship, for we are told to "mortify . . . [the] members which are upon the earth" (Col. 3:4). "Put off concerning the former conversation the old man, **which is corrupt** according to the deceitful lusts" (Eph. 4:22). "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and **these are contrary the one to the other**: so that ye cannot do the things that ye would" (Gal. 5:16, 17). So all through the Gospel teaching, there is not found a common basis of fellowship with the flesh in which we dwell. Our only fellowship is found in the Spirit and in the living Christ who dwells within.

The body is dead, because of sin. It must be reckoned dead, and we are accounted dead, according to the teaching of Paul. "Ye are dead, and your life is hid with Christ in God." "I am crucified with Christ." The Christian should not regard himself as better than the world in which he lives. His flesh is the same kind of flesh, and the lusts of his flesh are as the flesh of other men. It has not been changed by regeneration. It is controlled by a new master, but it cannot be trusted as to its character. Paul has said, "God forbid that I should glory, save in the cross of . . . Christ, **by whom** the world is crucified unto me, and I unto the world" (Gal. 6:14). The world is crucified in the body of Christ who died for the whole world. I am crucified in the body of Christ because I was in sin and my old man needed to be crucified that the flesh should be destroyed, and it has never been quickened. If the world needs to remain dead to me, I need to be dead to the world, and also dead to myself. "Who shall deliver me from the body of this death? I thank my God through our Lord Jesus Christ" (Rom. 7:24, 25). So then there is no basis of fellowship between that which is alive and that which is dead. I may have no fellowship with the world because it is dead, and I may have no fellowship with my flesh because it is as much crucified as the world. We so often condemn the fellowship of the world and forget that we are as bad as the world in so far as the nature of our flesh is concerned. Until a man can say, "My body is perfect; my works are as good as those of the Son of God; my deeds have no fault; there is nothing in me or my life which God may judge; and I need not now die because of sin—" until such an one can boast—if he dare boast—he must account that his flesh is under the sentence of death and his fellowship must be limited to that which lives.

The Blessedness of Fellowship with Life

The Christian is free from the obligation of serving the hard master, which is the flesh and the world, in order to serve the New Master, who has come to lead us into all truth and righteousness. We are freed from the lordship of the flesh and the world, by the body of Christ, that we should be married to Him that is raised from the dead, that we may bring forth fruit unto God. Rom. 7:1-4.

It is the happy experience of every believer to know that he has been joined to Christ as the bride to the bridegroom, and that it is his privilege to set his affection on things above, where Christ sitteth at the right hand of God. The seat of Christ is far above principalities and powers and every name that is named, both in this world and in that which is to come. The believer is quickened by the Spirit and is raised up—saved by grace—and is made to sit in heavenly places, together with Christ. These are the facts of the Christian life. The theory would be a fine thing to consider, but the fact is the wonder of all creatures in the spirit realm. It is the believer's privilege to possess these facts and to make them the basis of his own personal fellowship with the Living Christ, the Living Spirit, and the Living Eternal God. "For truly our fellowship is with the Father, and with his Son, Jesus Christ" (I Jno. 1:1, 2).

Let there be no lamentation over the fact that we deny ourselves the friendship of the world, and the denial of our own flesh means liberty from the bondage or corruption. To be a slave to those things of which we are constantly ashamed is a bitter bondage and the cause of remorse. To serve the living Christ is the joy of life eternal.

Place this reminder of the lesson in your notebooks.

T rust in Christ always.
R ead His Word.
U se His Word in your life.
S eek to win others.
T ell others about Him.

Happiness, the choice of all, can be directly gained by none. It is the gift of God to him who, in the spirit of Christ, toils for the good of others. —Selected.

EDUCATIONAL

ANALYZING CAUSES IN MENNONITE EDUCATIONAL ATTITUDES AND TRENDS

BY SHEM PEACHEY

Vitally interested in the Christian education of our children and young people, the writer, an active minister, gives us the benefit of his studies in this field.

1. A comparatively small per cent of our Mennonite people have a formal education.

2. Our educated Mennonite people spring from our uneducated ranks.

3. All of our people received a secular education in the public schools.

4. Secular education does not possess the capacity to perceive spiritual truth. I Cor. 2:14.

5. Every religious group carries its own denominational emphasis in its beliefs and standards, regardless of specific scriptural truth.

6. Tradition and conventionalisms exert a greater influence on many of our people than the Word of God.

7. Modern education without ethical teaching develops only the intellectual perception without a sense of duty, providing only a carnally minded outlet for life energies and closing the mind and soul to spiritual realities.

8. Education means not only imparting a knowledge of things, but a training which convinces the intellect, subjugates the will, and captivates the affections to a system of truth.

9. Our educated Mennonite folks who received their elementary education in non-Christian state schools, as all of us did, even though they attended Mennonite high schools and colleges, are not a fair comparison to a Christian ideal.

10. The Christian ideal envisions Christian homes, Christian schools from the elementary grades up, and Christian churches, with true Holy Ghost shepherding of all three institutions. This is something we have never fully had, but which we can have if we want it enough to pay the price for it, which the Gospel enjoins.

11. To condemn and oppose Christian schools and true Biblical education for God and His cause, and indifferently wink at the unchristian atmosphere and ungodly living in many homes, the evils of present-day public schools, and low spiritual standards entrenching themselves in many churches, is ignorance and folly, and is sending more of our people to hell than higher education ever did. We shun higher education, and embrace lower education of the same caliber, and a designed adjunct of the higher, which gives our children a carnal **mind-set** and a secular outlook on life. The state schools teach the facts of material things in God's universe to our children with God left out of the picture. The God who created the universe intended that we should learn many things concerning Him from created things. Rom. 1:18-21. Yet because for the last seventy-five to one hundred years we have been imbibing a traditional education instead of a scriptural one, we have been unable to see the true scriptural educational perspective.

12. Secular, non-Christian education produces a materialistic conception of things, as opposed to the scriptural approach to all knowledge according to Col. 2:3, ("In whom are hid all the treasures of wisdom and knowledge") with many other scriptures which suggest that all knowledge shall be interpreted in the light of God's Word. The secular **mind-set** acquired in a secular, public grade school is usually retained through life, even though we may be unconscious of it. This, a Christian high school or college may never entirely remove, but it may rather serve as a basis upon which to build the latter.

13. While the contribution which our public school system has made to the nation is worthy of appreciation, it is yet a non-Christian system which bans the Bible from the schoolroom. American high schools, colleges, and universities, with few exceptions, are unsafe, unscriptural, and unchristian. Many instructors are definitely atheistic, ungodly, and immoral in their teaching and life.

14. Modern education throws a definite impact against Christian education on two counts, which at the present time it is impossible to avoid.

(1) The state sets certain standards which all accredited schools must reach.

(2) More or less close contact with the modern educational system, with its theories and practices, through books, literature, persons, and institutions are impossible to avoid.

Another danger, no less real in schools than in churches, is the ambition "to be well thought of in the world" in the educational field, among the world's educated society, and unconsciously shaping the educational policies to that end. The danger is greater in schools than in churches because of a school's peculiar position and field. Our Mennonite educational institutions may only hope to retain their scriptural principles and standards as they recognize and avoid the causes and rocks of spiritual disaster, strewn with spiritual wreckage of every institution before them which did not recognize and avoid those causes and principles.

So we say again, to condemn all education above the grades, or including possibly the ninth and tenth grades, which the state requires, in the light of past experience, compared with the scriptural ideal, is perceiving only a part of the truth, is an inconsistent and unfair conclusion.

When American Mennonites began to educate their youth fifty or more years back, they sent them to worldly schools, and the world also got many of them. Thus our conservative people condemned education, and that kind should have been condemned, but not God's kind, for "in Him are hid all the treasures of wisdom and knowledge" (Col. 2:3).

In the lead of the Mennonite Church's educational movement of the last fifty years have always been those who saw the actual need of more education, although the need of definitely Christian education, with a heavenly objective, was evidently not always perceived. The reason for this may possibly have been threefold.

1. The threefold Christian teaching program of home, church, school, did not exist. Hence the then present circumstantial perspective, seems to have obscured the true scriptural vision.

2. Since the need for more education was evidently not always realized purely from a spiritual vision, it was often pursued without that vision, and resulted in a worldly, professional intellectualism, rather than a humble, spiritual fervency, enkindled with a comprehension of "the treasures of wisdom and knowledge" in Him.

3. Our Mennonite fathers in the nineteenth century apparently were suffering from the aftereffects of their escape from Europe's persecution fires, for during their early years in America practically all of their energies were absorbed in their survival and reestablishment in the American woods. Having been driven into hiding in Europe, to survive, it was hard to keep their missionary zeal alive. This, followed by a prolonged period of pioneer hardship in America, although preaching the true Gospel, they seem to have lost their earlier missionary zeal of the sixteenth and seventeenth centuries, and to have settled into a complacent, American security, which was hard on spirituality, and conducive to accumulation of traditional formalism, without a missionary perspective. No longer perceiving the Church's true soul-saving objective, as revealed in the Gospel, the necessity of a thorough, Biblical education of youth, as a means to reach this objective, also became obscured from view.

Thus, when the American people began to develop industry and the professions, with a westward movement to settle lands and build cities, with an expanding governmental system, scientific research and secular education received by these a mighty impetus. The public school system was originated, and higher institutions of learning sprang up all over the land. Our people were greatly affected by all of these developments, and evidently forgot that the Gospel teaches Christian education **only**, and lost sight of this principle. The public, state schools already headed our people in a secular direction, and when advanced education began to be thought of, it logically continued in the same direction, in which it had, by church sanction, been launched.

The inevitable result was that many of the early educational endeavors of Mennonite young people in worldly institutions, produced a secularized mind and outlook which fitted them more for this world than the next. Many left the church through this channel. The natural reaction to this on a large part of the church was opposition to all education beyond the grades. Thus, unfortunately, Christian education was, and by many still is, condemned with non-Christian education, with no distinction made between the two. This view is held by those mostly, who are not intensely active in mission work. Those with a true Gospel perspective, which reaches into heathen lands and the neglected islands of the sea, which realizes the vast immensity of the task of evangelizing the world with 1000 languages still waiting for translations of the Bible, which sees the civilized world's educational systems ever expanding although with their understanding darkened, which observes governmental and international contacts becoming ever more commonplace, which notes the ever-increasing need for better and more teachers and preachers, those have learned that a practical CHRISTIAN education for all of our Christian workers is imperative.

May this number ever increase. Those, however, who are not conservative enough to oppose education, and not spiritual enough to be interested in CHRISTIAN EDUCATION FOR THE LORD AND HIS WORK, are no improvement over those who oppose Christian education.

Springs, Pa.

THE ADVANTAGES OF A CHURCH COLLEGE

BY J. B. BRUNK

A student at Goshen College reviews these advantages as he sees them out of his own experience.

The number of young people going to college today is rapidly increasing. This is a good trend, for even common labor must be better qualified. Quality and efficiency standards are being raised in all lines of human activity. The ancient commander in chief wisely counseled his generals to be prepared and ready for the battle, for in readiness is the secret of victory. This principle should be applied to all human endeavor. Get prepared and ready for the battles and vicissitudes of life.

Every young person who plans to go to college is confronted with a number of questions. To what college shall I go? Shall I go to a state or a church college? These are very important questions. However, there are other more important questions. Where shall I be able to develop the strongest Christian character? Where shall I be able to attain to the eternal and the abiding values? The answer to the latter questions is the church college.

I shall state simply and plainly the advantages of the church college. A youth sat by a farmer during a commencement program. The farmer's son who was in the class graduated with honors. The youth complimented the farmer for his noble and promising son. The farmer replied, "Yes, you see, a feller is born to be a man or a donkey. The college education helps him to find out which he will be." The church college influences the student to become a man. Then it is up to the student to be a man or donkey by choice.

The church college emphasizes spiritual training before material well-being. The state college stresses material welfare. It leaves the spiritual training to the church school. Therefore, it becomes difficult for the student to maintain a proper balance in the state school, unless he first goes to the church school long enough to get established in spiritual things. A friend of mine who is now a college professor in a church school gave the following testimony. He expressed profound gratitude for first having gone to a church college where he found Christ and a definite Christian experience, before going to a University. There he contacted professors and students who knew nothing about salvation and a Christian experience. In fact, many of them scoffed at Christianity. But my friend could not be moved, because he first knew Christ and His salvation.

Many state schools promote and foster materialism. Their science laboratories are dedicated to scientific discoveries and their application to higher material living standards. As a result, material comforts have been increased. But what are these without a dynamic Christian experience?

The church college gives the student a vision of eternal and abiding values. When heaven and earth shall be shaken, material things shall pass away and only eternal things shall remain. The spiritual ideals, the social and moral standards and religious opportunities of the church college create a fellowship conducive to Christian character development. The students are usually safer and cleaner because they come mostly from homes dominated by the Christian ideal.

The church college trains the student to put first things first, for life is a failure without the spiritual provision acquired from Christianity. God has a spiritual plan for every life. Here the student is counseled to seek God's guidance in the discovery of that plan. Those going to the state college often forget to seek God's guidance. Their choices are made apart from God. Therefore, they never learn to put first things first.

The church college makes the Bible the most important textbook. Every student can and should choose Bible courses as electives. Even if the student registers for a liberal arts course as a steppingstone toward one of the professions, a trade or some business, the Bible should be given a very important place in the life of the student. There are no such advantages in the state school.

Another objective of the church college is to train for Christian service. Bible and seminary courses are offered. Every student, when he chooses a trade, a business, agriculture, or one of the professions, should also take some Bible training. This will qualify the student to fill a place in the Sunday school, young people's work, singing, or music. It is God's plan that every life should be thoroughly Christian. Life should be saturated with Christian principles, attitudes, and convictions. Christian service aside from your work by which you make a living temporarily is very essential in successful Christian living.

Further, God and the church need full-time pastors, missionaries in home and foreign lands, and workers in hospitals, church schools, and other institutions of the church. The church college offers ample opportunity to young people with convictions to prepare for full-time Christian service. In addition to academic training, the church school inspires the student with evangelistic fervor and spirit, constraining him to seek for the salvation of the lost as Christ sought to save, regardless of race, color, or nationality.

The method of instruction in the church school is often superior to that of the state school because the classes are small enough for the practical use of the question and discussion method of instruction. Thus the church college can give more individual attention to each student. The contacts between the instructor and the student are closer. These mutual relations lead to better understanding. The instructor becomes able to supply better the needs of each student.

The church school aims to inspire faith in every student. Faith is very fundamental in Christian life and service. No one can please God without it. Faith is the opposite of unbelief, so prevalent in the state school. Faith makes life more fruitful, adds zest, courage, and perspective, enriches life, gives hope for the future, regardless of present circumstances. It helps us to look beyond circumstances.

Finally, the church school offers courses sufficient to give the student a fully rounded out physical, social, intellectual, moral, and spiritual training. This balanced life enables him to adapt himself to any situation that may come up in real life after he goes out into the world.

Then let me recommend to you the church college. Go there to learn to put first things first. There get a proper perspective on life. There seek eternal and abiding values. Then if duty calls you to seek some special training in a state school, you will have been anchored in Jesus Christ so that you will not be moved from the truth. Then your life may be likened to the column of Aberdeen granite at Edinburgh University, Scotland. There it stands in one solid column. Its base is rough and jagged as it came from the quarry. Above its base is revealed an ever-increasing amount of chiseling and polishing until at the top it shines and sparkles in the perfection of beauty. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Goshen, Ind.

THE MOST VALUABLE ANTIQUES

BY JOHN L. PERHAM

Dealing in antiques has become something more than a mere fad; it has become a great business. Age, together with rare pattern and fine preservation, combine to make the article of high value.

The Bible is a Religious Antique

This book must be the foundation of our faith because it contains the words of the Ancient of Days. Dan. 7:22. It must be enduring, for we have the plain declaration: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The Bible reveals the fact that religion must center around faith in the Ancient of Days. Gen. 1:1, "In the beginning God." God, Christ and the Holy Spirit; back of this we cannot go, and here our faith must rest.

There has been an ancient companionship with the Ancient of Days. God talked with Adam and Eve. Enoch walked with God. God spoke to Moses face to face. God in the person of Jesus Christ lived in close association with His disciples and has dwelt in the hearts of multitudes of His disciples ever since.

Jeremiah the prophet urges us to avail ourselves of another antique. "Ask for the old paths, . . . and walk in them" (Jer. 6:16). We must build the structure of our life on the sure foundation, one that has stood the test of centuries. "Other foundation can no man lay, than that is laid, which is Jesus Christ" (I Cor. 3:11).

Faith must be built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). We must believe the old, old story of Jesus and His love. We must accept the message of the old Gospel. If any man preach any other Gospel, let him be accursed. Gal. 1:8. A crucified and a risen Christ is the world's only hope.

We must trust in the Ancient Provider: the God of Elijah, Israel, and Paul. He is not only a God to be worshiped as a Supreme Being, but one to be trusted as a loving heavenly Father, interested in the welfare of His children. Jesus taught this in His sermon on the mount when He said: "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). And when He taught His disciples to pray, He said, "Give us this day our daily bread" (Matt. 6:11). Paul encouraged such a belief when he wrote: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

The belief in an ancient adversary must also be clung to—one who sometimes appears as "an angel of light" (II Cor. 11:14; cp. I Pet. 5:8). He is the enemy of truth, seeking to turn away souls from the old faith, to gloss over the old Gospel, to present a modernistic religion to appeal to those who desire some sort of religion that will claim to be able to give them the crown without the necessity of bearing the cross. John 8:44.

Our methods change. God's methods never change. It has pleased God to ordain the method or system of preaching, as a means to salvation (I Cor. 1:21), therefore it can never be relegated to the past, and it is a method of procedure which in all time will bring results in the salvation of souls. "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). The contact of approach must be the same: the love of God presented by the love of man.

The antiquated method of appealing to the individual will, the purpose of urging to a definite decision in religious matters can never be superseded. "Choose you this day whom ye will serve" (Josh. 24:15). "Ye will not come to me, that ye might have life" (John 5:40). The fact that this method has become a back number in some churches has been manifest in the worldly lives of unregenerate church members.

The American home has become so modernized that there are comparatively few where religious instruction in the home is observed. In the earlier days of the history of God's people we find the command concerning home instruction in spiritual matters. "Thou shalt teach them diligently unto thy children" (Deut. 6:7).

The topics of conversation in the homes of this twentieth century are fashion, business, pleasure, and much conversation unclassified, except as frivolous and trivial. God is unrecognized in the family circle and at the home board. No thanksgiving and imploring of divine grace morning or night. No instructive discussions of the great truths of the Word of God.

Because religious instruction in the home is an antique which has been so largely discarded we observe that the habit of attending public worship, which is closely related, has also been regarded as too old-fashioned. But the command stands: "Not forsaking the assembling of ourselves together" (Heb. 10:25).

Disregarding this, business and pleasure have become the rule of the day, resulting in small audiences and many closed churches. We find that modern prosperity begets worldliness, and a trifling excuse is sufficient to keep from the house of God many who consider themselves church members of good and regular standing.

Another antique that needs to be preserved is the authority of the Scriptures on matters of faith and practice. A "Thus saith the Lord," means little to many now. "But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). The Bible alone is the revelation of God and its truths must be ardently adhered to if we expect long to maintain a Christian civilization.

A hope of salvation must rest now, as always, on the acceptance of the atoning blood of the crucified Son of God. Worldly wisdom can never take the place of the spiritual, for "the wisdom of this world is foolishness with God" (I Cor. 3:19). How presumptuous in finite man to think to supersede the wisdom of the Infinite! How terrible will be the condemnation of those teaching error, who, like the Pharisees, enter not in themselves and hinder those who would. Matt. 15:14.

Let us preach and teach and live out the old truths of the Word of God—the truths the faithful of the ages have lived and died by. Truth changes not with age.

William E. Gladstone called the Bible "the impregnable Rock of Holy Scripture." The Saviour of whom it tells is the same today as when He walked on earth, full of compassion, love and power to save. The story of the cross, though old, is ever new. The Word of God, though written long ago, yields new beauties to those who search its pages. The only new thing needed to make religion real, is a new heart, resulting in a new life, and to have that we must accept the old-fashioned Gospel.

On the fact of the unchangableness of God and His Word, rests our only hope of salvation.—The Bible Champion.

BOOK REVIEWS

Immensity, C. H. Benson; Van Kampen Press; 1937; 140 pp.; $2.00.

Perhaps there is no more awe-inspiring experience for anyone than being out in the open on a starlight night, when the atmosphere is perfectly calm and the entire sky one maze of stars; not a sound nor a stir; only the twinkling of innumerable celestial bodies. Anyone who has ever heard about God, will exclaim in his own language or verbatim: "Great and marvelous are thy works, Lord God Almighty. . . ." Much farther than this the average person is unable to go.

However, in this compact volume, Dr. Benson, a well-known and active Christian worker and writer, deals with some of the discoveries scientists have made concerning the immensity and supernatural behavior of this incomprehensible arrangement of suns and moons and stars. This handiwork of God is too marvelous to be taken merely for granted. The author has succeeded in doing this in a manner and with a language that will inspire even the average person.

The study of the heavens appears to be one of the oldest studies of mankind. Dr. Benson points out that centuries ago, an Egyptian astronomer "prepared a complete catalogue of the heavens in which one thousand and twenty-five stars were charted." Eight hundred years later only four more stars were listed, so carefully was this original chart compiled.

The use of the telescope, in 1610, opened a new day for astronomy. Today with the aid of large telescopes and correlated equipment, Sir James Jeans, a well-known authority on the subject declares, "It is no use to try to count the stars" (page 92). Dr. Benson, on page 85, points out there is no more conclusive proof of the plenary inspiration of the Bible than the "scattered references made by its writers to the incalculable number of the stars." Thus the science of astronomy has amply substantiated the dogmatic statement made by the Prophet Jeremiah: "The hosts of heaven cannot be numbered."

Referring to the visit of the Magi at the birth of Jesus, on page 136 Dr. Benson states:

"It is not improbable, then, that the entrance of the King of Glory upon earthly scenes was manifested by a mighty cataclysm in the heavens, supernaturally timed to reach the earth the hour He was born." Again, ". . . that it [the star] was rendered miraculous as well as spectacular by the time in which it appeared" (p. 132).

The book is worth reading; very much so to anyone who finds it difficult to accept the "Word of God" above present-day tendencies of modern science to disregard the authority of the Bible. Each chapter is preceded by a number of passages of Scripture, bearing directly on the theme of the chapter. The author profusely intersperses Scripture, in a very effective manner, throughout the entire volume.

The book is so fascinating that it is difficult to be sufficiently brief in a review. The author time and again very convincingly uses recently established astronomical facts as evidences of God's omnipotence, the inspiration of the Bible, the great privilege granted to humanity to appreciate and understand "these massive suns and marvelous systems." But only the unregenerate heart, he points out, "prefers to read about God in His works rather than in His Word" (p. 117).

"Only those who look beyond the great source of heat and light to its Creator and Controller will find Him, who alone can satisfy their spiritual hunger." "O God, . . . our hearts are restless till they find rest in Thee" (p. 120).

A careful reading of this splendid little book of only 140 pages, can scarcely fail to establish more firmly our faith in the God of our Bible, and in His Christ.—S. C. Brubacher.

Bible Survey—A Treasury of Bible Information, William Hendrikson; Baker Book House, Grand Rapids, Michigan; 474 pp.; $4.50.

The author of this book, published in 1947, is a young man who is gaining general recognition as a Bible teacher. He has completed his resident work for the Th.D. degree at Princeton Seminary and is now Professor of New Testament Literature at Calvin Seminary, Grand Rapids, Michigan. He is author of two books, *More Than Conquerors,* and *And So All Israel Shall be Saved.* Prof. Hendrikson is a linguist and readily reads his Bible in the original languages in which it was written. His ability as a writer and his thoroughness as a student of the Bible commends his productions to the reader.

The book under review could well be labelled, "A Handbook for the Bible Student." It is an attempt to answer many questions that arise in the mind of the student of the Word and continually directs the student to the Word itself as one's counsel and guide.

The purpose of the author is to reach all classes of people; therefore he has written in simple language. However, he has incorporated material of a high scholastic level. The work is based on extensive research yet attempts to direct one's study along lines of fair-minded thought and conclusion.

In quality the book is original and shows creative thought and is clear in composition and presentation. As a reference book it has a place in one's library.

The book supports evangelical Christian faith. He has elaborated little on the matter of practice, but focuses the mind on Christ as the center of our life and relationships; therefore the emphasis upon Christlikeness. I have not found the book to be antagonistic to any doctrines which we as Mennonite groups hold as essential to our faith and practice. Its language is dignified.

Unfortunately the book contains no index, but the author has attempted systematically to correlate the material in order to enable the reader readily to turn to those parts of the book for information desired.

The reviewer regards it as a useful book for reference. He would advise, however, that the student of the Word carefully compare the outlines of the books of the Bible contained in this book with other generally accepted outlines. Such comparisons will greatly aid in a systematic study of the Word.

The main features of the book are: (1) an elaboration on how to study the Word and how to interpret it; (2) The story of the Bible in six chapters; (3) A brief introduction to the study of each book of the Bible; (4) an outline of each book of the Bible; (5) lists of chapters with which one should become most familiar, and of passages of Scripture most useful for personal meditation and for special occasions and conditions of people.

The writer has arranged the books of the Bible for study in what he considers their chronological order rather than that of the standard versions. In this he throws himself open to criticism, although he has referred to other authorities for support. The reviewer has already found this book useful as a reference work and commends it to every student of the Bible.—Geo. J. Lapp.

Ahira, Prince of Naphtali, Ella Noller; Wm. B. Eerdmans Publishing Company; 1947; 327 pp.; $2.50.

This novel presents a vivid picture of the chief places and events of the period of Jewish history from the end of the wilderness wanderings to the time just before the crossing of the Jordan. The monstrously idolatrous practices of the heathen people with whom the children of Israel came in contact are forcefully depicted. Faith in Jehovah and worship of Him in the beauty of holiness with the consequent high moral standards of the people are contrasted with this abominable worship and its resultant low morality. This picture shows the utter wickedness of most of the heathen tribes.

The background of narrative material is formed by the Biblical stories of the period, but attached to the main events of the Biblical narrative is the imaginary story of Ahira, prince of Naphtali, and his desire for Zoheleth, princess of Midian and high priestess of Baal-Astarte worship. This plot, the main outline of which has been worn threadbare by use in popular cheap novels, concerns Ahira's search for the beautiful Zoheleth and his eventual success in getting her in spite of adverse circumstances of place, religion, and people. Many of the incidents, some of them improbable, are strained to bring about this end.

This plot is responsible to a large extent for the shaping of Ahira's character and making him a less desirable person than one could wish for. The passion of Ahira for Zoheleth, sometimes of the nature of an infatuation, is quite inferior to ideal Christian love, which is fuller and richer than this rather thin passion. The fact that Zoheleth was not a participant in the licentious orgies associated with the Baal-Astarte worship but that she was compelled to be the idealized figurehead of this religion was not known by Ahira until he finally met her. Neither did he know that she was seeking for the true God. Not knowing this, however, his attitude was not affected by it, and he must still be criticized for his cherishing a passion for a heathen woman. He himself admits a number of times that such an attitude was not acceptable to Jehovah, but he did not seek Jehovah's help in eradicating it or in solving the problem as He saw best. This means that the portraying of the satisfaction of having a consciousness of God's guidance in love, the normal experience of every devoted follower of His, is lacking in this novel. It is largely because of this that Ahira is not a stronger man of God at the end of the story than he is at the beginning, a condition that ought not be true of a hero who is supposed to be a man of great spirituality.

Though in general he is a devout and reverent follower of Jehovah, he is more outstanding as a handsome, energetic, dashing, adventuresome, popular hero than he is as a man of strong, attractive character. Besides failing to handle the love situation in the most satisfactory way he is somewhat boastful of and trustful in the military might of Israel, and especially of his own tribe. His life sometimes contradicts the statements that he and others make that Israel is trusting in Jehovah to help them win her battles. Also, at one or two points he allows a desire for personal vengeance to motivate him in his fighting the enemy.

Some of the other "good" characters are not as desirable as they might be. Caleb, particularly, is made a much weaker man spiritually than he is in the Bible. On an occasion when he discovered Ahira, who is on his way secretly to search for Zoheleth, he determines to go along saying, "I will despise the abominations of the heathen, but I will help thee hunt for the object of thy desire," although he knows that Zoheleth is a heathen woman. Salmon, Nahson, and Elizur, friends and colleagues of Ahira, likewise are not challenging characters.

The conversation of these men is neither particularly well handled nor effective in portraying the characters. At times the dialogue, instead of making them seem natural and human, makes them seem stiff and stilted. Also it gives the impression that they were careless, sophisticated men of the world, an impression that the author surely does not want to be given.

The totally erratic use of "thee" and its forms and the archaic use of "be" at some points in the conversation and not at others in the same speech is an annoying stylistic inconsistency. Errors in grammar and punctuation are a bit too frequent to be overlooked by the reader who is particular in such matters.

These last-mentioned errors, however, are less important than the failure to create leading characters who are motivated and empowered by God to be spiritually challenging in all phases of their lives.—Hubert R. Pellman.

IT IS LATER THAN YOU THINK FOR SERVICE

Roy L. Laurin

I am solemnly convinced when I view the Jew, the Gentile, and the Church that it is later than we may think.

Time hastens without consent and leaves us empty handed. We think we will always have time to do what we need to do, but we are forgetting that from the standpoint of duty, "it is later than you think." We are told that "the night cometh, when no man can work."

If you have work to do—do it now.
If you have a witness to give—give it now.
If you have a soul to win—win him now.
If you have an obligation to discharge—discharge it now.
If you have a debt to pay—pay it now.
If you have a wrong to right—right it now.
If you have a confession to make—make it now.
If you have a preparation to make—make it now.
If you have children to train—train them now.
Time is passing and you are passing out of time.—The Regular Baptist Call

SOUL-WINNING PASSION

One should not wait until he has crossed an ocean to become a missionary; he should go after sinners right where he is. The soul-winning passion, which is the motivating impulse in missions, must, to be real, be in one's heart and not hidden away in some official task.—Minister.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

EZRA LEADS A RELIGIOUS REVIVAL

Ezra 7:6-10; Nehemiah 8—10; 13

Lesson for May 9, 1948

Golden Text. Be ye doers of the word, and not hearers only.—James 1:22.

Ezra 7:6-10. Man is a fallen creature. The difference between a saint and a sinner is this: out of love and fear of God the saint wrestles against the evil tendencies of his life in an unceasing battle, while the sinner follows after the evil as a hound after game. If the saint did not fight against the evil any harder than his sinner neighbor does, he would be as bad as he. Ezra prepared his heart to seek the law of the Lord, and to do it, and to teach it. The service of God with him was not one of the lips; it came from a sincere and trusting heart. The trip from Babylon to Jerusalem took more than four months. Men who made their livelihood by robbing caravans infested the route of travel. The king offered them an armed guard. Ezra committed himself and his company into the hands of the Almighty and traveled unmolested to Jerusalem. Would you have had equal faith?

When Ezra came to Jerusalem and found out how his brethren were again reverting to the evil customs that caused God's judgment to fall upon them in former days, it almost broke his heart.

You will never have a revival of religion until somebody really cares.

Neh. 8:1-3. Because of the universal tendency of mankind to let slip their interest and devotion to the Lord, revivals are necessary. Even the noblest of saints will occasionally find himself getting lazy in his service for God.

Revivals may seem to be spontaneous, but they never are. In this case we have a faithful political leader, a faithful Bible teacher, and at least two faithful prophets. All worked and prayed together, and presently the entire nation came to worship, and learn with them and from them. They remained to weep and to pray and to consecrate their lives in holy submission to all the will of God.

In recent years there has been much teaching in what I would call speculative theology; but of the teaching of the Scriptures on righteousness and peace and joy in the Holy Ghost there has been but little. Solving puzzles may entertain, but they are not the thing I need. For a while such teaching drew the crowd. But not getting the teachings that make for stalwart godliness, the membership of the churches has drifted so far away from holiness that only God can tell who are His. And the attendance of the churches has sunk to about five per cent of the registered membership. I am not surprised. But when you find congregations with leaders who love and teach holiness of life and conduct, you still have crowded churches.

If America's 150,000 preachers and priests would seek God until religion became their vital breath, the churches would soon be filled to overflowing and we would have a revival such as some people dream will come to pass in some future age, but they cannot hope for it now. But you are not living in the THEN; you are living in the NOW. And there is no age or generation wherein God will not use consecrated men according to the measure of the fullness of their surrender. God can use you just as efficiently today as He could had you lived in the apostolic age; or as He would if you lived in some future generation. It is neither the time nor the place that hinders, but the soul within.

Chapter 8:5-8. The people were reverent. They revered the man that held the Book, they revered the Book, and they revered the God who gave the Book. The cure for irreverence is for the teacher and preacher to come from the secret place with the aura of reverence still enveloping him as a mantle. Teaching worthy of the name always makes the thing taught plain to the one taught. And preaching is teaching with an emotional grip that grips your mind and heart and makes you long and resolve that God shall be your God and that you will walk in the path of His commandments without turning either to the right or to the left, regardless of the cost.

10:28-32. You cannot become one with the people of God without first disentangling yourself from the peoples of the lands. It is easy to serve the Lord when your entire family serves Him with you. The devotion of one will bolster the devotion of the others. But it takes much grace to stand alone, when all the rest do all they can to draw you away. Even Solomon, unto whom the Lord had appeared twice, had his heart turned away from God by his outlandish wives.

Sometimes a dangerous operation is necessary to save a man's life. Sometimes a dangerous operation that cuts to the heart is the only thing that saves a man's soul. To give up a wife, especially if she has borne you children, would be such a case. Why, today many a young man or maiden falls in love with such a person as would damn their souls and instead of fleeing away, cry to their parents, "Get her for me; for she pleaseth me well."

Where there is no respect for the Sabbath, there will soon be no reverence or fear of God.

Where love of God is, the purse strings are always open to maintain the service of the house of the Lord. We judge the size of your heart by the size of your service.

MALACHI DEMANDS SINCERE RELIGION

Book of Malachi

Lesson for May 16, 1948

Golden Text.—And why call ye me, Lord, Lord, and do not the things which I say—Luke 6:46.

There are two ways of keeping meat from corruption: keeping it alive, or freezing it after life has ceased. You can keep your religious orthodoxy the same way. Some people remain orthodox by living with God; others keep their orthodoxy (though dead) by spiritual refrigeration. There is no condition more conducive to rapid deterioration than lukewarmness in a damp atmosphere. The same conditions that make for rapid growth where there is life make for rapid decay when life is gone.

It had not been more than twenty-five years after the great revival under Ezra when Malachi began to prophesy.

How could such a religious decline occur in the short space of twenty-five years? Mark Twain once said that the weather in the New England states was so changeable that you could find twenty-six different kinds in twenty-four hours. Running a close second for changeableness is man's emotional and religious life. One day the multitude were determined to take Christ by force and make Him king; the next day the larger part of that same crowd turned their backs on Him and followed Him no more. One day the multitude at Jerusalem welcomed Him as the Messiah; within a few days some of that same multitude may have joined in the cry, "Crucify him, crucify him."

The word "fanatic" in its historical origin means one who lives in the temple of God. Anna, the prophetess, was such a one. David said he wanted to dwell in the house of the Lord forever. All the great saints of history have been that kind of people—they walked with God, and abode in His commandments.

But so unusual is it to find anybody so true to God and so persistent in avoiding sin that we have given the word an evil signification denoting an unbalanced mind manifesting its mental aberrations in religious devotions. Some college professors join with Festus in saying that much learning had made Paul mad. Who is the greater lunatic—the man who shuns the evil that ruins the life and damns the soul, or the brilliant agnostic who sneers at religion and with open eyes and rapid feet walks in the paths of life that have always spelled ruin and destruction to all that travel thereon? If I have to be peculiar, let my peculiarity be on the side of godliness.

Malachi makes at least nine specific charges against the Jews of his day that they were unfair and untrue to God. They denied all the charges. You never find a hypocrite getting up in church and bewailing his shortcomings. Rather, he boasts of his virtues. The most innocent people in the world, judging from the words of their own lips, are serving time in our penal institutions. To deny guilt does not prove innocence.

Gainsaying, or talking back to God and His messengers, is not a sign of repentance.

Statement 1. God claims to be their father and that He has a father's love for them. Chap. 1:6; 2:10. They flatly question God's statement, claiming that they can see no evidence that He loves them. Verse 2.

Statement 2. Verse 6. Ye despise my name.

Statement 3. Ye ollute mine altar.

Statement 4. Ye have departed out of the way. Chap. 2:8.

Statement 5. Ye have dealt treacherously. Verse 11.

Statement 6. Ye have wearied the Lord.

Statement 7. Ye are gone away from mine ordinances; return. Chap. 3:7.

Statement 8. Ye have robbed me. Verse 9.

Statement 9. Your words have been stout against me. Verse 13.

No man can honor God as a father unless he has the spirit of a son. With that spirit, the child will see good in the father that no others would; without that sense of sonship, you will see nothing in God but austerity, and wrath, and judgment.

One wayward son will bring reproach upon an entire family. He brings reproach upon the family name. The showing of disrespect for the services of the house of God shows contempt for God. You can despise His name without using it in profanity.

God deserves the best. We pollute His altar by giving Him our worst. You can get off the highway of holiness so easily that you may be off without being aware of it. Instead of conforming our lives to conform to His Word, we corrupt His Word to justify our lives.

Only those who deal honestly with God will deal fairly with their fellow men. If you are untrue to God, it will not be long until earth-made vows will be lightly held.

If we turn to God and serve Him again with our whole heart's devotion, His blessings will fall upon us beyond containment; but if we continue to do as God charges that we are doing in this prophecy, He will come and smite the earth with a curse. Here is the secret of world recovery.

THE TEMPLE IN THE NATION'S LIFE

Ezra 3:10-13; 5:6-17; Psalm 84:1, 2; Ezekiel 11:16; 37:26-28; 44:9-31; 47:1-12; Zechariah 6:9-15.

Lesson for May 23, 1948

Golden Text: O come, let us worship and bow down: let us kneel before the Lord our maker. —Psalm 95:6.

Ezra 3:10-13. The church is the body of believers in the true God. In order that they may give and get the needed encouragement to press on in spite of all the powers of evil, they meet together for worship, instruction, admonition, and exhortation. That group of believers is called an assembly or congregation. From time to time the representatives of the local congregations assemble at some focal point to worship and to confer so as to maintain the unity of the faith in belief and service. In the Old Testament times this was called the "Great Congregation." Today we call such meetings conferences or conventions.

While Israel sojourned in the wilderness the tabernacle was the center of their spiritual and religious life. Through numbering many thousands, they were but one congregation.

After the conquest and possession of Canaan the center of their religious life was wherever the tabernacle was pitched. From the days of David, Jerusalem became the political and religious capital of the nation. To David, God gave the plans for a permanent temple of worship, and He gave to his son both the plans and the means whereby to erect this temple to the glory of God.

The building was magnificent, and the services majestic and awe-inspiring. The three great annual religious festivals were held here, and thither all the tribes came to worship. Until the priesthood polluted this temple and worship, the people held on to the true faith, but with the pollution of priests and rulers the spiritual decline of Israel was rapid.

Israel, having broken the covenant (Isa. 24:5) and refusing to return, the Lord was compelled for His glory's sake to destroy the temple and to exile the nation.

In His loving-kindness which endureth forever He has now permitted them to return to the land of their birth. Less than fifty thousand were willing to return, but those who did were the cream of the nation.

Under the encouragement of devout men the city and temple were rebuilt, and dedicated with great rejoicing. A community without a place of worship is a poor place to raise a family.

It is possible to return to God after one or many backslidings, but every time you do some of the glory of worship has disappeared; and you are not the saint that you would have been had you gone on, ever pressing toward the mark. Weep over your backslidings and the harm they do to you and yours, but shout for joy that God is merciful and in His loving-kindness will receive and bless you.

Highly emotional people are usually volatile, but not necessarily so. Peter tells us to love one another with a pure heart FERVENTLY. And that last word means "to boil over." It is not enough that you love me if you never show it; it is not enough that you love God if you never give any manifestation thereof. The heart of God and of your neighbor cries to your heart to show your love. We are not slow in showing our hate or disapproval. Let us reverse the proceedings: show our love but not our hate.

Psalm 84:1, 2. Some people can be absent from the house of worship for months and never feel that they have lost anything; but if you love the house of God and the fellowship of the saints, you feel yourself the loser if you miss but one service. The thing you want the most is the thing you will seek after. Does the Scripture, "There is none that seeketh after God," explain anything about man's appreciation of the things of God?

Ezek. 11:16. A sanctuary is not only a holy place but also a place of refuge. Compared to the temple and the synagogue God Himself is the real temple and sanctuary into which they who would be righteous flee and are safe. Daniel and his three friends found in Him their sanctuary while in Babylon, and the early Christians while hiding in the rocks and caves from their persecutors.

He is our refuge and shelter in time of storm. But the more you desire to abide in Him, the more you will enjoy the fellowship of the saints at the hour of worship.

Ezek. 37:26-28. The things that are seen are all temporal; so these promises must reach far beyond national Israel. Even though the Jewish people should again find a homeland in Palestine, at best it would be but of short duration. The promises made to them when they entered the land under Joshua were that they should have a permanent home if they obeyed God and did not serve the gods of the heathen. They forfeited their heritage by going en masse into idolatry. They were returned to again forfeit their standing by choosing Barabbas and crucifying the Lord. But there is a spiritual Israel and there is a kingdom of God and Christ that shall have no end; and those of the children of men who are translated into this kingdom by their lives and testimony magnify their Lord and Saviour so that all nations shall know that Jehovah is the sanctuary of His people.

DANIEL STANDS BY HIS CONVICTIONS (Temperance Lesson)

Daniel, Chapter 1

Lesson for May 30, 1948

Golden Text: Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Daniel 1:8.

There are three requisites in the development of good character: knowledge, live conscience, and moral backbone.

Since the multitude walks on the way that leads to destruction, no man can walk according to the customs of the world and be safe.

From the crown of the head to the soles of the feet there is no soundness but only moral corruption in the children of this world. He who walks with them and does as they do is no better.

No man is ever forced to debase himself by circumstances. Circumstances test you so that you will manifest what you really are.

During the recent war I heard a preacher say that you could not be a Christian under a totalitarian government. Nero was just as bad. Wasn't Paul, the greatest Christian of us all, living his life at that time? Possibly all of us need a more sensitive conscience and a stronger vertebra, but only cowards attribute their failure to circumstance.

Only those who know how to live are not afraid to die.

Why did Daniel feel that the king's dainties and his wine were defiling? "Defiling" is a moral condition. Can what a man eats and drinks affect his moral condition?

Daniel had been brought up in the court of the king of Judah in a time of great moral delinquency. He, no doubt, saw how the luxurious life of the court weakened the body, warped the mind, blunted the conscience, and destroyed all love for God and His Word. Every effect has a sufficient cause, and Daniel was wise enough to notice that the one always followed the other. Good men practice self-restraint, and self-restraint makes good men better.

Then, too, dainties, meats, and wines had been dedicated to the gods. To partake of things offered to idols was to become a worshiper of the idol.

Is your discernment so keen that you can see the trail of the Serpent when others cannot? Daniel could. Because he was that wise, God made him yet wiser until he became the wisest man of his time, and possibly of all time. The companion of wise men shall become wise. Three other young Hebrews companioned with Daniel. They became like him.

Goodness is lovable. You do not need to be bullheaded to live right. The prince of the eunuchs had to obey orders under penalty. You cannot blame him for hesitating to grant the wish of Daniel. Daniel had grace as well as grit; so he suggested an experiment. And the time was short. But Daniel had confidence that God would reward those who committed themselves unwaveringly into His keeping. Within ten days God proved through the bodies of these boys that plain living makes for health, as true living makes for godliness.

No man has any right to put anything into his stomach that will hurt the body and warp the mind. I have yet to find the first man that had so much sense that he could afford to put anything into his mouth that would steal away his brain. The individual that takes to using narcotics and intoxicants would not do so if he had good sense; and the more he uses of these things the less he will have of that valuable attribute of character. He will lose even that which he seemed to have.

But neither knowledge nor good sense is enough to live on the highest plane. Only the God-conscious live and walk there, and they who walk with God pattern their lives after Him. If God will not allow drunkards and debauchees to enter heaven, I am sure He cannot endure them now. I want to live so that I can walk with Him in sweet fellowship.

As a young man, Solomon had wisdom above any man of his time. He also had wealth. He gave himself to gratifying the lusts of the flesh. His wine cellars held twenty thousand gallons of wine. His table was spread with the dainties of earth. He boasted that none could exceed him at the table and at the cup; and the young wise man became an old fool.

Daniel lived to a great age and there is no evidence that he ever changed his habits of life, although all his life he was surrounded by those to whom eating and drinking was their chief end.

But while dynasties rose and fell, Daniel remained the wise counselor of them all, and when the time came for Israel to return from the captivity, it was Daniel who by his prayers to God and his counsel to the king, opened the way for his fellow nationals to go back.

He who never fails God will find that his God will never fail him. The beast and the fallen, sensual man live for the gratification of the flesh; The Davids, Daniels, and Pauls live to serve their generation according to the will of God and through the ages will find their names inscribed the highest in the hall of fame. Such men make God's mighties.

High living after the flesh does not conduce to high living in the spirit.

MEN WHO DARED TO STAND FOR GOD

Daniel, Chapters 3 and 6

Lesson for June 6, 1948

Golden Text: Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.—Daniel 3:18.

Daniel, Chapter 3. Few men can stand success, and Nebuchadnezzar was not one of those few. He got so self-important that he feared no gods, and felt capable of making another that suited him better than any of those of which he had heard. He later became insane and imagined himself a beast of the field; but that stage of insanity was not as bad on others as the insane egotism of his greatness.

Little fellows, like the jackal, follow the strong to feast upon the offal he discards. Anything to please the lion, for thereby we get our meat.

I doubt if any of the multitude that was called to the plain of Dura believed that the image of gold was a god, but they would bow down in mock reverence in order to hold their position under the king.

But among those called out to see the dedication of the image were three men to whom religion was too sacred a thing to engage in hypocritically. Prudence would have suggested that they bow the knee and worship Jehovah instead of the idol. Who would have been the wiser? And they would have kept the good will of the king. And they would have had precedent for doing so. Had not Aaron made a golden calf for the multitude and thereby kept them satisfied?

The sycophant may get promotion by toadying to his superiors. It is so slick to build yourself up by tearing another down, but only those unfit for great responsibility will do so.

To hold your position, or keep your life at the surrender of principle is too big a price. An acquaintance once told me that he confessed to something he did not do for the sake of peace. I will not buy peace at such a price.

The man of principle is settled in his mode of life. The exigencies of the moment do not change his conduct. A man whose conduct is regulated by policy will always ask himself as to what is expedient. The man of principle will ask, "What is right?"

Our church affairs would never get into muddles if we always acted on the principle of what is right and did that, let the consequences be what they would.

The three Hebrews took that stand. What if they lost their jobs? What if they lost their lives? It is better to suffer for doing right than to be honored for doing wrong.

If they feared death or the king, they did not show it. They feared God. Did it pay? Of course it did. It would have paid even if their bodies had been consumed by the flames.

God, speaking through the prophet Isaiah, declared, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Is that just a figure of speech or plain unvarnished prose? Judge for yourself. It happened so to these young men. While in the fire, God was with them. He has promised to be with you and me always, provided we stay in the path of duty for Him.

God received much honor and the hearty testimony of His greatness and majesty from the king, and the three men got the promotion that fidelity to God usually brings. We ought to obey God before men.

Chapter 6. Jealousy is cruel as the grave. While it seeks the grave for one of whom it is jealous, it usually ends by bringing a worse fate upon itself. Daniel and his enemies were both cast into the den of lions; but—what a difference!

Beware of the man who flatters you. He likely has an ax to grind or some chestnuts to pull out of the fire. You can be sure of this, that he is seeking some one's harm and wants to use you as a tool.

That is what happened to King Darius. They urged him to pass an edict that would place him in the role of both God and king for the space of thirty days. When you stop a man's prayer life, you kill the mainspring of his spiritual power and he will soon become as weak as any other man. They did not expect Daniel to stop praying, but they did expect to be able to accuse him to the king for violating the edict. They succeeded thus far, but they did not know that the angel of the Lord encampeth round about them that fear Him and delivereth them.

(Continued on page 159)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

On May 9 we conclude the unit on **Our Missions.** This topic discusses the service of our missions to the Jews. We know that this is a field that has not been very largely worked. We are living in a time when the providence of God with the Jews is working out to cause many of the Jews to look for the Saviour and is making them a fertile field for the preaching of the Gospel of Jesus Christ.

On May 16 we begin the study of the Book of James and continue this study well into June. During May and up to June first we have the following titles attached to the portion of Scriptures from the Book of James for the day. The topic for May 16, **"Trials and Temptations,"** shows how we may be blessed in trials and temptations if we meet them in the way God intends we shall. Blessings are for those who allow temptations to work patience in their hearts and thus enable them to endure temptation. The future is bright for such. and they are fully assured of the promises of God.

On May 23 the topic, **"Hearing and Doing,"** is the theme under discussion. A man deceives himself when he hears the Word of God and does not act on what he hears. There is grace needed for hearing. Such a grace gives the hearer a purpose in listening. That purpose has in mind the desire to do what is known to be God's word and will. Any other attitude of indifference and false profession is a waste of time and a lie to one's self and to others.

On May 30 the topic is, **"Law and Liberty."** This topic leads us to enter into the heart of the law, namely, to **love.** Fulfilling this law, called the **"royal law,"** will enable men to do all that God has commanded in the Decalogue. This love in the heart makes the law a law of liberty, and not one of bondage. that drives men to do what they are unwilling to do. Liberty makes every commandment a voluntary act and is moved from a divine nature implanted within.

On June 6 the topic is, **"Faith and Works."** Here the discussion reveals the folly of trying to reason that faith can save without works. While it is known that works cannot bring about deliverance from sin, it is also true that unless we have believed in living reality, so as to secure salvation without merits of our own, our works will evidence the fact that we have no salvation. Thus faith and works go together in the true Christian experience.

We shall look forward to the study of the remaining chapters of the Book of James during the coming weeks of June. It will be very profitable to secure a clear understanding of the teachings of James. May we earnestly and meekly receive this teaching to our eternal profit and to the strengthening of our life while we live in the world.

MISSIONS TO THE JEWS

Romans 10:1—11:5

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Topic for May 9

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MOTTO

"Whosoever believeth on him shall not be ashamed."

MEDITATIONS ON THE TOPIC

I. **The Jews** have fulfilled the prophecies that were given concerning them if they should reject the commandments of the Lord and refuse the Christ who was sent to them. Cp. Deut. 30:18, 19; 32:15-43; Matt. 24: 34-39. Also in these prophecies we see that the grace of God is foretold in His dealing with the people of Israel. God has a bright future for those who are ready to return to Him in repentance and faith. See Deut. 32:36-43; Rom. 11.

And while we must recognize that the Jew has brought these miseries upon himself, as a curse from God, according to His Word, we also recognize that God has a jealous eye toward the Jew and against those who allow themselves to be used to oppress him. The nations that are abusing the Jew will suffer the retribution which God has foretold as surely as the Jew has suffered for his own rejection of the Lord. See Ezek. 38 and 39. It behooves us to search our own heart to see if there is in it any contempt for the Jew like unto the contempt which the people of the nations have. Perhaps we may not think of heartlessly trampling him down, but we might indifferently regard him and look upon his suffering without compassion. It is just as much an evidence of our destitution of the love of God to see our brother in need while we shut up our "bowels of compassion from him" as to manifest our disregard in more drastic measures. I Jno. 3:15-18.

But there is something that we can do about the Jew. Paul's example is one that we can follow. Rom. 10:1; 9:1-5. Just as he was alert to preach the Gospel to the Jews in every place and give them opportunity to be saved, so may we also be alert with the message of life for them. Acts 13:14-46. Paul also adapted his message to the people so that they could clearly know that he was preaching to them of the true Messiah. I Cor. 9:19-23. We also should follow the leading of the Holy Spirit and seek to bring the message of the Christ to them wherever the Lord will open the door of utterance to us, by word of mouth, by literature, by deeds of mercy, by sending messengers, and even by prayer.

II. **The Text.—Rom. 10:1—11:5.**—This passage reveals the compassion of Paul for Israel and the true message of life which they have been ignorant of. It shows that there is hope for all in Israel who respond to the conditions of life through the Gospel.

OUTLINE STUDY

I. **Jews Among the Nations.**
  1. Jews oppressed in Europe.
  2. Jews in America.
  3. Jews seek refuge in Palestine.

II. **Gospel Work Among the Jews.**
  1. By Christ and the disciples.
    a. By Christ (Matt. 15:24).
    b. By twelve apostles (Matt. 10:5-23)
    c. By the Seventy (Luke 10:1-11).
    d. By Paul (the apostle to the Gentiles) (Acts 14:1; 17:1-4, 10-12; 18:4, 7, 19; 19:8).
  2. By earnest Christians.
  3. By the Mennonite Church.
  4. Convictions for more extensive effort.
    a. Because the church is to give the Gospel to every creature (Mark 16:15).
    b. Because common gratitude demands it.
    c. Because preaching the Gospel "to the Jew first" is God's order (Rom. 1:16; Luke 24:47; Acts 1:8).
    d. Because Israel is groping in darkness, homeless, helpless, and friendless without Christ.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Whosoever."
2. Jews Who Have Been a Blessing to Me:
   a. Abraham (Gen. 12:3).
   b. Mary (mother of Jesus) (Luke 1:48).
   c. Jesus Christ.
   d. Paul, apostle to the Gentiles.
   e. Jewish writers of Scripture.
3. Bringing Salvation to the "Lost Sheep of the House of Israel."
   a. Christ on Calvary accomplished it.
   b. The disciples preached it.
   c. Many Jews believed it.

For Seniors

1. The Plight of the Jew Today.
2. The Jew Looks at Jesus Christ.
3. The Jew Looks at Christian Churches.
4. The Jew Takes a Backward Look.
5. The Jew Takes a Forward Look.
6. Leading the Jew to the "Living Messiah."
7. Enlarging Our Testimony Among the Jews.

PERSONAL THOUGHT

Have we opened our heart to the love of God and given that love right of way to move us to compassion for the Jew as well as other people? Shall we give ourselves in consecration to God for whatever service He may call us to render toward them?

SEED THOUGHTS

God through His servant Paul teaches us that even as we received mercy when we were disobedient to Him, so the Jews in their disobedience are to be shown the same mercy—the result of God's wondrous work of redemption through the shed blood of His Son. Are you in any way giving the message of God's mercy through Jesus Christ to the Jews?—N. Jewish Mission.

We may have prayed for Israel, but have we not come short of what God would do through us in prayer for them? The heart of the Apostle Paul went out to the nation of Israel:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continued sorrow in my heart" (Rom. 9:1, 2).

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3).

Think of that prayer and desire to be put away from God forever if only he could save his people. What love was his, because he was filled with the Holy Spirit. He had yielded himself entirely to God that they might be saved.—Prophetic Word.

TRIALS AND TEMPTATIONS

James 1:1-18

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Topic for May 16

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MOTTO

"Blessed is the man that endureth temptation."

MEDITATIONS ON THE TOPIC

I. **Trials and Temptations.**—James writes to the twelve tribes scattered abroad. He exhorts them to count it joy when they fall into divers temptations. He explains how the trying of faith gives patience to our spirit. And if patience is allowed to have a perfect development in us, it rounds out our character and makes us strong.

When we are tried by temptations we are made to feel our lack and thus may be made to feel our need of calling upon God for the wisdom we need. This asking of God requires faith in God. Those who pray without faith are like a tossing wave of the sea that has no stability. One without a single purpose cannot receive anything of the Lord.

A poor man may rejoice in the Lord because he is to be exalted in due time. The rich man will be made low, just as the flower of the field flourishes today and tomorrow may be withered and cast into the oven.

A man who endures temptation is blessed and in due time shall inherit the crown of life promised to those who love God. We should not attribute our temptations and trials to God, for He does not tempt any man to do evil and is not tempted to evil Himself. He who is tempted is drawn away by his own lusts and is enticed thereby. If we yield to the temptation, it brings sin into our life and ultimately produces death.

God is the author of every good and perfect gift. There is a perfect reliability in God who never changes in the principles of His character and purposes.

God has begotten us to be His children through the Word of truth, making us the nature of the first fruits.

II. **The Text.—Jas. 1:1-18.**—This text has just been given in a general way in the above paragraph. It lays a foundation for the remaining part of the epistle.

OUTLINE STUDY

I. Trials and Temptations (James 1:1-18).

1. The Salvation (v. 1).
2. Faith looks at temptations (vv. 2-4).
   a. Joy in temptations (v. 2).
   b. Patience the result of temptations (v. 3).
   c. Unwavering faith in prayer (vv. 6-8).
3. The prayer for wisdom (vv. 5-8).
   a. Ask to fill a need (v. 5).
   b. How God answers (v. 5).
   c. Unwavering faith in prayer (bv. 6-8).
4. Faith looks at riches (vv. 9-11).
   a. The poor rejoices in his riches (v. 9).
   b. The rich rejoices in his humiliation (vv. 10, 11).
5. The sources of good and evil (vv. 12-18).
   a. The blessing of enduring temptations (v. 12).
   b. Temptation comes from within (vv. 13-16).
   c. Every good gift comes from God (vv. 17, 18).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Temptation."
2. What Are Temptations?
   a. Temptations come from within.
   b. Temptations are used to test us.
   c. Temptations of the rich.
   d. Temptations of the poor.
3. Yielding to temptation is sin.
4. Every good thing comes from God.

For Seniors

1. How God Gives.
2. Temptations of Riches and Poverty.
3. The True Source of Temptation.
4. Faith in Time of Temptation.

PERSONAL THOUGHT

God is the source of all our blessings and is ready to give what we need to meet all our trials and temptations. We have received a position as children through His regenerating power.

SEED THOUGHTS

God does not send trials on you to make you worse, but to make you better. 1:16, 17. Therefore do not sink under the pressure of evil. I Cor. 10:13.

Neither do any of our sins tempt God to entice us to worse things, nor does He tempt any of His own accord (Lit., **of Himself**: cf. the antithesis, v. 18, "Of his own will begat he us" to holiness), so far is He from tempting us **of His own will.** God is said in Genesis 22:1 to have tempted Abraham, but there the tempting meant is that of trying or proving, not that of seducement.—Fausset.

The believer's regeneration is the highest example of nothing but good proceeding from God.—Fausset.

Christ is, in respect to the resurrection, the "first fruits" (I Cor. 15:20, 23); believers, in respect to regeneration, are, as it were, first fruits (image from the first born of man, cattle, and fruits to God; familiar to the Jews addressed), i. e., they are the first of God's regenerated creatures, and the pledge of the ultimate regeneration of the creation, Rom. 8: 19, 23, where also the Spirit, the divine agent of the believer's regeneration, is termed the "first fruits," i. e., that the regeneration now begun in the soul, shall at last extend to the body too, and to the lower parts of creation.

—Fausset.

HEARING AND DOING

James 1:19-27

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Topic for May 23

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MOTTO

"Not a forgetful hearer, but a doer of the work."

MEDITATIONS ON THE TOPIC

I. **Hearing and Doing.**—Meekness should characterize our attitude toward God and His work in our behalf. We need to be teachable—"swift to hear." We need to be modest with our own thoughts—"slow to speak." There is danger that we overestimate our knowledge or prevent the full benefit of the wisdom and knowledge of God from having its effect. We should rather be occupied in putting away "all filthiness and superfluity of naughtiness." Thus the Word can be "engrafted" into our hearts and work salvation to our souls.

But mere knowledge of the Word does not enlighten our souls. There must be a **doing** of the Word as well as a **hearing.** Inaction blinds the issues of our heart and unfits us to hear and understand while the soul goes on in its bonds to the deceiver of souls. Just looking into a glass does not change the situation unless we use the knowledge gained by looking to take action toward bettering our condition. God's blessing is upon the deeds of the person who looks into the perfect law of liberty and acts upon the light it brings to him.

To profess to be religious is not sufficient if there is no bridle put on the tongue, and our heart is deceived into believing that we are all right. Genuine religion has in it not only a feeling of sanctity, but it has activity toward the fatherless and the widow in their affliction, and it expresses itself in separation from the defilements of worldliness. It is vain and idle to make a profession when the life activities do not give evidence that there has been a real life wrought within our being by the grace and power of God.

II. **The Text.—Jas. 1:19-27.**—This passage has received treatment in the thoughts given in the **Meditations on the Topic** above.

OUTLINE STUDY

II. Hearing and Doing (James 1:19-27).

1. Admonitions to receive the Word (vv. 19, 20).
   a. Be swift to hear.
   b. Be slow to speak.
   c. Be slow to wrath.
2. How we are to receive the Word (vv. 21, 22).
3. The mirror of the Word (vv. 23-26).
   b. Ineffective hearing (vv. 23, 24).
   b. Effective hearing (v. 25).
4. True religion (vv. 26, 27).
   a. False religion.
      i. Its evidence.
      ii. Its deceit and vanity.
   b. Pure religion.
      i. Love to others.
      ii. Separation from sin.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Do."
2. The Hearer and the Doer.
   a. Blessed in doing.
   b. Deceived in doing.
   c. How the mirror helps us.
   d. Telltale tongues.
   e. The signs of pure and undefiled religion.

For Seniors

1. Meekness in Hearing.
2. Honesty in Obeying Conviction.
3. The Proof of Our Profession.

PERSONAL THOUGHT

It is so easy to fall into the way of shallow professors of religion in putting our word and acts of profession ahead of seeking for the genuine religion in which profession and action supplement each other in a well rounded out life.

SEED THOUGHTS

Bare hearers are self-deceivers; the original word, **"Paralogizomenoi,"** signifies men's arguing sophistically to themselves; their reasoning is manifestly deceitful and false when they would make one part of their work discharge them from the obligation they lie under, or persuade themselves that filling their heads with notions is sufficient, though their hearts be empty of good affections and resolutions, and their lives fruitless of good works. Self-deceit will be found the worst deceit at last.—M. Henry.

A refusal to believe that God loves us is the unbelief that destroys the soul.

—E. N. Kirk.

shows us our sins, that we may repent of them and get them pardoned; it shows us what is amiss, that it may be amended. There are glasses that will flatter people; but that which is truly the Word of God is no flattering glass. If you flatter yourself, it is your own fault; **the truth as it is in Jesus**, flatters no man.—M. Henry.

There is no power or strength in that religion which will not enable a man to bridle his tongue.—Sel.

The religion is pure and undefiled which is so before God and the Father. That is right which is so in God's eye, which chiefly aims at His approbation. True religion teaches us to do everything as in the presence of God, and to seek His favor, and to study to please Him in all our actions.—Sel.

The world is apt to spot and blemish the soul, and it is hard to live in it, and have to do with it and not be defiled, **but this must be** our constant endeavor.—Sel.

LAW AND LIBERTY

James 2:1-13

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Topic for May 30

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MOTTO

"Fulfil the royal law."

MEDITATIONS ON THE TOPIC

I. **Law and Liberty.**—James calls the Gospel law a "law of liberty." It is a law in which the grace of love has become a part of our nature through being born of God. Love does not need to be forced to treat our neighbor as ourself. Love does not treat a rich man good and a poor man ill. There is no respect of persons in our treatment of people of different standing in possessions or of knowledge or place in society. Partiality in such matters makes us judges with evil thoughts. God does not do so. He has chosen the poor and given them riches of faith and made them heirs of the kingdom of heaven. Riches are inclined to make men despise the poor and oppress them. Those who trust in riches are inclined to speak evil of Christ whom we profess to serve.

The love of our neighbor as ourself is the royal law according to the Scripture. Those who fulfil this law do well. Those who are partial toward some and despise others are sinners and become convicted as transgressors of the law. The law of love cannot be divided into parts. The breaking of any point is to make one guilty of breaking the whole law because it proves that we do not love as we profess, whether the violation is adultery, or murder, or theft, or partiality, or any other wrongdoing.

We are to speak and to act as persons who are judged by the law of liberty. This judgment deals with our sins of which we repent in mercy and forgiveness. When we are in turn unmerciful in our dealing with others, we bring ourselves under the judgment of strict justice without respect to mercy where we pay the full penalty of our deeds. But when we have been judged at the throne of grace and deal with others on the basis of forgiving grace, mercy can rejoice against judgment.

II. **The Text.—Jas.** 2:1-13.—Read it. The thoughts given in **Meditations on the Topic** are a survey of this text.

OUTLINE STUDY

III. Law and Liberty (James 2:1-13).

1. Warning against respect of persons (vv. 1-7).
   a. The warning (v. 1).
   b. The example (vv. 2-4).
   c. The unreasonableness of respect of persons (vv. 5, 6).
   d. The sin of respect of persons (v. 7).
2. The royal law of liberty (vv. 8::13).
   a. Love to neighbor (v. 8).
   b. Conviction by the law (v. 9).
   c. Guilty of all the law (vv. 10, 11).
   d. Judgment by the law (v. 12).
   e. Mercy in judgment (v. 13).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. The Royal Law of Love.
   a. Loves God.
   b. Loves all men.
   c. Shows no partiality.
   d. It is broken by mistreating others.

For Seniors

1. Consistency in Keeping the Law of Love.
2. How Grace Brings Freedom to the Sin-Bound.
3. The Sin of Respect of Persons.
4. How Mercy Triumphs Over Judgment.

PERSONAL THOUGHT

What do my actions toward others say of the nature of my Christian profession? Is it the fulfillment of the "royal law" or is it a proof of sin in my heart and a lack of love for others and for God?

SEED THOUGHTS

If a poor man be a good man, we must not value him a whit less for his poverty; and, if a rich man be a bad man (though he may have gay clothing and a gay profession), we must not value him any whit the more for his riches.
—M. H.

Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of today,
With a patient hand removing
All the briars from the way.

Then scatter seeds of kindness,
For our reaping by and by.
Mrs. A. Smith

We should love and help each other,
Day by day, day by day;
We should raise the fallen brother,
On the way, on the way,
For the road is rough at best,
As we count each weary mile;
Let us cheer the fainting breast
With a tender love and smile.

We should love and help each other,
Day by day, day by day;
We should help the fallen brother,
On the way, on the way.—P. H.

FAITH AND WORKS

James 2:14-26

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Topic for June 6

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MOTTO

"By works was faith made perfect."

MEDITATIONS ON THE TOPIC

I. Faith and Works.—People in the days of James were as much lacking in spiritual discernment and common understanding as they are today. One extreme seeks to depend on works for salvation crediting themselves before God for securing a right to salvation because of the doing of certain good deeds and the observing of certain laws and ordinances. The other extreme seeks to make all virtue stand in faith and to give themselves license to live on in profligacy and evil-doing.

James and Paul deal with different ends of these extremes. Paul shows that a man is saved by faith without the deeds of the law. All the virtues that bring us into favor are not our own but those of Jesus Christ who paid the penalty for our sin and made salvation a free gift. No amount of works can ever secure any justification or make any atonement for the sinful nature and the sinful deeds of our life. James deals with the other end in which men professing religion contradict the reality of their salvation by a life that declares the profession of faith to be vain. James claims that if our religion does not do good works, the faith we profess in Christ is a dead faith. Paul also deals with the same thing when he asks, "Shall we continue in sin, that grace may abound?" then answers it by saying, "How shall we, that are dead to sin, live any longer therein?" There is a perfect harmony in these men of God. A perfect balance of thought which theologians of different ages have missed and are missing today to the delight of Satan and to the deception of men and women who like to be counted in the kingdom without meeting all the conditions.

The Apostle John in his first epistle also deals with the matter. showing that a true child of God possessing life shows by unmistakable evidence for himself and others that his profession is genuine. So James shows that a genuine faith is operative in giving forth evidence by the works done. When such works are missing, the kind of faith that is in such a person is properly labeled as dead. Devils have to confess to a faith that causes trembling. But such a fearfulness of faith does not save them and will not save any human being unless that fear becomes active in laying hold upon Christ's atonement and surrendering the life into the hands of God who can bring about a regeneration and make the life fruitful for God.

II. The Text.—Jas. 2:14-26.—This passage is the basis of today's lesson in which James reasons the unprofitableness of the faith of a man who has no works. Such a faith cannot save. One might as well tell the hungry man to be filled without giving him anything to fill him. But genuine faith in Christ is ready to prove this faith by a fully obedient and virtuous life harmonizing with what he professes. Abraham was justified by his faith before any works were done and yet God proved the genuineness of his faith by testing him in the matter of offering his son upon the altar. God's imputation of righteousness was correct and was so proved to the satisfaction of God and man when Abraham stood the test of obedience.

OUTLINE STUDY

IV. Faith and Works (James 2:14-26).

1. The kind of faith that saves (v. 14).
2. Real charity produces works (vv. 15, 16).
3. Faith without works is dead (v. 17).
4. Faith is proved by works (v. 18).
5. The faith of devils (vv. 19, 20).
6. The example of Abraham (vv. 21-24).
   a. His faith produced works.
   b. His works justified his profession.
7. The example of Rahab (v. 25).
8. Faith and works inseparable (v. 26).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faith."
2. The Works of a Living Faith.
   a. It both speaks and acts.
   b. It acts differently from that of devils.
   c. It obeys God without understanding all.
   d. It acts upon what it believes.

(Continued on page 159)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

IS WAR WITH RUSSIA INEVITABLE?

When a man's ways please the Lord, he **maketh** even his enemies to be at **peace** with him.—Prov. 16:7.

One need not be an alarmist when we call attention to the rising tide of "war fever" springing up on all sides. Indeed, we need to view with alarm the rapid militarization of America. The generals have their fingers in almost every pie in Washington. What a budget for a nation supposed to be at **peace—$11,256,000,000 for arms! This does not** include the money earmarked for atomic development nor a lot of "unfinished business" from World War II. Universal military training is not merely in the offing, but in the near horizon. If advices that seep through the iron curtain can be depended on, Russia is spending only $5,583,000,000 on her current military budget. How far will America go in maintaining a crushing burden in an era we call peace?

However, Soviet policy is based on the dogmatic assumption that the capitalist economy of the United States is bound to break down in the early postwar period. All this according to the laws propounded by Marx and Lenin. Russia has suffered some disillusion. Instead of faltering toward their fall, the capitalistic nations seem to have embarked on a new phase of development. They are also somewhat disappointed; rather, it has been a stinging find that in the sphere of imperialism, which was supposed to be the death rattle, the so-called capitalistic countries actually relaxed their grips on colonies since the war,

Before giving any general analysis of economic conditions within Russia it is well to remember the words of a wise statesman: **"Always remember, Russia is never as strong, or as weak, as she looks."** In short, even in difficulties she remains a colossus; but she is a clumsy one.

According to the best available information, there is a marked covering up of weaknesses. The Soviets do not have the complete reports one finds in America; it takes considerable digging and sifting to get at true conditions. Eisenhower undoubtedly is right. The Soviets do not have a smooth-functioning industry, nor do they have the mountains of supplies of all kinds. Also, they must serve an area three times as great as the United States. They still have an immense territory to restore from the ruins of the war. Most students of Russia feel that its transportation system is the weakest link. The Russians have other serious shortages—steel, homes, cement. and coal. There will be an oil shortage on account of the immense number of tractors utilized to produce more food. They also suffer from "corruption, mismanagement, and failure of discipline" on the collective farms. It is said that a half million officials have been fired. They have had to resort to piecework in many places to bring up the standards. Clothes and shoe prices have skyrocketed. These are not rationed, but there are not enough to go around. It takes two and a half weeks' work to pay for a pair of shoes. Even though bread is cheap, it takes thirty-one minutes of work for a pound of bread, while an American worker works seven minutes. All this shows low productivity. Here in Canada some object to the eight per cent sales tax imposed on the less-well-off part of the community. The poorest worker in Russia pays a 300 per cent sales tax, or turnover tax, on his bread, cheese, shoes, and clothes. This provides two thirds of the state budget. Our income tax is more fair, because it bears more heavily on the rich, and now largely exempts the poor.

Why spend so much time discussing the economic situation? Personally, it is hard to believe that the leaders of such a country are deliberately planning an early war against the United States, industrially three to four times stronger.

There are three attitudes to take. First, one of extreme pessimism. Second, a naive, senseless optimism. Third, the attitude of Christian faith. Faith in God. Faith in the Word of God. Faith in the spiritual forces, which are our chief resource.

The latter consideration has been so well done by the editor of the **Presbyterian,** that we gladly quote:

> Is doom really drawing near or is this gloom that we find all about us a misreading of the signs of the times? There is no doubt of the gloom. Many keen observers see no hope of a reconciliation between communist Russia and capitalist America. They say war is inevitable and will surely come within this generation. Most say it cannot come within five years, but it must come within twenty-five years. In other words, we have at least five years to get ready, at most twenty-five years to prepare, for an atomic war. These are the political prophets of doom.
>
> Then there are the religious prophets and teachers, who, on theological grounds, believe and teach that the end of the age is drawing near. These read Daniel and Revelation with keener avidity. They identify current events with ancient prophecies and see nothing but doom in the near future. They have no hope for civilization, nor for the plans and future of mankind, nor for the kingdom and programs of this world. They have hope only in eternal life.
>
> If we must choose between the political propagators of gloom and the theological prophets of doom, we shall choose without question those who at least **offer the hope in the other world.** Admitting all the political chaos of our modern world we believe there are still more grounds for gloom when we look at the chaos within the soul of man.
>
> This is no age of easy optimism. The oozing good will of bigger and better back-slapping has gone sour. If there is to be good will and optimism it must go far deeper than that of the early 1920's. We look at international affairs and see a daily worsening . . . . We look at our own national life and find little encouragement . . . . We look within our own souls and see deep spiritual poverty.
>
> Only when we look to God do we find hope. This look to God is no casual glance. We search to know His will and to read His divine purposes in the present world turmoil. It is neither easy to see God's hand in Russian-American relations nor to hear His voice above the screaming headlines. Nevertheless He is absolutely, desperately, our only hope. Unless we can see His hand and hear His voice, atomic war is as sure to come as sunrise tomorrow.
>
> We must count on grace, the same kind of divine grace that was exhibited on a Jerusalem hilltop two millenniums ago. We must pray for this grace and earnestly believe that God will not withhold it. If President Truman had called upon all Americans to repent and pray as well as to save wheat and meat, perhaps even by now we could be seeing God's hand. Would a national day of repentance, fasting, and prayer be too much to ask of America? Is there any American so stupid as to prefer atomic war to even a week of fasting and prayer?
>
> Who are we to urge a day of national and personal repentance? We are neither prophets nor sons of prophets, but we see an over-all deterioration that can only be stayed by God. Humanity has gone so far away from God that it has run right into Him on the other side of its global flight. It is either God or doom, the veritable doom of God.
>
> Which will you have, America?
>
> For our part we would just about as soon be defeated by Russia in an atomic-bacteriological war as to defeat Russia. We would not want to live on in this world after World War III anyway; it would be far better to be dead than to have to live in the cinders and ashes of a dead civilization.
>
> We are told that the munition factories in this country are beginning to run full shifts again, that the reserve officers are being told to be on the alert, that military appropriations are being increased. Can't we ever come to see that we must be saved **FROM** war instead of **BY** war? How long will it take for us to learn that they that "take the sword shall perish with the sword"?
>
> The great war before us is not against Russia, but against our own greed and sin. If we understand even to a small degree the teachings of the Prince of Peace, we shall **make war on war and its cause.** In this war God would surely be on our side because we would have placed ourselves on His side.
>
> We would rather die fighting for what God stands for than to live fighting against any other of God's children.

THE SILVER LINING IN THE DAILY NEWS

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK ON THESE THINGS.—Phil. 4:8.

This verse is challenging. It presents one of the most difficult ethical factors in human life. Doubly so, while we live in a world where the low, sordid things of life are constantly played up in the newspapers—as news.

This passage was the favorite text of the grand statesman, and former Premier of the British Empire, Hon. William E. Gladstone. No wonder he left noble footprints on the sands of time.

Too many news editors seem to be always owlishly watching for some "human to snap at a dog," never tell us how many dogs spend their whole time not biting men. Some news items of the other kind may be gladly read by our readers, at least they were joyously penned.

England has forced the Pope of Rome to put to use some of the millions of pounds he has stored in the Bank of England, the Vatican's main depository for its wealth. At least this is good news.

There are a few magazines with national circulation which do not accept liquor advertising. They are Saturday Evening Post, Ladies Home Journal, Pathfinder, Farm Journal, Good Housekeeping, Capper's Weekly, Country Gentleman, Etude, and Woman's Home Companion.

The American Bible Society reports that an edition of 150,000 Bibles in Japanese, the first printed in the United States, is now ready for shipment to Japan. It is the largest edition of Japanese Bibles that has ever been printed.

Kiplinger Magazine has arranged nine more items that sound a little better than the average newspaper headliner. Here they are:

Approximately 33,702,000 couples will remain more or less happily married during 1948 and not get divorced, if the current trend in marriage and divorce rates continues.

If the present auto accident rate holds through 1948, about 87,481,710 drivers and passengers will drive over 350 billion miles without getting killed.

Probably 21,982,500 boys and girls from 7 to 17 years old will not land in the juvenile courts this year because of alleged juvenile delinquency. according to government statistics.

Last year 12,577,184 people rode on scheduled airlines in the U.S. and possessions without getting killed.

Approximately 7,100,000 World War II veterans have never been members of the 52-20 club or received veterans' unemployment compensation.

Nine hundred and ninety-four out of every 1000 children will go through life without having a crippling case of infantile paralysis, according to figures of Selective Service collected during the war.

A train passenger has to travel 996 million miles, on the average before getting himself killed in a train wreck.

Today there are 14,800,000 organized workers not on strike.

It is indeed unfortunate that a woman who kills her husband gets on the front page, while the one who has been true and loyal until the high age of eighty gets only a scant notice in the obituary columns. Some human morons when captured for some crime have the audacity to ask for a copy of the latest press, so that they may read the write-up of their crime.

Allow us to include in this list of finer news the very excellent write-up of the late manufacturer, Mr. A. A. Hyde, Wichita, Kansas, from the pen of our good friend, Don E. Smucker, from the pages of the **Presbyterian**:

The other day a man said to me, "I wish you parsons would preach the Bible!" That, I take it, is a way of saying that we should exhort the people to a more literal acceptance of the Word of God. And that man put his finger on something really full of spiritual dynamite.

Supose we turn to the Sermon on the Mount. Find the portion of this sermon as recorded in Matthew 6:19-21 (R.S.V.).

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal; for where your treasure is, there will your heart be also."

Those are the words of the Lord Jesus Christ. They are taken from His sermon, the most famous sermon of the church. What would happen if we urged people to take those verses literally? What would happen, in other words, if we "preached the Bible" at this point?

Well, I can answer that very specifically. I want to tell you about a man who did take Matthew 6:19-21 as literally as he knew how. I refer to the late A. A. Hyde, the famous Christian steward of Wichita, Kans. He acquired his wealth through a product called Mentholatum. The story of his amazing experience is properly called, "Master of Money." He was precisely that: master of his money; or, perhaps more accurately, master of the money of his Master, Jesus Christ.

The plan of his life reads like a modern fairy tale dreamed up by a story teller. In reading it, I constantly had to ask myself if a Christian man like A. A. Hyde of Wichita ever existed. But it is a fact! He laid his treasure in heaven.

Virtually bankrupt at fifty, the newly discovered commercial product soon made him wealthy. He was a loyal Christian man. He was a Bible student and, in the truest sense, a Biblical literalist. At the very moment of impact in his life he was impressed by the fact that the average man of wealth in America does not give more than two per cent of his income to benevolent purposes. A. A. Hyde gave away at some periods of his life ninety per cent of his income; he donated over a million and one-half dollars to Christian causes; he died without accumulated wealth. He realized his hope to die with little or no estate over which heirs could quarrel. John R. Mott, the great international missionary leader, declared that in more than thirty countries he had visited there was not one where something of the beneficent influence of Mr. Hyde was not felt.

Now let me tell some of the almost unbelievable happenings in this great career of giving. Early in his life before he started making Mentholatum, Mr. Hyde subscribed $5,000 for a new Y.M.C.A. building in the city. About the same time of the pledge he had serious reverses and found himself virtually bankrupt. Of course, he could not pay the pledge. But, without the slightest hesitation he mortgaged his home in order to get cash for this payment. Then the mortgage came due. He was unable to pay either the principal or the interest. Believe it or not, he turned over his house to the holder of the mortgage in order to keep his promise to the Y.M.C.A. This was not done with a fanfare of publicity. This was done quietly and heroically, coming out only later in his life. I have yet to discover a parallel case on record—and I have had some experiences with campaigns of this type. There are those who would even question the validity of what he did in this instance. But behind it was the literal adherence to Matthew 6:19 plus a radical sense of integrity and responsibility. Here is a bulldog tenacity to keep the pledged word which is a glorious tonic to a generation which tears up pledges like so much confetti.

Another story from A. A. Hyde's life is even more astounding. A great Christian organization of national scope reached the end of the year with a large deficit. Its officials wanted to close the year with the books free of debt, black not red! A letter was sent to Mr. Hyde explaining the crisis. A. A. Hyde surveyed the situation. Quietly and undramatically he reached for his check book and signed a check without filling in the amount. Then he enclosed the amount of his balance in a Wichita bank. The instructions were simple: **Please fill in the check for any amount up to and including the total balance.** The letter dropped like a bomb-shell in the office of this organization. It moved the personnel like nothing had in many years. The head official declared, "Mr. Hyde is the greatest giver in North America." And to the Wichita man he wrote, "For you thus to place at our disposal all that you had to your last cent in cash resources was not only a mark of absolute surrender to God, but of such confidence in us, that we are deeply touched." Indeed, this was absolute surrender to God. How seldom we ever see it or even hear of it.

Many other stories of this great soul could be told. Space permits only one more—and this quite briefly. Mr. Hyde gave large sums to Christian missions all over the world. One of his closest friends was Sir Wilfred Grenfell, of the Labrador mission. Dr. Greenfell had to make many operations for cancer. He was hindered because of a special difficulty in equipment. Mr. Hyde heard of this. He started experimenting. After several failures he invented and perfected the device which Dr. Grenfell wanted. At once he turned it over to the missionary, saying, "I didn't want any of the money nor the bother of seeing through its distribution and sale." This one invention has earned, and continues to earn, from fifteen hundred to two thousand dollars per year for the great work of Grenfell and those who carry it on. Thus here is a steward of his income regardless of its source. A triumph is always a triumph for the kingdom.

Surely you will agree that this is a marvelous Christian man. Of him William Allen White said, "This man is rich but beloved; not for what he has earned but for what he has given away. Many men make money;; but few know what to do with it, and fewer still know how to put money to work where moth and rust do not corrupt and thieves do not break in and steal. A. A. Hyde has solved that problem."

What was back of this? Already reference has been made to his almost naive adherence to the literal teaching of Christ in the Sermon on the Mount in Matthew 6:19-21. But more than this? He was a member of the First Presbyterian Church of Wichita, and a Sunday school teacher. More than this, his faith rested on five supports (and here I quote his own words):

"First, the one foundation of the church is faith in Christ, the Son of the living God. Second, the faith entails a belief in the absolute truth of the teaching of the Christ and of the Scriptures which He sanctioned and came to fulfill. Third, it naturally follows that a daily reading and meditation on the Word of God is of utmost importance to know God's will for us. Fourth, the help of the Holy Spirit is promised that we may understand Scripture and apply its truths to our daily lives. Fifth, while it is very important for us to know God's will, the doing of it is absolutely necessary."

This was the faith of a man who "preached the Bible" through his life. Regardless of our station in life, dare we do anything less?

THE NEW PRESIDENT OF MOODY BIBLE INSTITUTE

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27:14.

Modestly, allow us to say that no verse in the Bible better characterizes the personality of William Culbertson, the new President of the Moody Bible Institute. This conclusion was the result of reading much of his writings, of keeping informed by men close up to his retiring personality, as well as personal acquaintance.

When the worthy President, Dr. Will H. Houghton, died in June of last year, Dr. Culbertson, the Dean, was asked to take the place of Acting President. This place he filled very effectively. Unlike so many, he made no attempts to get the office of President. Actually, he brushed aside the attempts of others to land him in this office. When the announcement of his appointment was made at the meeting of the Institute's employees, he said: "I cannot take the place of Dr. Houghton, but I want to be in God's will." He is also the editor in chief of the **Moody Monthly.**

We want to send our word of congratulations, and the best wishes and prayers, from the staff and the editors of the Christian Monitor to Dr. Culbertson. Since we believe he has learned to wait upon the Lord, we know he will be of good courage, and that the Lord will strengthen his heart for the responsible task to which he has been entrusted.

SUNDAY SCHOOL (Continued)

Darius was helpless to save his friend, but God was not. That night Darius mourned and prayed, Daniel's enemies celebrated, and Daniel slept.

The next day Darius rejoiced that his folly had not resulted in his friend's death; Daniel's enemies filled the hungry maws of the lions, and Daniel kept right on doing his work and serving God as before.

If you do your best every day, you will always have a better tomorrow.

Y. P. B. M. (Continued)

For Seniors

1. The Harmony Between a "Faith Without the Deeds of the Law" and a Faith Made Complete by Works.
2. A Comparison of the Faith of Devils and the Faith of a Christian.
3. Faith with Vitality.

PERSONAL THOUGHT

Intellectual assent without a personal surrender and a yielding to full obedience may be called a faith like that of devils that can avail us nothing but condemnation. But a living faith moves us to every act that enables us to get nearer to God and the salvation in Christ and a life of fellowship in His service.

SEED THOUGHTS

Faith alone justifies, but not the faith which is alone.—Sel.

The faith which makes a loud profession but which never manifests its energy and life in the activities of good works is dead, being alone, and it is worthless.—Sel.

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THE LA PLATA MISSION

(Continued from page 145)

the same time one English Sunday-school class meets in the Hertzler home and the other at the Lauver's. At ten-thirty we have an English service at the chapel. Every one seems to enjoy this new arrangement.

"I know you will be interested in the new 'Fisherman's Club' that has just been started on Sunday afternoons. I am looking forward to my Sunday off when I can go along," continued Sally Ann.

"Sally Ann, do you mean to tell me you would go fishing on Sunday?" Althea exclaimed.

Sally chuckled. "Before you get all set to give me that lecture, let me explain that for fishing lines we use the Gospel-line, our rods bear the Golden Rule trademark, our bait is the Word of God, and our Guide the Holy Spirit. The fish we are trying to catch are souls.

"You see, we go out two by two; each group tries to visit at least two homes. A portion of Scripture is read and prayer offered in each home. Then a few tracts or some Gospel message is left with them. A record is kept of each home visited, who visited the home, and their impression of the reception. The following Sunday at two o'clock, we meet at the church and give a report of our visits on the previous Sunday. Each group uses the same Scripture passage. After the homes are assigned to the individual groups, prayer is offered and we all go on our fishing excursion. So far, there have been eighteen to twenty-one homes visited each Sunday, contacting about eighty-one people. There are two homes that have refused to allow the Word of God to be read in their home, but we continue going, hoping and praying that the Holy Spirit will open their hearts to receive the truth. And now, will you go along fishing on Sunday?"

"It sounds interesting," was Althea's thoughtful reply. "I wonder if that method would not work in some of our churches back home."

"You know, when I think of the work at La Plata, and those who have labored and prayed for the work, and are still praying, I want to say, slightly varied, with the Apostle Paul, 'Some have planted, others have watered, but God giveth the increase.' But if we want to climb the hills to Rabanal tomorrow and go fishing on Sunday, we had better say our prayers and go to sleep, for it is already Saturday by the clock," was Sally Ann's remark as she turned off the light.—Rio La Plata.

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J. KENNETH LOUCKS, Scottdale, Pa.

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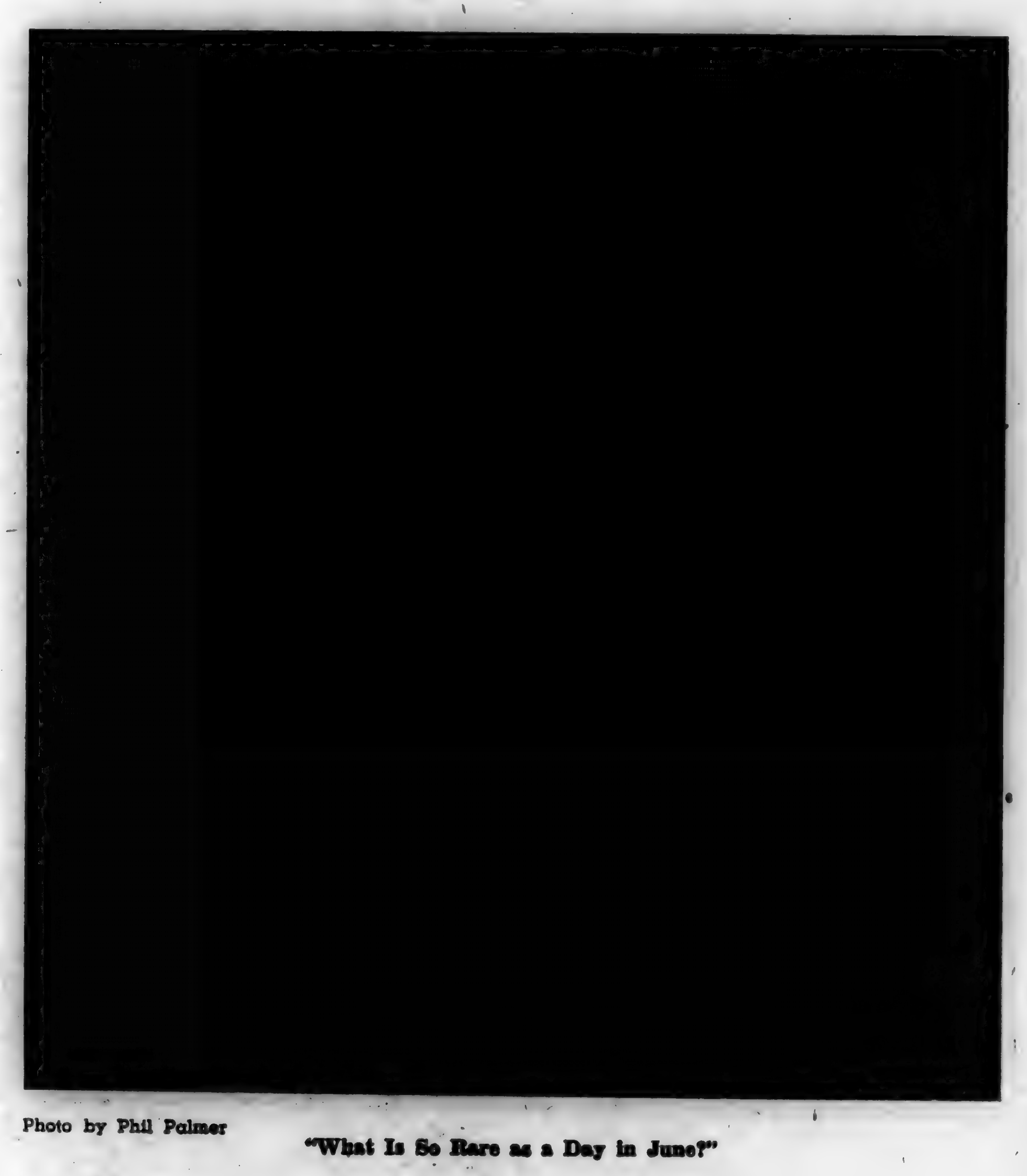

Photo by Phil Palmer

"What Is So Rare as a Day in June?"

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WHEN CHRIST ENTERED

BY PRISCA DELPH

May the Christ be given entrance into every home where this moving message is read.

A SOFT hush fell over the audience as the bride made her way down the aisle of the R——— Mennonite Mission on that beautiful June day. The bridegroom and his best man had entered from a side door and then waited with the minister beside the pulpit.

Cheryl McCoy looked beautiful in her simple white dress. The Bible she carried was her only bouquet. She did not need any other, for she herself looked as sweet and pure as the rosebuds bursting into bloom on the arbor beside the Mission home. The bridesmaid looked just as charming; she carried a dainty handkerchief which matched her plain dress. They made a pretty picture. The simplicity of their dress and manner caused the beauty of their Christian character to stand out more vividly.

Yes, Cheryl was a radiant bride as she met her bridegroom at the front of the church. The bridal party stood until the pastor ascended to the pulpit and then were seated.

As she sat there many thoughts raced through the young bride's mind. She had meant to listen to every word of the sermon. She did so want to do everything just right, wanted their marriage to be successful and happy. But her mind just would wander. She noticed Cal's rapid breathing. Poor Cal was more nervous than she. In just thirty minutes it would be over. She tried hard to concentrate on what Bro. Thomas was saying. Her mind went back to the first time she had met the pastor. He was superintendent of the Mission then and director of the summer Bible school. A young lady had invited her to attend. She had called at her home and her mother and father had allowed her to go. That was ten years ago. She smiled as she remembered her shyness on that first morning. Bro. Thomas noticed her and very kindly led her to the proper class. She soon forgot her patched dress and scuffed shoes as she was made to feel at home. She enjoyed the classes so much that she had persuaded her parents to let her go to Sunday school too. The teachers were very kind, and she felt that they were her best friends.

She remembered when Bro. Thomas was ordained to the ministry. He continued a personal interest in her, and one time when he had called at her home he found her discouraged and disgusted because her father had gone on a drinking spree and there was no money for the new dress she needed to wear to the young people's program. He told her that God was watching and would take care of her if she would trust Him.

As she had grown in understanding of the Scriptures she became convicted of sin. At last at the age of fifteen she could stand it no longer and she stood during a revival meeting. Oh the joy and happiness she experienced as the burden of sin rolled away! With the Mission worker's encouragement she had made a full surrender. She had given Christ first place in her life. Since Christ had entered, her life had been full of blessings. There was only one sad part; her parents were not saved. They would never even go to a church service. Today they had come to attend her wedding. Since she was a Christian they had been kind and respectful. When she felt called to prepare for Christian service she had cried because it would be impossible for her to take up any special training. Moved by her tears, her father had promised to send her to school. Yes, he gave up drinking and even his favorite brand of tobacco so that he could make the payments for each term on time. Oh, there were many things like nylons and other things so important to a young girl of her age that she had to do without! But she would not have traded for any of those things the spiritual blessings she had received.

Then during one vacation it had happened. She was helping to distribute "The Way" when she met Calvin Welder. She was impressed by his sincere Christian manner. Later that summer, as teachers in the same Bible school they soon found that they had much in common.

When he asked for a date Cheryl was glad that she no longer needed to be ashamed of her home. For since her father's reformation, her mother had taken a greater interest in making the home neat and comfortable.

Cheryl was very glad for her home, but she knew that morality would not save anyone. No, unless her father and mother would accept Christ as their Saviour they would not be completely happy in this life and would be eternally lost. She and Calvin had earnestly prayed that the Lord might send a message through the pastor that day that would touch their hearts. Cheryl felt confident that God would honor their prayer. Christ had been all-sufficient in the past; He would not fail her now.

The hands of the clock on the wall showed that it was two o'clock. The pastor had stopped talking. He descended the pulpit steps. Cheryl felt tiny beads of perspiration rise to her forehead. She had heard only parts of the sermon. Oh, she hadn't meant to be irreverent! But she did not want to make a mistake.

The bridal party was standing again. The minister was speaking. She heard Calvin's clear voice, "I do." Then everything cleared and she heard herself answering the same questions.

After pronouncing Calvin and Cheryl man and wife and wishing them God's blessing the minister turned to the audience. After a moment's hesitation he announced that he felt led to give opportunity for any who might wish to accept Christ as their personal Saviour to come forward.

Cheryl held her breath. Calvin's hand found hers. "Praise God," he whispered.

Through her tears the bride saw her own father and mother standing beside them. Mrs. McCoy was weeping. Her husband too seemed deeply moved.

As the audience knelt with the pastor there was much rejoicing among the Mission workers, as well as the angels in heaven, for that hour marked the beginning of two Christ-centered homes instead of only one.

GOD AT DAWN

I think you feel God most at dawning hour;
In the blue morning twilight, after night,
Your soul is quiet with its quickened power,
And God is certain as the coming light.

A sense of wings beats near you where you lie,
As lightly sweeping as the spurts of flame
That burn into the blueness of the sky—
Your heart stirs softly, calling God by name.

All in the wavering darkness, in the blue,
I think you feel God's presence deeply there,
A separate breathing set so near to you,
A sense of stillness, Godlike, in the air.

—Sheila Barbour.

WHAT PRAYER DOES FOR US

Prayer makes us more appreciative of what we have. We are apt to take things for granted. When we take time to thank God for these things which we have received, they will have a new meaning for us. The leper who returned to give thanks had a greater appreciation of his cleansing than did the other nine.

Prayer helps to make God more real to us. It supplies the element of reality which is sometimes lacking in a purely intellectual conception. We form a vicious circle when we permit prayer to drop out of our lives because of intellectual difficulties. When we stop praying, these intellectual difficulties become more acute. If we would continue praying, we might find our way back to a vital faith.

Prayer cultivates an acquaintance with God and enables us to have fellowship with Him. In prayer we not only contemplate God, but we speak to Him and He answers us. He does not speak in an audible voice, but He speaks to the soul, and that is no less real. If we do not have fellowship with our friends, the friendship is lost. If we do not have fellowship with God, we drift from Him; that fellowship is maintained through prayer.—The Front Rank.

There is a little plant called REVERENCE in the corner of my garden that I love to have watered about once a week.—Oliver Wendell Holmes.

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THE DEBT

BY ANNA FREY

The first prize story in a contest at Eastern Mennonite College, Harrisonburg, Virginia.

The winter sun rose over the hills like a tardy youngster on his way to school. It played hide-and-seek with the icicles lining the eves of the Evans' farmhouse; it peered inquisitively in through the kitchen windows. Within the kitchen, the teakettle whistled merrily as though taunting the sun for being a late riser.

Mr. Evans stood by the window, his shoulders sagging a little as he spoke: "Jim, my boy, won't you reconsider your decision to work in the defense plant at Silver City? Your mother and I have been praying that you will. You've always been taught in the nonresistant faith; don't leave it now. You know, the Word of God tells us, 'That ye resist not evil.' "

"But, Dad, you just don't understand." Jim shrugged his shoulders impatiently. "I've always wanted to be a surgeon, but medical school has cost too much. I'm not blaming you and Mom, Dad; I know you tried, but there just wasn't enough money. Well, here's a way for me to earn some money; the wages at the Silver City plant are excellent. This is my big chance and I'm taking it. After all, it isn't as if I were going to take part in the actual fighting. I'm not killing anyone. Lots of fine, Christian young men are doing the same thing."

"It's all a part of the same machine, Jim. Not all young men have been taught as you have; your responsibility is greater."

"Yes, but think of all the lives I can save as a surgeon. It will more than square the debt."

Mr. Evans shook his head. "Doing evil that good may come never pays. The debt is never squared. Remember, Jim, your first debt is to God. If you forget, God may someday call in His account. The interest on forgotten debts is often very high. You never know what a long way you have traveled into a far country until you try to get back. Think carefully, son."

"Sorry, Dad. I don't want to hurt you and Mom, but my mind's made up. I'm leaving for Silver City on the fifteenth of this month."

"It'll be lonesome without you," Mrs. Evans sighed; "I wish you weren't going so far away."

"I'll write home often. Besides, with the money I send home you can have that electric mixer you've been wanting. Pete Harman can help Dad. He's a better farmer than I am, anyway. See you later." Jim went out the door whistling.

Mr. Evans turned to his wife wearily, "We've failed, Rachel." Mrs. Evans laid a consoling hand on his arm. "He's always wanted so much to be a surgeon. If only we could have sent him to school."

The day Jim left was as damp and gray as Mr. and Mrs. Evans felt. Even the whistle of the morning local as it rounded the railroad tracks was like the wail of a haunted spirit.

"Good-by, Mom. Don't forget, those boxes from home will taste mighty good."

"Good-by, son. God go with you. Remember, we'll be praying for you."

The train began to move. "Good-by, Dad Don't work too hard."

How slowly the train seemed to creep! Jim felt like St. George going to meet the dragon. His lance would be a surgeon's scalpel. At last his long-cherished dream of becoming a surgeon and helping humanity gleamed bright on the horizon. True, a twinge, like an annoying toothache, did cross his conscience when he remembered how gray his father's face had been, how his mother had wiped away a furtive tear as she said good-by. Resolutely he closed the shutters of his mind against such thoughts. Mom and Dad were fine Christian people, but they didn't quite understand. When he was a great surgeon, they would be glad for his decision.

It wasn't long before Jim was settled in a small, dingy room that looked like a thousand other rooms in a thousand other rooming houses. The meals he got weren't as good as Mom's cooking, but anything was worth enduring if it would bring his longed-for goal of medical school nearer.

Jim's new work soon became so familiar a part of him he could do it almost without thinking. As the weeks passed, he was placed in charge of inspecting the finished product as it left the assembly line.

The LAW of
LOVE
OBEDIENCE
Prov. 4:23
Rom. 13:8,9,10
7

The days slipped by like dry leaves sent scurrying by an autumn wind. It was spring now. One day during lunch hour Jim stood chatting with Rick, one of his fellow workers. They were discussing Jim's future. "You know," said Rick, "it seems strange that a fellow who's planning to enter a profession that saves lives should be working to help kill German civilians."

Jim frowned. "Oh, I wouldn't say that. I haven't helped to kill any German civilians."

"No?" laughed his companion. "Well, brother, those bomb sights you inspect aren't used to send greetings of love."

"Our planes never raided anything but military objectives," protested Jim.

Rick looked at him quizzically. "You haven't read your newspaper today," he replied. Just then the buzzer sounded and the boys went back to work.

That night after work as Jim waited for the subway, he remembered Rick's words. Going to a newsstand he bought a paper. The black newsprint reached out with gaunt fingers and clutched his heart. "American Planes Pound Cologne; Thirty Thousand Estimated Dead." Sickened by the account, Jim threw away his newspaper. Thirty thousand helpless German civilians dead! Had he helped to do it? No! No! But the words kept haunting him as he tried to sleep that night. Even the clock beside his bed seemed to say, "Those bomb sights don't send greetings of love." Thirty thousand dead, thirty—Jim fell into a troubled sleep, only to wake up screaming soundlessly, "But I haven't killed them; I haven't." The ticking clock mocked, "—killed? haven't?"

As time passed, Jim grew to hate the word "blockbuster." Each day the newspapers told of new raids on German cities. Jim began to be haunted by the image of dying German women and children. He'd never meant to be a part of such slaughter. He tried to think of the good he would do as a surgeon, of the lives he would save. But the lean, baying hound of Conscience jeered, "One life saved for a thousand German lives destroyed."

Spring dragged into summer and summer into autumn. Jim felt he could endure it no longer. He had to escape the hound of Conscience. He had to get out! That was it! He'd get out and go back to the farm.

Jim decided to leave the defense plant at Silver City—next month. He would earn a little more money for medical school first before he quit. Part of Jim's mind told him to leave now—as soon as possible. But the desire to save more money won out. He stayed several weeks longer.

Then one day it happened. Jim never quite knew how it all took place. One moment he was standing there working. The next moment a noise like the roaring of a thousand angry lions shook the place, and Jim felt himself being hurtled through space like a feather in a hurricane. Then all was lost in the inky fog of oblivion.

Consciousness crept slowly back to Jim like a snail in a marathon race. As he tried to pierce the blanket of fog that wrapped him in its folds, he heard voices coming from a great distance. "—lost a lot of blood—explosion—too bad—lost his arm." The words pierced through the mists of Jim's mind like the beams of a searchlight. Desperately he tried to open his eyes, but they felt as though riveted down with iron bolts. Snatches of words reached him—"wanted—medical training—never be surgeon now—" The knowledge that it was he they were talking about engulfed Jim in a huge wave, and again he lost consciousness.

Weeks later Jim left the hospital and boarded the train for home. A chilling rain tore the ragged counterpane of the sky and splashed like teardrops against the windows of the train. Even the heavens seemed to be weeping for the things that might have been. With bleak eyes Jim stared at the tear-drenched landscape. With painful clarity he remembered the day he had first come to the city. He grinned wryly and without mirth. St. George had indeed met the dragon, and the dragon had triumphed. Like the echo of a broken promise, Jim remembered his father's words, "Your first debt is to God. If you forget, someday God may call in His account. The interest on forgotten debts is often very high. You never know what a long way you've traveled into a far country until you try to get back." For Jim, part of the road back would be forever barred by the iron gate of his injury. There was no room in surgery for a man with only one arm. The interest on Jim's forgotten debt had been high.

Lititz, Pa.

LIFE STORY OF ISAAC WATTS

BY LUCIANA HUTZELMAN

This year marks the two hundredth anniversary of the passing of this great hymn writer of the eighteenth century.

His father was disappointed in him. He was sorry but he just could not seem to stop making rhymes. He thought in terms of poetry, but the schoolmaster father had other ambitions for him. So, when he continued his interest in poetry and music, his father decided to punish him. Isaac seldom received a spanking, but this time his father carried out his threat. Isaac was surprised and cried, "Father, do on me mercy take, and I will no more verses make."

Isaac Watts continued to think in terms of poetry in spite of his father's objections, and became the "Father of English Hymn Writers." He was very studious as a child, and perhaps the father wished him to be more like other boys. He did injure his health by his studious ways. He began to study Latin when only five years of age, and was never strong and healthy.

When he was only eighteen he began his real work of writing hymns. While attending church services, the music grated on his ears, and he spoke of the lack of harmony to his father. The father was annoyed and said, "Then give us something better, young man." "Very well, I will do so," and Isaac Watts went to his room and wrote that old hymn which has remained new after nearly two hundred and fifty years. The services that same evening were closed with the hymn he had written.

"Behold the glories of the Lamb
Amidst His Father's throne;
Prepare new honors for His Name,
And songs before unknown."

The congregation was pleased that one so young, one of their own number, had written so beautiful a hymn. From that day Isaac Watts wrote many sacred songs. Each Sunday he brought a new hymn to the chapel until soon a volume was written. His father ceased to be annoyed at his son but was proud of him.

The first edition of his new hymnal was sold in 1706 when he was twenty-two. He then began preaching, but his health was poor and he had to give it up after a serious illness. He did some tutoring and preached occasionally. His messages were very scholarly, and he gained some reputation as a preacher and writer. In 1712 he had to give up preaching entirely. He worked too hard and had another serious illness.

When recovering he went to Abney Park, the estate of Sir Thomas Abney at Theobalds, for a week, but was prevailed upon to stay. He accepted the invitation to make his home there, and remained until his death, thirty-four years later.

All these years he continued working as much as his health would permit. He wrote several theological books, and kept at his first interest, that of hymn writing. He studied the Psalms, and a great many of his hymns were taken from them. All his songs expressed love, fear, hope, faith, and joy.

He wrote that beautiful hymn that has inspired so many to deeper consecration and reverence.

"When I survey the wondrous cross
On which the Prince of glory died."

Another great hymn which Watts wrote was:

"Oh, God, our help in ages past!"

Many think this his best hymn. It was based on the 90th Psalm. Since he had suffered so much himself, he must have felt his utter dependence on God.

"Our shelter from the stormy blast
And our eternal home.

"Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure."

Here he expressed the security of the child of God. Read Psalm 90:1, "Lord, thou hast been our dwelling place in all generations." All the way through, the song parallels the 90th Psalm.

The last part of the song contains the line, "Be Thou our guide while life shall last," a prayer we should pray and believe.

Isaac Watts wrote many children's songs. Some of them are, "How Doth the Busy Little Bee," and "Let Dogs Delight to Bark and Bite;" also the lovely cradle hymn, "Hush, My Dear, Lie Still and Slumber."

At the time Isaac Watts lived, people were punished for their religion, and when he was a baby his father was put in prison for six months for his belief. Every day the mother would carry her baby, Isaac, to the prison and sit on the steps and sing for hours to comfort her husband. Perhaps that is why he was such an unusual child and was able to write such beautiful, comforting hymns when he grew up.

Dr. Isaac Watts died at the age of seventy-five, in perfect peace. When dying he said, "I am just waiting to see what God will do with me; it is good to say, what, when and where God pleases. The business of a Christian is to do the will of God. If God should raise me up again and use me to save a soul, that will be worth living for. If He has no more service for me, I can say, through grace, I am ready; I could without alarm, if God please, lay back my head on my pillow and die this afternoon or night. My sins are all pardoned through the blood of Christ." And so he died. A monument has been erected to his honor in Westminster Abbey. This monument shows him sitting at a table writing, while angels whisper songs to him.—Religious Telescope.

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THE GLORIES OF THE LAMB

Behold the glories of the Lamb,
Amid the Father's throne,
Prepare new honors for His name,
And songs before unknown.

Let elders worship at His feet,
The church adore around,
With vials full of odors sweet,
And harps of sweeter sound.

Those are the prayers of all the saints,
And these the hymns they raise,
Jesus is kind to our complaints,
He loves to hear our praise.

Now, to the Lamb that once was slain,
Be endless blessings paid,
Salvation, glory, joy, remain
Forever on Thy head.

Thou hast redeemed our souls with blood,
Hast set the pris'ners free,
Hast made us kings and priests to God,
And we shall reign with Thee.

—Isaac Watts.

The people who have learned to wear a smiling face can smile whether the sun shines or not.

THE DUNGEONS OF ANTWERP

BY JOHN HORSCH

This article by the late Bro. John Horsch tells of his visit to the "Het Steen" dungeons during a trip to Europe in 1922. It is of interest now because many of our relief workers touch Antwerp in connection with their work or travels.

It had long been my desire to visit the city of Antwerp in Belgium in order to see, if possible, the dungeons under the ancient castle called The Stone (Het Steen) which is mentioned so frequently in the Martyr's Mirror. In the British Museum I found a guidebook from which I learned that Het Steen is still standing.

I reached Antwerp late in the evening of December 7, 1922. On the following morning Het Steen was found without difficulty. It is located on an elevated place quite near the Scheldt River. The building which has under it the dungeons is a castle. It has recently been restored and is now used for a museum.

"Het Steen," the Ancient Prison in Antwerp Where Many Anabaptists Were Imprisoned Prior to Their Martyrdom

Having entered the office I informed the gentleman in charge that I desired to see the dungeons. He lighted one of a number of candles that were standing on a table and went with me through the hall to the door of the stairway. My expectation that a guide would accompany me down and through the dungeons was not realized. The officer stopped and, handing me the light, assured me that there was no danger to go down. While I knew that this was doubtless true, and went without hesitation, yet I confess that someone to go with me would have been welcome.

Slowly I made my way down the stairway. As I proceeded it became perfectly dark except for the light of the candle I was carrying. Directly at the foot of the stairway I noticed a large flat stone which, as I was told afterwards, closes an opening about two feet in diameter which leads down into the Scheldt River.

The dungeons consist of nearly a dozen rather low vaulted rooms of various sizes, from 4 by 7 to 16 by 16 feet. The natural light of day does not reach this dreary place and, what is more surprising, there is, with one or two exceptions, no opening whatever for the admittance of air, except the doors which have small openings for ventilation. Besides, the doors do not lead into a hall, as might be supposed, but from one dungeon into another. From these dungeons probably more Mennonite martyrs were led forth to their death than from any other place.

If there is such a thing as a holy place, these dark dungeons will, for the sake of the hallowed memories attaching to them, doubtless come under this category. Here, as already intimated, many were imprisoned for their faith in the living God and in His Christ and in the integrity and validity of His Word. They were often put together with the vilest criminals. They were subjected to hunger and torture, being always aware that certain death at the hands of the executioner was awaiting them. Yet their faith did not waver nor falter. They had the inner assurance that if they remained steadfast, their death would be a testimony to the truth and hence a blessing to others, that God who had permitted this to come upon them would be glorified and the end would be glory. These dungeons and the places of execution in the yard of the prison and in the market place of the city were the scenes of great spiritual victories.

How do we know of their frame of mind during the time of their imprisonment? We know from the letters which they wrote here to their brothers and sisters and friends. The Martyr's Mirror contains more than a score of letters written in these very dungeons—written under the most trying circumstances. It was difficult for prisoners to obtain the light, paper, and ink needed for writing. One of these letters was written with a little juice of "krakeberries."

Reader, if you sometimes are attacked by discouragement, if you feel at times that your trials and difficulties are severe, you will probably after due consideration, come to the conclusion that, compared with the experiences of these brethren and sisters, your lines are fallen in pleasant places. Studying the history of these faithful confessors and reading their letters, which breathe a spirit of childlike faith and boundless trust in the living God, will probably make you feel ashamed of your own discouragement and lack of faith under far more favorable circumstances. At least such has been the experience of many who have read the Martyr's Mirror.

BIRD MIGRATION FACTS

At least as far back as the Prophet Jeremiah, who said, "The stork in the heaven knoweth her appointed times; and the crane and the swallow observe the time of their coming," bird migration has been a subject of interest. Yet the present century has brought more knowledge to light upon the subject than all the twenty-four or five centuries from Jeremiah to the twentieth.

How migration first started and how the birds find their way are still mysteries, but most of our North American birds migrate chiefly to South America, though some are satisfied to stop at Mexico, Central America, or the islands of the Caribbean. Some of them, notably the orchard oriole and the yellow warbler, leave for their winter homes as early as July.

Some species make their long migration flight by day, others at night. The night fliers frequently come to tragic ends, when probably blinded by the artificial lights, they come in contact with such lofty objects as the Statue of Liberty, the William Penn Statue in Philadelphia, or the Washington Monument.

But many birds fly entirely too high to meet this fate. Our aviators who are interested in birds have thrown much light on the height at which different species move in migration. Nothing was known of this before aviation.

Different species travel at different levels. Swallows have been sighted as high as 2,000 feet above the earth, eagles at 10,000 feet, the European lammergier at 24,000, while the record so far is held by wild geese, whose height of at least 27,000 feet was discovered, not by aviators, but by astronomers who found them on photographs of the sky, taken from near the top of Mt. Everest.

The golden plover and the Arctic tern are said to be our farthest travelers, the tern making its round-trip flight of 22,000 miles by easy stages; the plover choosing a nonstop flight of 2,400 miles from Nova Scotia to South America.

Migrants return to their northern homes within a day or two of the same date each year.

For fifteen years a pair of Baltimore orioles, presumably the same pair, have built a nest in my neighbor's tall poplar tree. And every year on May 10 or 11 (I note the date) they fly across the street to visit my crabapple tree and make a lovely note of color among its blossoms.—Norman C. Schlichter, in Our Dumb Animals.

CHRISTIAN MONITOR PULPIT

SATAN—SINISTER SEDUCER

BY D. D. MILLER

TEXT: **And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be also transformed as the ministers of righteousness; whose end shall be according to their works.—II Corinthians 11:14, 15.**

It is a difficult task for many ministers to preach on this unpopular subject. And yet the truth of the devil—his existence as well as his systems of working—is older than the history of man. The Bible tells us much of this greatest of all enemies. Jesus Christ had many experiences with him, and over and over again tells us the necessity of being ready to meet, and how we may meet him, for victory.

The fact that there are some people who doubt that there is a devil does not change the truth of his being, nor the fact of his work. Any one who tries to live right, according to God's will, knows by experience that there is a devil. The facts concerning Satan are taught as emphatically in the Bible as are the facts of heaven, hell, or man himself, and this message is given on the assumption that there is a devil and that he is extremely busy and therefore has very many followers. And my labors in this world are to help people to learn to know and serve a better Master.

I am aware of the fact that the men and women who are living near to God—serving Him faithfully—are the ones who are tried severely by the devil; they are the ones who have one temptation after another, even as Christ did when He was on earth. True, to be tempted is a credit to one's Christian experience, and an honor to God. It is not the temptation that is sin, but the yielding to the temptation. Jesus said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). Jesus did not keep Peter from going through Satan's sifting, because He knew that it would be good for him to be tried, but He had prayed in advance that Peter would hold his faith. He knew that Peter would be strengthened by every victory over temptation. And so it is today; if we stay with God, every temptation will have a refining effect. It is indeed the child of God who is tempted and tried. Satan has all others in his control.

May we behold Satan from several Biblical viewpoints:

1. **His Character Is Depicted by His Names.** Satan is a murderer, a liar, an enemy, a devourer, and a cowardly tempter. He fears the power of God, and will flee from His presence. Satan will flee when God is present to oppose, but he will return at the first opportunity to carry on his sinister work. He rejoices when he can get some of God's people to blame God for evil that has befallen them. He works ceaselessly, day and night, through old as well as newly devised plans in his killing, lying, tempting, and destroying.

Again, he is the prince of this world, the god of this age, and the prince and power of the air. A man may as surely be in the presence of the devil ten miles above the earth in an airplane, as in hell itself. He may be in the devil's presence in the home, in the church, in the field, in the schoolroom, or in the shop. The devil is where people are.

The Bible says that Satan has followers, children, snares, devices, angels, messengers, and ministers. There is no possible evil scheme to put man to shame that is unknown to him. He is bent on man's destruction, as well as he is and has for ages been working to defeat the very purpose and plan of God for man's salvation. However, this effort of his to destroy God's plan of salvation was forever defeated in the death and resurrection of Jesus Christ. But Satan keeps on. He has two plans for man's eternal defeat—very common ones: (1) Procrastination, putting off the matter of salvation (and thousands are going to hell daily because of this); (2) professing Christ, as many do, with only a formal profession, after which there is no more power to live for God than before. Such have no change of heart, no desire to live holy, godly lives.

2. **Satan Calls With a Strong Voice.** "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Boldly, openly, without fear or shame, he often walks about advertising his wares, and many people are deceived by this type of appeal. We find this kind of call in the average festivities, riotings, and revelries of today. "Everybody drinks," and, "A cigarette in every mouth in America," are some more of Satan's loud calls. The loud calls heard nearly everywhere, which give appealing invitations to the public to attend the dance, the movie, the public bathing beach, and such like, are offers of Satan to "come and enjoy the best," "forget your work," "forget your troubles." He brings strong and loud pressure on God's people to help in war efforts; in fact, public sentiment is often a definite tool in the service of Satan. He likes to lead by the many. The crowd is going his way, and if I allow the crowd to lead me, I am led of him. Matt. 7:13, 14. This method of his may be looked at as political; he advertises loudly, boldly, and arouses the masses to a pitch of insanity where they follow the loudest and strongest bidder, whether for weal or for woe. Millions of professing Christians are deceived by this method, because they cannot stand the opposition of public pressure; the reasons being that they do not have spiritual strength, and, on the other hand, they have too much love for the world and its evils.

Satan's voice appeals to those who are uncertain of their standing with God. Security is found alone in Christ, and in Him we are safe and satisfied. We know the voice of our Shepherd, and He knows His sheep. Satan's voice and his system, the world, have lost that grip on God's children. We are crucified to the world, and the world is crucified unto us. My friend, do not allow the devil to command you, scare you, nor lead you. This is optional with you.

3. **Satan Is Changed to Angelic Likeness (II Cor. 11:14.**—Not always does Satan yell to the easily betrayed mob, nor advertise on every country highway his evil intentions. He goes lurking about, changing his likeness and systems of working to the likeness of angelic beings; looking beautiful, talking smoothly, persuading appealingly, then superfoxlike, deceiving cunningly as only a devil in the likeness of an angel can and will. He **now** may be a devil working through a parent to a child, a teacher to a student, a minister to a congregation, or, in fact, any responsibile person who has a splendid opportunity to mislead, as well as wisely direct.

He has people believe that the commands of God are only traditions of men and are outdated. He tells us that we are living in a different age, and that New Testament teachings are not applicable to these times. Slowly but surely he is sapping thousands of individuals of their spirituality, by a very simple, little-thought-of method—the cares of this life and materialism. Cunningly he has crawled into books and planted his doctrines onto millions of pages. He is teaching in Sunday-school classes; he is teaching in schools; he is preaching across pulpits and over the radio. He has succeeded in placing entertainment and recreational programs where spirituality and devotion used to be. He wants no church government, no government anywhere—except his own. He says: "Go to church, help the poor, have many different kinds of church activities, but since you're reaching out as you are you'd better go a little easy on some of the Bible teachings—why even mention them? Your influence will be greater if you just leave out some of those nonessentials." Very cunningly Satan has succeeded in a **part-truth** program, in direct opposition to some of the last words of Christ on earth. Jesus said, "Preach the Gospel to every creature," "teaching them **to observe all things,** whatsoever I have commanded you." Upon this condition and promise are based God's presence and power with His children. And here we have the very **reason why Satan is working so hard to over-**

throw the value of these words of our Saviour. He sees in his plan a powerless and valueless people in promoting the cause of God—though there may be many churches.

4. **Satan Has Ministers as "Ministers of Righteousness"** (II Cor. 11:15).—After the creation, when two human beings were here, both holy and in the image of God, the devil could not tempt one of these through the other one; he first had to cause the fall of one by some other agency. The serpent was used as that tool, proving that Satan has a plurality of agencies through which he works. After Eve had fallen because of the temptation of the serpent, Satan used Eve to lead Adam astray; and since then his work is largely done through human agencies.

As formerly stated, parents lead children astray; "Christian" teachers oppose Bible teachings; "Gospel" preachers reject many of the truths of God, thus leading congregations away from the Word or allowing them to be satisfied to continue to live in sin. Satan indeed is going forth in his program of having his "ministers of righteousness" hypocritically betray the cause of Christ by selling out in a liberal compromise.

5. **We Choose—Is This of Satan? or of God?** God will not allow us to go down under the onslaught of Satan, if we continue in His will. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape; that ye may be able to bear it." Indeed, God's Word is given, among other things, to tell us how to live righteously and godly; and He has not given us a number of impossibilities, but those things which are best for us, as well as those things which, to His children are a joy and a pleasure to do. The prompting motive to do all of God's commands is our love for Him which prompts us to do His will.

The will of God is settled in heaven; "For ever, O Lord, thy word is settled in heaven." It is only when we are completely changed from a sinner to a saint, that we can even **want to do** the will of God; and **only then can we choose for Him.** A love of the world keeps us from making godly decisions. All that is of the world (of evil) is not of God. All that is of God is opposed to evil. To exemplify: The liquor industry is not of God—we choose to patronize, or we choose **not** to patronize it. The movie industry is of God or it is not of God (the evils of its fruit tells which); you and I choose to patronize or we choose **not to** be a partner in the gross evil. **We** do our choosing, and in these choices we serve either the devil or we serve God. There are no other masters to serve; there is no neutral ground.

Brother, we may picture the devil with long horns, but his weapons are much worse. We may compare him with men like Nero, Hitler, or Stalin, but these are only pinpoint tools of his. The taking of physical life indeed is a serious matter, but the destruction of the soul is far more serious; and that is the devil's business with us as long as we are on this side of eternity. Remember, he is after you—you are of yourself helpless, but **you** have the liberty to choose the side, and **the power of God,** with which Satan is made helpless, as far as you are concerned. God's power has saved us. God's power keeps us victorious over the devil—if we choose to abide in Christ.

Berlin, Ohio.

THE SUFFICIENT CHRIST—A PSALM OF VICTORY

By Edna M. Mertz

The Lord is my victory.

But thanks be to God which giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

I shall not fail.

Nay, in all these things we are more than conquerors through him that loved us.—Rom. 8:37.

He satisfieth my every longing.

He satisfieth the longing soul, and filleth the hungry soul with goodness.—Psa. 107:9.

He leadeth me so that I need not stumble.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.—Psa. 32:8.

He restoreth my confidence.

I believe God, that it shall be even as it was told me.—Acts 27:25b.

He leadeth me in the paths of righteousness.—Psa. 23:3b.

Unto him who is able to keep you from falling, and to present you faultless before the presence of his glory.—Jude 24.

Yea, though I walk through the midst of temptation, I will fear no evil: for thou art with me.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—I Cor. 10:13.

Thy Word and Thy Spirit, they sustain me.

Thy word have I hid in mine heart, that I might not sin against thee.—Psa. 119:11.

The Spirit also helpeth our infirmities; . . . because he maketh intercession for the saints.—Rom. 8:26a, 27b.

Thou providest for me an abundant entrance into Thy fellowship, though hell itself should oppose me.

If God be for us, who can be against us? —Rom. 8:31b.

For with God nothing shall be impossible.—Luke 1:37.

Thou anointest my life with the glory of Thy Presence: my joy knoweth no bounds.

Beloved, now are we the sons of God. —I John 3:2a.

But I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—John 16:22.

Surely joy and gladness shall crown all the days of my life, and I will dwell in Thy glorious Presence, forever.

In thy presence is fullness of joy; at thy right hand there are pleasures for evermore.—Psa. 16:11b.

Fort Wayne, Ind.

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept,
Were toiling upward in the night.

—Henry W. Longfellow.

A BUNCH OF KEYS

A key is one of those things, which, although very small, are useful and important. The safety of our houses often depends upon them, and most people take great care not to lose their keys.

Several years ago a neighbor of mine went for a holiday and left the key of his house with me so that I could go in and attend to some plants which he had. One evening after I had entered, I found that I could not shut the door, and some men had to be sent for to repair the lock. It turned out that there had been something the matter with the key and that is what had caused the trouble.

But my purpose now is that we should all learn some helpful lessons from the little key. Remembering that a key is something by means of which we are able to obtain entrance to places which are closed, let us think of some better and more wonderful keys than any which we have in our houses.

First, there is the key of love which opens the door of many a closed heart. Some people think that nobody cares for them, and nothing can persuade them to read their Bibles or listen to the message of God's love. Can anything open the door into their hard hearts? Yes, love is the key that will cause them to change their attitude. In many ways, that love can be revealed, by a gift of fruit when they are ill, or a sympathetic letter when they have had some sorrow or disappointment, or even by a cheery smile.

Then there is the key of prayer which opens the door of many difficulties and problems. The great poet Tennyson said that more things were wrought by prayer than this world dreams of. Do you remember the account of Peter's release from prison? If you read Acts 12 carefully, you will soon discover that prayer was the key which opened the prison gates and freed Peter from his fetters.

Prayer, too, is the key which opens doors of opportunity for telling people about the Lord Jesus. In fact, Paul asked some of his friends to pray that "God would open . . . a door of utterance," or, in other words, give him an opportunity to preach the Gospel. Therefore, pray for any missionaries you know.

But there is a door which must be kept locked. It is the door of your heart at which the tempter knocks. The key of that door is trust. If you trust the Lord Jesus, He will help you not to yield to temptation.

Finally, you should give the key of your life to God. That is the only secret of true happiness and blessing.

"God holds the key of all unknown
And I am glad,
If other hands should hold the key,
Or if He trusted it to me
I might be sad."

—Uncle Tom, in The Christian (London).

"God's responsibility for the work demands our obedience to and in the work."

Editorials

Our Publishing Work Expands

For over two hundred years American Mennonites have been publishing books and pamphlets in order to supply their people with sound Christian literature. Foremost among these literary works was the publication of the *Martyr's Mirror* in German from the Ephrata Cloister press in 1749, almost two hundred years ago. Many books came from various presses in Eastern Pennsylvania, but the first book to come from a Mennonite press was a songbook published by Joseph Funk, of Mountain Valley, later Singer's Glen, Virginia. Joseph Funk owned and operated the first Mennonite printing plant in America.

In 1864, John F. Funk, a relative of Joseph Funk, published the first successful Mennonite paper, the *Herald of Truth,* in both German and English languages. Funk began his publication work in Chicago, Illinois, but moved to Elkhart, Indiana, in 1867. The *Herald of Truth* was published without interrupfrom its beginning until 1908, when it was merged with the *Gospel Witness,* published at Scottdale, Pennsylvania. A number of other periodicals were also published by Funk as the head of the Mennonite Publishing Company.

Publishing work was begun at Scottdale, Pa., in 1905, with the publication of the *Gospel Witness,* by the Gospel Witness Company, which also printed and published other papers. Scottdale also became the center for the Mennonite Book and Tract Society, which had been organized in 1889 and had its headquarters at various places during that time.

In 1908 the publication work of the church was taken over by the Mennonite Publication Board, which had been organized in 1907 and was composed of representatives from nine district conferences and three members appointed by General Conference. The newly organized board purchased all the material belonging to the Mennonite Book and Tract Society, the publications and printing plant of the Gospel Witness Company, both at Scottdale, Pa., and the publications of the Mennonite Publishing Company at Elkhart, Ind. This great forward step in our publication work led to the centralizing of church publication work under one organization and at one plant—the Mennonite Publishing House—which is owned and directed by the Mennonite Publication Board.

It is now forty years since the Mennonite Publication Board took over this work and published the first issue of the *Gospel Herald* under the date of April 4, 1908. The organization of the Board has expanded also during this time, so that now sixteen conferences appoint twenty representatives on the basis of one member for each 5000 membership members or fraction thereof, General Conference elects three members, the Board elects five members at large, and the Publishing Agent of the Mennonite Publishing House is a member by virtue of his office. Thus the Board as now organized is composed of twenty-nine members.

Work was begun in Scottdale in 1905 in a very obscure manner, with the printing being done by firms in Scottdale and Greensburg, Pa., and the papers being mailed in the attic of the residence of Bro. Aaron Loucks, who was the moving spirit of this new publishing venture. After the first year a frame building, 18 by 32 feet, housed the offices, book supplies, and a printing press. Publication work on a Mennonite press in Scottdale had now become an actuality. This first building was enlarged from time to time during the next two years, and in 1907 a brick structure, 40 by 70 feet, was built. This plant was at first rented from private interests, but in 1914 it was purchased by the Board along with adjacent vacant lots.

The buildings provided adequate space for offices, book store, and manufacturing plant for about thirteen years, when it became evident that more room was needed. Accordingly, in April, 1921, a new building, 80 by 110 feet, three stories above basement, was begun. It was dedicated on April 4, 1922, at which time the machinery and offices had already been transferred and the plant was in operation in its new location.

May 6, 1948, two days, one month, and twenty-six years after the dedication of the present Publishing House building, marked a new milestone in the expansion of our publication work, when ground was broken for a new annex, 72 by 110 feet, two stories above basement. Once again the work has expanded so that additional room is needed for offices, book store, storage, and plant equipment. Under the blessing of God we trust this building will be ready for occupancy early next year.

A bit of review of the growth of the work will help to show the need for expanded facilities. The *Gospel Herald* started with an initial subscription list of about 4300. During these forty years it has grown until it has a circulation of 17,187. In 1909 the CHRISTIAN MONITOR was added to the list of papers. It began with about 2100 subscriptions and now totals 10,156. When the *Words of Cheer* was taken over by the Publication Board it had a circulation of about 7000. Today the list has gone up to 21,292. In 1908 the *Beams of Light* had about 3000 subscribers and now it numbers 16,558. In 1912 *The Way* was begun as a tract paper, with a publication list of about 3000. This little paper has had a phenomenal growth, and at present over 160,000 copies are distributed monthly. In 1920 *The Youth's Christian Companion* was added to our publications, starting with about 6000 subscribers. Today its subscription list totals 29,815.

The same general growth has been manifest in our Sunday-school quarterlies and tracts. Since 1915 the total sales of the *Advanced Quarterly* have risen from 42,500 to 73,225. The other leading quarterlies have had comparative rises in circulation. Very striking too has been the increase in tract production and distribution, which climbed from a printing of 280,000 in 1940 to 3,125,000 in 1947. The book business too has made enormous strides. From a total sales of $26,346.16 in 1925 the 1947 sales mounted to $310,346.69, but this includes five branch stores. The sales in the Scottdale store and mail order business mounted to $119,020.45. This shows the gain in business at Scottdale, for there were no branch stores in 1925.

When the Publication Board began to function in 1908 its assets, which were largely contributions on the part of individuals and the church at large, were approximately $48,000.00. By 1925 the net worth of the Board had climbed to $212,384.60. Now as of April 30, 1948, the net worth is $619,636.10, or well past the half-million mark.

It should be said too that the Publishing House is constantly adding new publications to its list. Most recent additions were the quarterly *Program Builder* for young people's Bible meetings and the *Christian Ministry* for ministers and other church workers. The new *Summer Bible School Series* now nearing completion represents an investment of about $65,000.00. Besides the regular publications of the House twenty-three other periodicals, mostly monthlies, are printed for other organizations, all but a few of which are for Mennonite schools, mission boards, and other church boards or groups.

When the Publication Board assumed control of the Mennonite Publishing House in 1908 there were approximately fifteen employees. In 1933, when twenty-five years had passed, there were thirty-six full-time and ten part-time workers. Now at the end of forty years there are ninety-nine regular workers, including those who serve in the branch book stores. Seventy-two are resident in Scottdale. Thus has the work expanded.

The publishing work of the church has indeed grown under the blessing of the Lord. Many have given years of faithful service, and quite a number have passed on to their reward. Some of the names that come to mind are A. D. Martin, Levi Mumaw, J. A. Ressler, John Horsch, Daniel Kauffman, D. H. Bender, Edward Yoder, M. K. Smoker, and Aaron Loucks, the founder and early genius of the institution which has grown to such great proportions, but which is not the property of any man or group of men but of the Mennonite Church and of the Lord.

(Continued on page 182)

CHRISTIAN LIFE

THE GOOD AND EVIL TONGUE

BY MARGERY COFFMAN

This article was written especially for the Monitor to provide additional material for the Young People's Bible Meeting topic for June 13, based on James 3:1-18.

Before we begin this discussion, let me admit that I do not purpose to set myself up as an example of the pure and proper use of the tongue as used in daily life. I am, alas, but a weak and struggling Christian, trying each day to come a little closer the goal of perfection in Christ, and I know that the tongue, my most unruly member, very often gets out of control. Let me admit, with shame, that all too frequently this tongue of mine gives utterances to speeches in tone, if not in actual word, unbecoming a Christian filled with the grace of God. The sharp reprimand, the sarcastic comment, the unnecessary repetition of hearsay—of all these my tongue has been guilty. Unlike that pious sister who declared she never yet had said anything she was ashamed of, I must confess that I have said aplenty I wish I never had! Oh, I know there are a host of others who could make a like confession, but that does not minimize my own guilt. The point is, perhaps you and I together may learn how to help each other to guide and guard our wayward tongues, tuning them to words and tones pleasing to the ears of God. With this end in view let us consider, by the light of the Gospel, what power the tongue has, or is, for good or evil.

It is strange that of all His creatures, though He gave most of them a tongue of one sort or another, to only man did God give the power of speech. So highly did God value this power that He withheld it from all things except that being who was created a little lower than the angels, in the likeness of God Himself. God used His own tongue to speak into existence this world and all that is therein and later on to instruct and to command His people. In Jesus, the Word became visible flesh and blood and dwelt among man as the mouthpiece of God, giving utterance to much truth never heard before or since from the tongue of any man. Not long after Christ's ascension, the Holy Spirit was made manifest in visible form, resting upon the disciples of this Jesus in the form of tongues of fire, significant of the power with which the Holy Spirit endued them, giving them the power to speak with authority, burning the truth into men's innermost hearts, cleansing as with fire the evil and dross out of the lives of those individuals who surrendered themselves to Christ.

The eloquent use of language by the tongue is no proof either of great learning or great godliness. It has been said that the devil himself would make a most convincing preacher, and I don't doubt this may be true. Certainly in politics those men who make the glibbest speeches, overflowing with the fairest of fair promises, as a rule prove to be most disappointing legislators when appointed to office. Sometimes the most elaborate sermon, boiled down, is found to contain very little meat. In this neighborhood there lived a woman, gone to be with her Saviour these many years, who found it almost impossible to lift her voice in public meetings, finding herself overcome with embarrassment at even leading in prayer. Yet she left a testimony behind her that will live long years after any speech she may have uttered would have been forgotten. Her tongue was well known for its words of sympathy and kindness, and her words of loving counsel are still remembered by many of us, for sympathy and kindness are more eloquent by far than high-sounding, scholarly speeches.

Moses, you will recall, was not gifted as a speaker. Indeed, he used his stammering tongue as an excuse to try to get out of the work God wanted him to do. But God had no need for eloquence in Moses. He needed his power of leadership, his keen insight into the ways of handling men. But he allowed Moses to have the smooth-tongued Aaron accompany him as a mouthpiece, and that same Aaron allowed his people to get themselves into untold misery later on in the desert, by not using that eloquent tongue as he should. Aaron learned, however, the proper use of his tongue, for in due time he became God's own high priest. Isaiah felt unworthy, a man of "unclean lips," unfit to speak the word of God. But God purified his lips and gave Isaiah most glorious words for his tongue to utter, even words proclaiming the coming of the longed-for Messiah! We are told that the Holy Spirit is ready and waiting to reveal the truth to those who seek, and there are those preachers who believe that it is therefore unnecessary to prepare their discourse beforehand, that the Holy Spirit will impel their tongues along the right course. Well, maybe—but for those of us who are less experienced, perhaps it is not unseemly for us to wait upon the Spirit a little in advance of our time to speak, feeling confident that He will remain with us even while we are speaking. That does not belittle the power of the Spirit. It simply gives confidence and poise to an otherwise stumbling tongue, mingling the eloquence of Aaron with the earnestness of Moses, so to speak.

Physically, the tongue is used chiefly as a medium through which the sense of taste is conveyed, and as a means of communication through the medium of speech to express one's thoughts to others; and in the case of the Christian to offer praise to God in testimony, prayer, and song. At this time of the year the air is full of bird songs, and it is a thrill to watch and listen as a tiny creature like the little brown song sparrow pours out his heart in praise to his Maker. His head is thrown back, his throat swells and throbs, the notes of his song, clear and pure and free, fall on the air. Surely we human creatures may emulate his example and use our tongues to pour out praises to our Lord. There is so much so-called music in the air, on the air, in these radio-filled days. It is impossible not to realize that much of it is, to put it mildly, not very good music, coupled with very crude words. Music is such a splendid means of getting things "across," as the devil knows full well, and he has lost no time in appropriating as much of this medium as possible as an aid in his field of activity. It is too bad that we must insult our ears and soil our tongues with such trash when there is so much good music to be had for very little cost in our excellent songbooks and hymnbooks. It is too bad, also, that there is a growing tendency to sit back and be entertained musically, rather than getting into it and creating the music ourselves, in singsongs and community singing. Pretty soon it will be only the birds who can sing suitable praises to God, if we neglect this gift that is in us!

Besides praising God or its opposite, the tongue is used to express correction and to give instruction as it is needed. Here again there are two sides to the manner of its use. The instruction given may be either for good or for evil. The Christian parent will undoubtedly use his power of speech to correct and instruct his family in the fear of the Lord, and his direction in all things pertaining to the life of his family will be wise and well-ordered. The Christian teacher will do likewise, taking care that her own tongue will utter nothing that will cause offence or evil to any of the children under her care. But not all parents and teachers are Christians, sad to say. There is a sinister group of people in our land today whose instructions are contrary to all Christian principles, whose tongues utter wickedness and drip poison at every breath. They, like Fagin, the Jew in Oliver Twist, instruct innocent children in the ways of crime and wickedness, causing their unsuspecting minds to become warped with wickedness and evil as their own. The growth of juvenile crime and delinquency is cause for great concern in the world today, and it should cause all thinking Christians to sit up to consider just how these things come about. Here in America we have two tremendous agencies at work glamorizing crime and wickedness through both the spoken word and visual images—the radio and the movies. The popular radio crime-stories, while they are careful to let the criminal "get his" in the end, leave no gory detail to be imagined. Beverly Baxter, an English politician who recently visited this continent, has this to say on the subject: "After one month of exposure to violence on the American radio, in the newspapers and films, I would feel reasonably competent to take up a life of crime, and even if detected and executed, I would know that my immortality had been achieved. It is true that there is a mealy-mouthed moral lesson at the finish, but the damage is already done to the juvenile mind, and murder and crime still constitute the greatest story."

Indeed, James speaks the truth when he exclaims, "It [the tongue] is an unruly evil, full of deadly poison." Nowadays, with the world linked so closely together by wireless, by telephone, by air, and by sea, how quickly that poison can be spread! And by the same token, how quickly great comfort can be promised, and great encouragement given!

As we have already pointed out, the tongue ought to be occupied largely in praising God, but as James says, "Therewith bless we God, even the Father; and therewith curse we men. . . . Out of the same mouth proceedeth blessing and cursing." That is terribly true. It seems hardly possible that the same child who sweetly repeated the Lord's Prayer during the opening exercises in school, can be the same child hurling out invectives at his playmates at the ball ground after school! That the same man who rendered such a beautiful baritone solo in church on Sunday could be using the same tongue to tell lewd stories in the barbershop on Saturday night! That the same woman who gave her testimony so feelingly, is the same woman who nagged so shrewishly at her patient husband when he came in late for supper! In the first case, of course, the child was merely repeating words, parrot-like, both in repeating the prayer and swearing the oaths at the ball games, that he had heard elsewhere from the tongue of wiser (?) grownups. Blasphemy, lewd jokes, slang, and overextravagant language are apparently considered the smart thing along with the inevitable cigarette drooping from the lower lip! Actually, the use of slang and overextravagant language is a confession, not of smartness at all, but of ignorance and illiteracy, and shows a paucity of vocabulary, not an increase of word-power, for the learned individual knows how to express himself intelligently in simple and correct language without resorting to the use of slang terms or unnecessary superlatives. It is hardly to be wondered at that our poor tongues sometimes fumble for simple expressions, when even cereals are classified as super-colossal, and soap flakes are declared to be magnificent! It is an admission of weakness on the part of any man or woman to stoop to the repetition of indecent stories in order to "get a laugh!" Humor is a fine thing, but let us keep it clean! There is plenty of good fun in the world without dirtying the tongue with filthy jokes in order to be popular with the crowd. That is not the crowd we want to consort with! Nagging at a weary, belated husband will not reheat the cold potatoes, but it will often cause a heated argument, and then "how great a matter a little fire kindleth!" Solomon declared he would rather live in the corner of a house top than in a whole house with a brawling woman! Sisters, learn to hold your tongues, and thereby hold the respect of your family!

In searching for references in the Bible concerning the word "tongue" this one from Solomon's proverbs came to light: "Death and life are in the power of the tongue," (Prov. 18:21). That is a strong statement. Yet today there are men vested with such great national and international power that a word from them could set the machinery of death whirling its wheels to set the whole world on fire. There is such power in the simple word "no" that the utterance of it can put to a stop the co-operative negotiations of entire nations. The little word "yes" spoken by the tongue in answer to an invitation to partake of liquor, for example, may prove a fatal step, while the word "no," uttered in the same circumstances, saves a soul from destruction. The juries of our courts have the power to pronounce a fellow man guilty or innocent, and the judges of our civil courts have the awful power of voicing the verdict of death, or granting liberty to the accused.

Solomon says again that a "wholesome tongue is a tree of life," and we know that the wholesome word of the Gospel is effectual to the saving of men's souls unto life eternal. Surely a minister of the Gospel has power of life in his tongue, if anyone has, for his is the privilege and the happy duty to use his tongue vigorously proclaiming the message of life. All Christians, it is true, are expected to witness for Christ, especially when it comes to the matter of saving souls, but to the active minister and missionary is given the maximum authority of power in that line. Their lips are cleansed with coals from the altar that their tongues may give out the power of the Gospel of salvation and life. Philip used his tongue most effectually to give spiritual enlightenment to the Ethiopian he met along the way, puzzling over an interpretation of Scripture.

"Whoso keepeth his mouth and his tongue keepeth his soul," declares Solomon. There are times when we must speak out for what is right or wrong or suffer pangs of conscience for not speaking up when we should. As a general rule, we find people are more apt to respect your convictions only if you live up to them, and quite often the only way we have of expressing our beliefs is to express them orally, though it may be contrary to those of the people around you. As an example of this not holding our tongues but rather using them for the good of others, we have the case of those young C.O.'s who worked in mental hospitals during the war. When approached by would-be reformers or newspaper reporters, unlike paid workers before them, they unhesitatingly told the truth with regard to conditions in these institutions. The result was that in several instances conditions in these institutions are being investigated and are in process of being cleaned up. Credit was given these young men for their fearless straightforwardness in giving their reports. Solomon says you must keep your tongue to keep your soul. That is true enough, for if you allow your tongue to run wild through the various avenues of slander and gossip, vile language, boasting and criticism, it will eventually boomerang back to pile up on your own head. Remember the little child who called out to Echo, "Echo, I hate you." Echo answered, "hate you," and when he called "I love you," Echo replied, "love you." So our tongues invoke the echoes to answer us back in kind.

It is strange that the art of speech is the last one acquired by a little child. They soon learn to see, to hear, to touch, to taste, and to walk. But it takes in an average of from two to two and a half years for them to begin to talk much. How sweet the first little words sound! And how soon the little tongue learns to imitate sounds heard around the home! Tones of voices and expressions are picked up very quickly, and words you wish they might never know seem easiest to learn and retain. Personally, I dislike very much the expression, "O.K.," as it is so commonly used nowadays, but my children all use it, and baby Elizabeth has picked it up as one of her expressions, and she puts all kinds of emphasis in the saying of it, from a merely absentminded acquiescence, to a downright impatient, "O.K.," which signifies "Oh, well, I will if I have to!" If that were the worst she would ever learn, I would be glad, but all too soon our babies are off to school and shop, and their tongues become loaded with poison. An evil word, unuttered, does nobody any harm except the person who thinks it, but the minute it passes your lips it becomes everybody's property. Perhaps in a heated moment the quick words rush to your tongue. Clamp your lips down tight and hold them back, for the sake of those who may hear, lest you be asked to reckon for stains on some one else's character, as well as for the blots on your own.

Suppose as a remedy for this evil propensity of the tongue, this tendency to utter unwise expressions, this turning to improper language so out of keeping with a cultured life, let alone a Christian life, suppose as a remedy we adopt a suggestion of our good friend Paul. He knew the power of the tongue, for he had had it leveled at him again and again in synagogue and market place by both Jew and Gentile. He advised young Timothy to shun profane and vain babblings for—mark this—they will increase unto more ungodliness. In Philippians 4:8 he sends this message to all of us: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Surely if we do this, if we keep our minds so full of beauty and praise, we shall be able to keep our tongues from uttering unclean words—keep our "tongues from evil," and our "lips that they speak no guile." Remember the fairy tale when the little girl who spoke kindly and lovingly was given the gift of having flowers and jewels drop from her lips when she spoke, while her unkind and selfish sister spoke to the accompaniment of frogs and snakes? Our lips can bring forth flowers and jewels of comfort and love. We cannot, unfortunately, live like the little monkeys of the Chinese proverb so that we "see no evil," "hear no evil," but we may, by the grace of God, "speak no evil."

Charles Erdman, in his article on James, says that "an evil tongue is a sign of an evil nature. Unkind, bitter, impure speech suggests the need of a new birth; it is an indication that the speaker, whatever his position or profession, is not filled with the Spirit of God. The use of the tongue is a test of life. Unless controlled by the power of Christ, the gift of speech may prove a deadly peril to the soul." The tongue gives expression to the inner life of the individual. If the eyes are the windows of the soul, the tongue is the door through which the soul goes forth to mingle with others in life, casting about as it goes either seeds of blessing or seeds of cursing.

It becomes, then, a matter of dedication. The tongue is a vicious little mischief-maker, left unbridled, creating untold mischief and misery.

(Continued on page 172)

"THE GREATEST OF THESE IS CHARITY"

BY HARVEY E. SNIDER

An address given at a peace oratorical contest held at Goshen College, April 9, 1948.

Man has been created in the image of God with the capacity to search and explore—created also to be a social being. We need only to look around us to see that he has used his abilities to search and explore, for tremendous progress has been made in the field of science. He sent great engines thundering down the rails; he launched great wings into the air; he put great ships upon the sea. He has searched and found the secret of splitting the tiny atom, placing undreamed-of power at his disposal to be used for good or evil. He has explored and answered many questions about the marvelous universe in which he has been placed. Through his vitality, strength, and wisdom, he has conquered many of the forces of nature.

In spite of his ability to progress in these lines, history soon reveals his failure to live peaceably with his fellow men. We find that the descendants of Cain built the first great civilization. They erected cities, invented musical instruments, became manufacturers, and developed agriculture. Their aims were the same as in the present day—to improve the world and better conditions. But the story of that first great civilization is the same as every following one, including our own. With all the inventions and discoveries, different improvements and imagined progress, the social and moral conditions became gradually worse. It ended in failure and increasing lawlessness.

As long as history has been written, it records nation rising against nation, kingdom against kingdom, wars, rebellions, and disasters. Today, scarcely three years after the end of World War II, the situation with respect to peace and human welfare is worse than it was when hostilities ceased.

With the announcement of V-J Day, a mutual feeling of having finished a tremendous task swept the nation—a feeling of having a deadly weight lifted from our shoulders. But the sobering light of the morning after was something different. Victory was here, but the task of building a lasting world peace seemed even greater than had been the job of winning the war.

The United Nations Organization was then formed for three main purposes:

1. To maintain international peace and security,
2. To protect and expand human freedom,
3. To promote human welfare.

Judged by these goals it has been almost a complete failure. It is an unpleasant fact that today the United Nations is sick—so sick that it appears as though the cradle of this infant organization might also be its deathbed. Nations are again falling before the might of aggressive powers. Wars, revolutions, and massacres have been going on in China, India, Greece, and Palestine. Inside France and Italy, Communists have been poised for civil war.

Is the most we can do to sit in our comfortable homes in America and hope that sometime and in some way conditions will become better for our war-scarred neighbors? Have we given up all hope that peace will ever again become something more than a word, or are we, after all, the helpless victims of circumstances, carried on in the maelstrom of world events, unable to do anything about it? I would like to relate a true story. It happened in St. Louis.

She lives alone in a neat little cottage at the edge of the city—a good walk from the nearest bus. It was usually a bit dark when she had to set out for her work and when she returned. One grim, sleety morning she was met by a heavy-set man who didn't mince any words about it—he wanted something to eat. She was in a hurry to catch her bus, but in a burst of good will she said:

"I live in that little white cottage off to itself over there. In the refrigerator I have what is left of a pork roast and some sweet potatoes. Here's the key—you'll find the place in pretty much of a mess, but be sure to help yourself. Then please just lock up and put the key under the mat on the front porch."

All the way downtown she was dogged by the thought that she was the prize fool of fools. What would she find when she returned? She overcame her fears with the conviction that men are all alike in one respect; they react gallantly to trust and confidence. There the matter rested—she tried not to give the encounter another thought until she arrived home in the evening.

Sure enough, there was the key right where she had asked that it be left—under the mat. But when she opened the door and switched on the lights, she could hardly believe her eyes. The house had been thoroughly swept and dusted, and everything was in its place. Even the windows had been washed. Yes, as she had expected, there was less food in the refrigerator, but the interior was gleaming with its fresh wash job.

On the table in plain view was a roughly written note: "Dear Miss," it began. "You probably will never know what you have done for me. I was paroled a few days ago, and the going hasn't been too easy. I've got what it takes now. Thanks a million." It was signed merely, "Your Friend."

I hardly need to attempt an application of the lesson to our dealings with other peoples and nations, but allow me to add that this incident seems to bear out something James Russell Lowell once said: "Be noble and the nobleness that lies in other men, sometimes sleeping but never dead, will rise in majesty to meet thine own."

Is the answer to our problem then to breed more germs and accumulate the largest stock pile of atomic bombs so that our enemies will cower in fear of beginning a battle against overwhelming forces? This was the very thing for which we condemned Germany in the years previous to the last great conflict. How then may we feel justified in taking such action? No one can trust our outthrust hand while we are holding an atomic bomb behind our back.

The people of Europe today are struggling for existence while America spends millions on luxuries. Her people are losing hope, while the efforts of the ablest scientists are concentrated in devising ever deadlier methods of warfare. "What are we living for?" is a mounting cry in Europe today. Why struggle? Why work? Why not turn to any means of survival?—black markets, prostitution, thievery, or any political power which will give a promise of survival, even if it will eventually lead to war and slavery.

If America wishes to have her part in winning world peace, now is the time for her to be a "Good Samaritan." American aid means much more than food and clothing; it means faith and hope, without which no nation could recover. But even greater than these is a love that can forgive, and return good for evil.

We can give them faith in themselves and hope for the future by material assistance, but we can show love by the way in which we give and influence their actions. If we send food because we think it is our duty, we shall be performing a noble act. If we send aid because we think the health of Europe is essential for our own, we may be wise. If we give because we wish to stop the spread of Communism, we may be prudent. In other words, if we give simply out of duty, simply out of self-interest, or simply out of fear, then, in the words of Paul, "Though I give my body to be burned, and have not charity, it profiteth me nothing."

Love is still the strongest force with which to overcome evil. Without it we may be in danger of following what Eliot calls the last temptation when he said:

"The last temptation is the greatest treason,
To do the right deed for the wrong reason."

But if we give out of the brotherly spirit and our belief in a living God, in Christian compassion from the depths of our hearts, then only will our act be complete. Then only can it help to bring about the miracle for which the world is waiting.

Goshen, Ind.

TRUST

We can trust, O friends, in any sorrow,
And in our hours of suffering and pain.
We can have faith that after lengthened darkness
His hand will light the lamp of hope again.

He understands, He knows, He cares, He loves us,
And any suffering, any grief that stays
Is somehow for our good and for His glory
If we but bear it bravely through the days.

It is not that He lacks the healing power
To turn at once and bid our anguish cease,
He watches, waits, until we learn its meaning
Before He gives the blessed boon of peace.

He knows whom He can trust with pain and sorrow,
And we can trust Him for a bright tomorrow.

—Grace Noll Crowell.

IF YOU KNEW THE LORD JESUS WAS COMING TONIGHT, HOW WOULD IT AFFECT YOU?

BY GEO. H. CLEMENT

Let each of us try to give an honest answer to the searching question which this article raises.

"Ye know not what hour your Lord doth come" (Matt. 24:42).

The fact of Jesus Christ's second coming is accepted by evangelicals the world over. They may differ as to details connected with that coming, but the essential fact, that the same Jesus who went away is coming back in like manner as He went and is going to take His people to that place that He went away to prepare for them, is accepted by fundamentalists of every denomination.

Those who deny the fact of the second coming are in most cases not in sympathy with such cardinal doctrines as the deity of Christ, and the blood atonement. When a person rejects the second coming of Christ, he brushes aside many clear statements of Scripture relating to that coming; the consideration of which is a study in itself, and is apart from the theme we have before us. Some claim that Jesus comes the second time at death; or He came again at Pentecost. Others say that Jesus returned when the reformation banished the clouds of the Dark Ages. But the two most popular notions propounded by many modernists and extreme liberals are: first, when Jesus died, He never actually and physically rose again, for He was but man. However, His life had left such an impression that His spirit seemed to pervade every place where He had ministered. This influence, after He had gone, was His second coming. The second view is postmillennialism. According to its advocates, Christ will not return to the earth until the world has embraced Christianity. When the efforts of man have succeeded in making the world a better place, then the King will return to it. The best commentary on this view is contained in a pamphlet I possess. Its title page reads: "Postmillennialism. A Postmillennial Argument Based Upon Scripture Alone. All Scripture texts from both Old and New Testaments are here presented without comment." On looking inside one finds nothing but blank pages.

Regardless of the views of men, the Word clearly states: "**This same Jesus,** which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "For the Lord himself shall descend from heaven . . ." (I Thess. 4:16). And the Scriptures make it abundantly clear that when He comes, it will not be to a morally lovely world, to an ideal world, but rather to a world of complete corruption. I Tim. 4:1-3; II Tim. 3:1-7; etc. Signs surely indicate that He is coming soon, too.

If you knew that Jesus was coming tonight, how would that coming affect you? Well, as a Christian you would cheerfully put aside all petty differences, all complaints, all lethargy, and you would confess and forsake all known sin. With a heart in tune with God, and with a will fully yielded to the Lord, you would seek the souls of the lost. You would be greatly concerned for your unsaved relatives, friends, and neighbors. With eager lips and a burning heart, and with a complete absence of all timidity or pride, you would press upon them the claims of Jesus Christ. Whether they would hear or not, you would clear your soul of your responsibility toward them, as Noah did the folk of his generation. You would see the folly of being engrossed in secondary pursuits, and you would delight yourself in the Lord and His perfect will.

If you knew that Jesus was coming tonight, you would go to that brother you offended and seek reconciliation. All grudges would disappear, and all envyings and disputings would be cast aside. It might be said here that we as believers in Jesus Christ and His prophetical Word do believe His coming is very imminent. Therefore the practical outcome of that belief, if it is at all sincere, is that it will keep us pure and loving. When the late F. B. Meyer was about to leave for a visit to Canada, a young woman sent with him her greetings to her lover. The young man was found in an out-of-the-way lumbering town. When F. B. Meyer approached him, he could see at a glance that he had kept himself free from the evil influences in that town. "How did you manage to do it?" asked Mr. Meyer. The young man replied: "Apart from being a Christian, I kept reminding myself that a pure young woman in England was coming soon to be my bride. That thought kept me steady; kept me from wrong associations. You see, I want to be worthy of her when she comes!" Truly, as John the beloved wrote: "Every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). We do not want to be ashamed before Him at His coming. I John 2:28. The evidence of our expecting the Lord is seen in a life purified from worldliness, carelessness, and every other carnal trait. It is seen also in the fact that we are investing heavily in heavenly treasures. Our lives are not earth-bound, selfish, and materialistic. We shall hold very loosely to the things of this life; for we realize that whatever we leave, we lose; but whatever we have invested in spiritual interests will precede us to heaven, and will pay us eternal and ever-multiplying dividends.

A non-Christian convinced that Jesus was coming tonight would cast aside all excuses and gladly cry: "God be merciful to me, a sinner!" All pride, prejudice, and unbelief would be thrown to one side as filthy garments, and you would fall at Jesus' feet and embrace Him as your own personal Saviour. I am sure that you would make certain that your definition of a Christian was true to the Word of God. You would not be satisfied with any haziness on such an important subject. Your reliance would not be upon church creeds, or a friend's views, or some man-written book, much less the heretical teachings of **the false cults.** You would search the Scriptures, and finding therein the fact of your being a lost, condemned sinner, and that Jesus died to atone for your sins, and that He now lives at God's right hand, and offers you salvation, you would believe the Word, and consequently experience the new birth. You would immediately become a new creature in Christ Jesus.

If Jesus should come tonight! What a grand tomorrow! No more sickness, no more sorrow; no more pain, nor dying. Earth's shadows would flee away, and in that land of fadeless day we would be forever with our blessed Lord. All unrest and strife forever gone: the Prince of Peace reigning supremely. That would be the Christian's realization. But, ah, what about the unbeliever's? The wrath of God abiding upon him forever! Christian, He **may** come tonight. Let us be up and doing that we may snatch from the edge of the precipice of God's eternal judgment, souls who through our instrumentality will believe on His name. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

Hamilton, Ont.

A CHRISTIAN HOME

A Christian home—why is it such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we need most. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the lessons of life are learned, are the homes of America. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline of home. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be gotten in this world.—Selected.

THE GOOD AND EVIL TONGUE

(Continued from page 170)

A careless word may mean someone's reputation ruined; an unkind word may break someone's heart. But cleansed by the power of God, dedicated to His service, the tongue becomes a great blessing—a tender word bringing renewed hope, a word of praise urging on to renewed effort, a loving word bringing a soul to God.

We see our duty now, as keepers of this mighty source of power for good or evil. We must make this our daily, earnest prayer. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer!"

Vineland, Ont.

OUR HOME CIRCLE

MOTHER'S PRAYERS

THE TESTIMONY OF W. G.

Bro. Cleo A. Mann, relief worker in Belgium, in sending this account says it "is a marvelous testimony to the power of the Gospel and an answer to the prayers of a Christian mother. It is a true experience of a young man, one of twelve who were baptized on Easter of this year."

While I was a child I listened with interest to the Bible stories told by my mother. Later on when I grew up, I had other interests, especially in a military career. This intention made it necessary for me to leave school before my studies were finished to join the army.

My mother was a believer, but my father and the rest of the children (two brothers and two sisters) were unbelievers. I had a great love in my heart for my mother. I saw her sorrow, tears, and suffering in soul and body. I noticed how sometimes she spent all night on her knees under the starry sky, praying to the heavenly Father for us. In spite of persecution from the government and unbelieving people, she always spoke about repentance to everybody. During a period of material difficulties she just cheerfully submitted to the will of God.

I cannot remember my mother without tears. Yes, I loved her, and obediently submitted myself to her. Often seeing her tears, I inquired as to the reason of her weeping, saying I would gladly do or give away everything in order to cheer her up. But she answered, "My dear sonny, I do not weep because of material or other difficulties, but because all the members of my family are unbelievers." At such moments I was willing to believe, but did not succeed. Whenever I went out from the house to school or elsewhere, I heard mockery and laughter about my mother. People would point at me and say, "He is a son of a holy mother." This made me extremely angry. However, I continued to love my mother.

Years passed by one after another. The things which my mother taught remained fruitless for the time being. Yet the Lord gradually heard and answered her prayers. My father, after a long absence, returned home and became a Christian. Thus a family trouble came to an end. The local priest, who had previously driven mother out of his church, came and asked her to forgive him. Others came and apologized for having said and done wrong in the past, and people learned to respect her.

These were the last days of my stay at home. On October 28, 1940, for the last time I kissed my mother and weeping father and went away in the dark; only my mother stood under the tree, and with tears in her eyes, watched her son's departure. Her last words were, "My dear son, wherever God places you, do no harm to anyone, do good to all men, pray to God, and He will save you, whether it be on land or on the sea." So I departed.

Military service brought me to Mourmarck in Northern Russia. God I remembered only at difficult moments. War broke out and I was sent to the front. From our battalion 90% of the young strong men lost their lives. On several occasions it seemed that I too must perish, but an unseen hand delivered me each time.

Once I was lying in a bunker located on a hill with other bunkers above us, when all of a sudden I felt somewhat uneasy and went out. No sooner was I outside than a huge rock fell down from the top of the hill on to our bunker, and I only was saved.

On another occasion, one of the men wanted to shoot me down, but a comrade struck his arm and my life was saved.

At one time, a comrade and I were lying together watching the enemy. A few moments after I left the place my fellow soldier was wounded, and he told me later that had I stayed, I would have been killed.

A fourth time, I refused to go to see the commander of our battalion. Two others were sent, and on the way they were blown up by a mine. They perished in my place and my life was preserved.

Twice attacks were scheduled and then canceled. Thus many times I was within a hair's breadth of death, but escaped every time. These miraculous deliveries I ascribe to the prayers of my mother.

On September 12, 1941, at 6 A.M. I was taken prisoner of war. During the four years of my captivity, I experienced, hunger, cold, and privations of all sorts, to say nothing of fear. That was a hard time. Various emotions took hold of me, and sometimes I was so despondent, it seemed the only way out was to commit suicide. Then I thought of mother and was ashamed of such thoughts. She was only a woman and had gone through such hardships without murmuring. Why should I a young fellow, be so downcast? This thought gave me a certain relief for a while.

The period of my captivity was spent in the north, Finland and Norway, in severe cold, with poor clothing, enduring the bestiality of our guards, in danger from bombs, being constantly in danger of death. All that, thank God, belongs to the past.

Then the war ended. New difficulties arose. I forgot everything. I forgot even the wonderful deliverances and the help of the Lord. I began to drink, using the strongest liquors, including ethyl alcohol, from the effects of which some people have died. I smoked cigarettes, often one right after another, led an immoral life, and used bad language. Once a comrade told me that in his dream he had seen me being drowned in a mud-hole. Indeed it was. Although I realized myself that I was sinking deeper and deeper, yet I could not help myself. Despair mastered me. Having lost all self-respect, I sometimes was afraid of myself, asking, "What has happened to me?" Then I would take another drink and smoke more cigarettes in order to subdue these feelings.

Once an awful supernatural power obliged me to take a revolver and point it to my own eye. On the first trial, there was no shot. I tried a second time, but did not succeed. Then I pointed the revolver toward the wall and a shot went off, awakening all my sleeping comrades. After that I never touched a revolver again. Once again my life was preserved.

I did not want to return to my homeland, but went with a friend of mine to the forest. This meant a new period of hardships and dangers. Many times when I was on a boat on the sea during heavy storms it seemed that the waves would swallow me. Many times the Soviet secret police wanted to catch me, but did not succeed. People were afraid to take me into their homes; even my friend left me alone.

Once in a forest during a bright polar night in July, when the sun does not set, I bent my knees in the presence of God. I asked Him for help and preservation of life. Indeed, my prayer was heard. Soon I got into contact with Norwegians, then with English and Americans, who sent me to Germany.

Then in an atmosphere of freedom and safety, I forgot completely about the marvelous deliverances in the past. The old life of sin began again. Yet, deep in my heart I had longings which were craving for satisfaction. Having passed through so many hardships, I began having feelings of suspicion and even enmity toward human beings.

Having spent a year and a half in Germany, on July 1, 1947, I came to Belgium for work in the coal mines. Seeing here the abundance of things, which I considered as life's necessities, namely vodka and tobacco, I said at once to my friends, "Here we shall live." What I meant was to throw myself with a greater

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THE SOUL OF A CHILD

The soul of a child is the loveliest flower
That grows in the garden of God.
Its climb is from weakness to knowledge and power,
To the sky from the clay and the sod.
To beauty and sweetness it grows under care;
Neglected, 'tis ragged and wild.
'Tis a plant that is tender but wondrously rare—
The sweet wistful soul of a child.

Be tender, O gardener, and give it its share
Of moisture, of warmth, and of light,
And let it not lack for thy painstaking care,
To protect it from frost and from blight.
A glad day will come when its bloom will unfold—
It will seem that an angel has smiled,
Reflecting its beauty and sweetness untold,
In the sensitive heart of a child.

—Sel.

energy than ever into the old reckless life. But the Lord meant otherwise.

Here I met two young believers, who told me about God and began to read the Scriptures. My conscience was awakened. The farther I read, the clearer I saw that I was lost. I could not continue to live that way any more. When reading a booklet, "The Only Way," by the grace of God a complete change was effected in my heart, I followed Him who had sought me all along the way.

That happened on October 3, 1947. Since the moment when I decided to follow the Lord, my life has been completely transformed. Now, I do rejoice in the wonderful love of my Lord. He lives in my heart and I live with Him. I know that I am saved to life eternal. I do know that He loves me. Having entered into covenant with Him, my desire is to consecrate my life to His service. If necessary, I am ready even to lay down my life for Him.

Thus the prayers of my dear mother have been heard. Her sleepless nights were not in vain. Where are you, mother? What a great joy it would be to meet again after eight years of separation! Perhaps you are not any more on this earth. Now the Lord has put me in your place, and I ask for grace to glorify His name, as you have done. Now I pray for others as you prayed for me.

Wonderful are Thy works, O Lord! I do praise Thee, because it is by Thee that I live now, and expect to live all the days of my life.

Brussels, Belgium.

TEACHING RELIGION AT HOME

BY R. S. WILSON

It is indeed tragic when the home fails to take its place as the fundamental Christian teaching agency.

"What shall we do with the children who, today, are committing 56 per cent of the nation's crimes?" asks the writer of an article entitled "Tomorrow's Gangsters" printed in the Kiwanis magazine in June, 1946. The author, Charles J. Duncan, recommends the restoration of discipline to the home and to the schools. He closes with this statement—"Somebody ought to be putting what we call the fear of God into the children of America."

Who will do it? The school cannot, for the schools are throttled by religious prejudices and atheistic antagonism. Some states like Illinois forbid the reading of the Bible in the public schools, and other states that do permit Bible reading restrict it so much that it is almost valueless.

Some say this is the task of the church. Yet how can the church take children for only an hour or more per week and expect to give sufficient instruction to counteract all the evil influences affecting the life of America's children? The church may do its best, but this is not enough.

The responsibility must start in the home. Here the child lives. Here the child has opportunity to learn what can never be learned in a classroom. The home that teaches religion makes an impression that cannot be changed very quickly. Home teaching counts.

Moses revealed to the children of Israel a plan for teaching religion in the home, when he exhorted the travelers on the way to the land of promise. The outline as found in the sixth chapter of Deuteronomy, and repeated in part in the eleventh chapter, is worth following today. Let us give it a fair examination and see what it is.

First, it sets forth the principle that in order to teach religion in the home, the teacher must have religion to teach. The command to teach in the Israelite homes starts with the great "Shema"—"Hear, O Israel: The Lord our God is one Lord." He is to be loved with all the heart, and soul, and mind. Here is something to teach, and a reason for teaching it—that God is one.

"The fear of the Lord is the beginning of knowledge" (Prov. 1:7). Here is the basis of true knowledge and true religion. Moral teaching apart from this will not work. Ethics must have a faith for a foundation. Religion cannot be taught in the home, until the home has religion.

Two proud young parents were showing their first-born to the minister. The young mother confessed that she did not know whether she knew enough about babies to raise them. Her husband laughingly remarked, "She says that because she did not get a book of instructions with baby." When they bought their electric sweeper, and washing machine and refrigerator they received instructions with each. These parents did not realize that before the child was born, to bless their home, God had sent the book of instructions, in His precious Word—the Bible.

Second, the religion to be taught must be in the heart. Teachers can teach after a fashion, things they do not believe. Such teaching is not convincing, nor lasting. To teach successfully, one must believe what he teaches. The child detects sham and hypocrisy more easily than an adult. Once the parent has a faith, it should be taken into the heart.

Parents cannot expect their children to honor them, if they do not deserve that honor. The character of parents should motivate the respect each child should give them. The best teaching by parents is that kind that recommends—do as I do, not as I say. Parents need to accept the faith they desire to teach to the children, and accept it convincingly.

Third, the faith accepted by the parents must be taught. It is foolish to say as a parent, that they will not force any religion on their child, but they will let the child choose for himself. Would that parent set chocolate rat poison and chocolate candy before the child and let the child choose which he will eat? Would that parent set before the gardener seeds of vegetables and seeds of weeds, and let the gardener choose which is to be planted? Parents are responsible for the morals of their children.

Chinese "lose face" if their children get into trouble. The Chinese father takes the blame for the bad conduct of his child. Investigation reveals that among Chinese children in the United States, there is less delinquency (according to percentage) than among any other race group.

The orthodox Jew who follows the teaching of Moses takes a similar attitude of responsibility. The Father is the high priest of the home. Whenever a Jewish child goes wrong, it is usually found that the parents have lost the fundamentals of their faith.

Pastors could tell many stories of boys and girls in trouble with the law, and every case can be traced back to the lack of religious training at home. I think of a family which I visited recently. I asked about the high-school boy of the home who has not attended Sunday school for the past several years. I discovered to my surprise, that he had been in trouble, but the press had not revealed it. The boy had wrong companions, and although the mother tried to teach him what was right, the mother did not attend church regularly, and the father did not attend church at all. There are scores of children like that in every community, of size.

Moses recommended the teaching to be done diligently. The teacher must take a diligent attitude, and the diligence must be extended in time. The parents must teach with earnestness and sincerity. Diligence must be exerted to include repetition, no matter how much patience this requires.

Teaching may in a sense be started before the child is born. It is continued before the child understands. A mother was discovered reading the Bible to a babe in arms, and she was asked if she thought the child could understand it. The mother indicated that she was sure the child did not understand as yet, but she wanted the child to have as one of his earliest recollections—his mother reading from the Bible.

Isaiah 28:9, 10 give the suggestion of precept upon precept, line upon line, here a little, there a little. Deuteronomy indicates one need not wait for ideal conditions to teach, but to make it a part of one's life—teaching when seated at home, when walking in the way, when lying down and when rising up. This is better than to get Johnny into a corner and give him a lecture or sermon. To nag or scold the child is not teaching—the child should know reasons why—to please God.

The godly example of parents was not enough for Old Testament characters of Eli, Samuel, or David. There is no evidence that they taught diligently and thus the failures in their homes. To be child of a preacher is not enough, though the records of Who's Who indicate that more children of ministers find their way into the lists of that book than any other profession. Preachers' children are not all bad, as some maintain. Yet some preachers are too busy to teach their own children.

Fourth, Moses mentions a means to strengthen the teaching and make it influential to others. This is by outward witnessing. Moses mentions signs on the gateways and doorposts, something on the hands and heads to remind the worshipers of God. Orthodox Jews of recent generations follow this literally with their mezuzas on the doors, and phylacteries on their wrists and foreheads. They show that one is not ashamed of his religion.

God does expect us to witness to Him before others. This strengthens our faith, and influences others.

Sometimes the home is ashamed of its religion. When unbelieving relatives or friends come to visit, the Bible is placed out of reach. When strangers dine with us, we sometimes are ashamed to say "grace" or conduct "family worship." When company comes on the day of worship, we stay at home to entertain them, as if our going to church was a secondary thing, and not something that gripped our heart.

The kind of home may reveal your faith. If your home is dirty and smelly, it does not reveal a Christian standard of cleanliness. If it is filled with gaudy unnecessaries, people might question your faithfulness as a Christian steward. The wasting of food might indicate little sympathy to the starving millions who could be sharing what we have. Your home reflects your faith—that is, what is in the home, whether it be objects, conversation, or activity. This is an important phase of teaching, for this kind of teaching goes through the eye gate as well as the ear gate.

Be diligent in teaching, parents. Your faithfulness in teaching the child about God will be reflected in the life of tha child. Go back and read the sixth chapter of Deuteronomy. Follow the outline there and you will be a better teacher of your faith. Believe in it yourself. Believe it in your heart. Teach it diligently to your children. Show it outwardly as you witness for your God.—The United Evangelical.

IS THE YOUNG MAN ABSALOM SAFE?

BY J. L. STAUFFER

In the face of the rapid militarization of our country, Bro. Stauffer, moderator of General Conference, challenges us to look well to the indoctrination of our young people.

II Samuel 18:29

This question was asked by King David about his handsome but rebellious son. Absalom was seeking to take the life of his father, desiring to become king over Israel. In spite of his rebellion against constituted authority, King David did not want him slain in his sin.

Parents! I would like to ask you the same question about your son or daughter. Is the young man, or the young woman, safe? The war clouds are rising again. There is much talk in favor of drafting young men; there are statesmen using strong pressure to pass a universal military training act for all boys who are eighteen years of age. Is your son safely in the fold of Christ and is he established in the doctrines and teachings of our Lord and His apostles against Christians having part in the killing of their fellow men? Jesus said: "My kingdom i not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18:36). Does your son "love his enemies" as Jesus taught? Does he believe that the weapons of a Christian are "not carnal" but spiritual? Does he believe that hatred of enemies is the first step in murder and that "no murderer hath eternal life abiding in him" (I John 3:15)? Does he accept the faith of the Mennonite Church on the question of war, a doctrine which rests upon the teachings of the New Testament? I mentioned your daughter because military men today have plans for the drafting of women as well as men in the next war.

Some members of the Mennonite Church were deceived during he past war and argued that it was the Christian's duty to go and fight for their country because it was a religious war. They did not get these convictions from reading their Bibles; they came from the radio and from the teachings and writings of religious leaders who reject the teachings of our Lord and His apostles against participation in war.

It should be clear to them by this time that this last war has not settled anything. In fact, one war develops so much hatred that it produces the roots of another. The United States is now preparing for the third world war. Look at the increase of crime and divorce and the destitution, famine, and distress among the nations of the world. It is true that Hitler has been overthrown, but a much greater tyrant and a more terrible nation has arisen to power in Hitler's place.

When the armies of all nations are gathered into the land of Palestine, then the Lord will destroy them all and judge every man in the judgment day for the evil that he has done during his lifetime. See Zech. 14:1-3; Rev. 16:13-17; 19:11-21. One of these wars will be the last for this age and no Bible believer would want to be in it I am sure. Jesus when He was here said: "The word that I have spoken, the same shall judge him in the last day" (John 12:48).

Let every father and mother so instruct their sons and daughters that they will truly desire to live according to the teachings of our Lord, regardless of what it may cost them. The acceptance of military service or military training, whether combatant or noncombatant, is contrary to the teachings of our Lord for His followers. Such a denial of the Word of God will mean that those who do so can no longer be retained as members of the Mennonite Church. The Mennonite Church dare not allow her people to be deceived with membership in the church when they deny the teachings of our Lord and disobey the Word of God.

There has been a way out in past wars for Christians who desire to live according to the teachings of the Word of God in not having part in the military system that is organized for the destruction of life. Our nation has recognized the right of men to refuse military service for conscientious reasons. During the last war, provision was made for men to go to Civilian Public Service camps and there engage in work that was constructive and upbuilding to the country. We trust that in the event of another war, the nation will again make provision for those Christians who cannot conscientiously participate in military service.—Pastoral Letter.

Harrisonburg, Va.

WHILE THE BLAZE IS YOUNG

Not long ago a young man was caught while trying to flee from a post office that he had robbed of several hundred dollars. When his pastor visited him in prison he asked: "Roy, when did you begin to steal?"

The answer was, "I guess I began when I was in the first grade. One day I took some pennies from my brother's bank to buy some candy. He didn't miss them, so I never put them back as I'd intended to. Then I began to take pencils from the fellows' desks and change from the girls' pockets in the coat room. None of the things I took seemed important at the time, but the habit kept growing on me, and here I am."

It is surprising how some little wrong fast turns into a big one. The secretary who lost her job this week for being careless and untidy began to be that way in grammar school, and the habit of half doing her work and of not caring how she looked grew into a big hindrance to her happiness. The business man caught cheating the shareholders in his company began cheating when he looked at his neighbor's test paper for an answer he didn't know, and the habit grew.

The way in which habits of laziness, selfishness and dishonesty grow out of our control reminds us of a forest fire. A match is dropped near a pile of brush. It smoulders at first, then bursts into flame. In a few minutes it gets hot enough to catch fire to the green timber and before long the whole forest is a blazing inferno.

Just recently, many bad forest fires have been prevented by a new kind of watchfulness. When a tiny curl of smoke is sighted by a ranger from a high tower, a plane is sent out at once with several men dressed in protective steel helmets and padded suits. These men, equipped with parachutes, are dropped on this "young" forest fire, and with shovels and axes, extinguish the blaze.—Publisher Unknown.

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WHEN THE BISHOP HELPED A YOUNG MAN

"I will bless thee, . . . and thou shalt be a blessing" (Gen. 12:2).

A young man, sorely baffled, called on Phillips Brooks. The youth had thought about his problem a hundred times, and knew just how he would phrase it when he met the bishop. After a glorious hour of fellowship, he left with a radiance in his soul. When he reached home, he suddenly remembered, for the first time, that he had completely forgotten to ask the bishop about his troublesome question. "I did not care," he said. "What I really needed was not the solution of a special problem, but the contagion of a triumphant spirit."—Stars in the Sky.

MISSIONS

WELCOME "MENNONITAS"

BY MILDRED BUHR

This article is an interesting and moving sequel to "Farewell to the Heintzelman," published last month.

The "General Stuart Heintzelman" was expected in Buenos Aires March 13, and for weeks previous, preparations were made for trans-shipping the 860 Mennonite refugees to Paraguay. Martin Duerksen, immigrant to Paraguay in 1930, and later J. W. Warkentin went to Buenos Aires to contact the ship and train companies, the immigration officials, the police, in order to have everything in readiness for a smooth reception and further transportation to Paraguay when the Heintzelman should arrive.

On the afternoon of the 12th, the Heintzelman arrived outside the Buenos Aires harbor and anchored until the following morning when a tugboat with immigration, police, and public health officials on board sailed out to the American troop carrier for purposes of inspection. Two M.C.C. representatives also went along to greet the passengers and to make plans with Elfrieda Dyck for disembarkation.

When the Heintzelman was towed into port at approximately 4:30 Saturday afternoon, March 13, a large group of interested spectators was on the docks to greet the 860 faces which looked with anticipation toward this new continent which is to be their home. It wasn't long before the M.C.C. workers were allowed on board, and we immediately felt at home in the friendly atmosphere created not only by the refugees, but by the I.R.O. and military staffs as well. The entire crew was seemingly completely won over by these Mennonite people and their competent leader, Elfrieda Dyck. The ship's captain and the I.R.O. official stated that of all transport groups they had taken across, this group had been the best organized and most orderly.

For many of us it was an interesting experience to see the sturdy structure and practical arrangements of a troop carrier, lacking completely any hints of luxuriousness. We were invited to take our meals on board, which was nearly as wonderful as sitting at Mother's table. That good American food really hit the spot! The refugees were served as much of this excellent, nourishing food as they could eat—which, in some cases, wasn't so much when the ship began to rock. One mother sadly remarked, "Here was all this wonderful food, and I was so seasick I couldn't eat any of it!"

There were several mothers with very heavy hearts when late Saturday afternoon their little children were taken to the Buenos Aires hospital because they were infected with either measles, chicken pox, or mumps. Fifteen children had to stay in Buenos Aires and four mothers remained, too, to care for the children in the hospital. Fortunately, none of the children were seriously ill, and after fifteen days they were all to be dismissed and sent to join their families in the Paraguayan Chaco.

All plans for disembarkation were made for Monday and Tuesday, so none of this work needed to be done on Sunday. A fine service was held Sunday forenoon at which Mr. Warkentin welcomed the new immigrants in the name of the Mennonites of North and South America and in the name of the M.C.C. The immigrant choir sang several numbers, and Martin Duerksen, representative of their future home in Paraguayan Chaco, gave a very fitting message. Sunday evening, there was another short worship service at which time final instructions were given for the following day.

A Group of Mennonite Refugees Who Sailed in the "Heintzelman" to South America. The Clothing Which They Wear Was Furnished Almost Entirely From M.C.C. Relief Stocks

There wasn't time for visiting those first days after the Heintzelman arrived. Monday was the big day when all heavy baggage was to be reloaded into the river steamer which had been chartered to take 483 people to Puerto Casado. 279 persons were also to leave by train for Paraguay on Monday. That meant that the final lists had to be typed, passports sorted according to the further transport groups, and all the last-minute checkups made. Someone who hasn't the experience of working in a Latin-American country cannot understand why all arrangements can't be made ahead of time to avoid last-minute crises. The fact is that in spite of all preliminary contact work, in spite of a perfect plan of procedure, in spite of assurances that "all is in order and taken care of," one can never quite depend on promises, and one can never feel confident that the plan laid so carefully and conscientiously will be smoothly carried out. And thus it was on Monday, with the ship and train transports that left Buenos Aires. Unforeseen circumstances and unexpected emergencies arose so that the M.C.C. workers were run ragged by the time the transports finally left. However, in spite of the harassing details of red tape, there were no serious difficulties, and at 5:00 P. M., 279 persons left on a special train for Asuncion, escorted by M.C.C. workers Homer Martin and Ed Schmidt. By 8:00 P.M. the 87 tons of baggage were all reloaded to the river steamer, "Berna," which was anchored alongside the Heintzelman. 483 passengers were then transferred, and the group, accompanied by Gerhard Buhr, sailed away while those on both ships sang together "Gott mit euch, bis wir uns Wiedersehen." It was a beautiful experience to see the Berna fade into the night.

After the Berna left Monday night, the Heintzelman seemed quite deserted. There were only 79 people left, and they sailed up the river on the regular trip of the "Cuidad de Corrientes," leaving Buenos Aires Tuesday afternoon, Mildred Buhr accompanying.

Ura Gingerich and Ernst Harder did their share of running to the various companies and persons of influence in Asuncion in order to make arrangements for sending the 860 persons from Asuncion up the river. Remembering vividly last year's unpleasant months in the Buenos Aires "Zelt Lager," we tried to avoid, if at all possible, another camp. Therefore, the transportation from Asuncion to Casado wasn't very choice. We had to take what was available, and when the only thing left was a cattle barge, that also was used. The attitude of the refugees also was such that they wanted to continue up the river, whichever way it was, rather than live in another camp.

The train group arrived first in Asuncion, on Wednesday night, and was sent upstream the following morning on a large "launcha," accompanied by Homer Martin. These 279 persons arrived in Casado on Sunday, and on Monday continued by train to Kilometer 145 where there were wagons waiting to take them to individual homes in the colony.

Originally, it was planned that the Berna with the 483 passengers and all the "Grossgepaeck" should go all the way to Puerto Casado. However, because the river was so low, it could go only as far as Asuncion, and so in Asuncion all refugees had to be transferred again to smaller boats. The Berna arrived in Asuncion Friday afternoon whereupon the heavy baggage was immediately loaded on a barge. The following morning early, the "Bell," with the barge attached, left for Casado with 171 Berna passengers, accompanied by Ed Schmidt. At 10:00 the same morning, 259 left on the "Pirapo," to which was attached the cattle boat which became home to our refugees for the next four days. G. Buhr accompanied this group. The rest of the "Berna" group, together with the 79 from the "Corrientes" which arrived in Asuncion Saturday morning, left Saturday afternoon on the "San Jose," M. Buhr accompanying, which was the last transport to leave Asuncion.

None of the ships were luxury liners. There were inconveniences and hardships on each. The first two days of the trip were very hot, and the only water to drink was river water. Two of the ships arranged to prepare coffee to drink several times a day. This, at least, was boiled and safe to drink. We were thankful that none became seriously ill on the way. Then it turned cloudy and began to rain, and some of our refugees became wet. The ships were all crowded and the beds few, so most of the people had to make their own sleeping quarters. The greasy, "meaty" Paraguayan cooking was just another thing to which they had to become accustomed. But such is the life of a refugee, and repeatedly they reassured us, when we were concerned about them, "Oh, this is nothing at all! We have lived through far worse conditions!"

The "San Jose" was the ship on which were 39 refugees who had family members in either Friesland or the new colony, Volendam, and who now came to join them. The anticipation with which these persons looked toward being reunited, and the joy of seeing wife, mother, brother, and children waiting on the banks of the port cannot be put into words. Being a spectator to a scene such as this is an experience not to be forgotten.

To meet and welcome the refugees in Casado were Mr. and Mrs. C. A. DeFehr who came to Casado the 19th of March from Fernheim where they had been making the necessary preparations and arrangements for receiving the new immigrants and providing food and shelter for them. Mr. B. Wall, Oberschulze from Fernheim, was also there to receive the groups and to help transfer them to the train which took them to Kilometer 145. A large, barn-like deposito, containing thousands of sacks of leather tanning, furnished lodging for one night for all refugees. They cooked their own beef soup, and the next morning left, on the Casado railroad, for the Endstation. There were three refugee trains that left Casado, one on Monday, the 22nd, one on Wednesday, the 24th, and the last on Friday, the 26th of March.

When a group of refugees arrived at Kilometer 145, the soup was ready, and after all had eaten, the people were apportioned to the various drivers, boarded the wagons, and were off on the 100-kilometer trek to the colony. The moon was sympathetic that week and lent its bright light to make night travel less difficult. In fact, a Chaco moon can make even the wild, thorny Chaco bush enchanting. The trip from Endstation to the Chaco homes, which are providing temporary housing for the group, took from fifteen to twenty-four hours by wagon. The two Fernheim trucks were also used to transport the old and the crippled. It was unfortunate that this final lap of the journey had to be made during Holy Week. Some colonists drove until early Easter morning with their refugees. Yet, the last of the immigrants were at destination Easter morning, which was their supreme wish.

The refugees haven't had an easy trip to their new home. Far from it. There was seasickness, icy winter weather, extremely hot weather, rain, crowded quarters, new foods,—all within a month. But we have appreciated time and again the fine spirit portrayed by almost each one, the spirit of contentment and forbearance. Over and over again we heard how thankful they were for the opportunity of leaving Germany and coming to a new home.

A source of joy to us workers, and to all who have heard and seen the "Mennonitas" en route are the songs of praise and thankfulness which they sang, and especially when entering or leaving port. It was a beautiful portrayal of their inner peace and faith in the God who delivered them and brought them out of untold suffering and hardship.

And now, once again, families in Fernheim and Menno colonies have opened their homes to these new refugee immigrants until their homes are built at the new settlement. At present eight "dorfs" have been laid out and started by last year's immigrant group. Some of the new immigrants will be added to these dorfs to make use of each hectar of land which the "campo" has to offer. New "campos" are also being surveyed by Vernon Neuschwander to determine the number of "Wirtschafts" which they can hold. The refugees have more or less grouped themselves into villages, and as soon as the surveying has been completed, the village groupings must fit themselves into the size of the "campos." No doubt, adjustments will have to be made.

The new immigrants are all eager to get to the new settlement and begin work on their own "Wirtschaft" as quickly as possible. One big advantage which this group has over last year's group is that they were able to bring much more equipment and tools along. This is very significant, considering the difficulty with which anything can be obtained here, and the high cost of the same. Included in the "Grossgepaeck" of this refugee group are: electric and gas motors, circle saws, stoves, sewing machines, house utensils, and all the working tools needed to build a new home.

Another factor which will make it easier for this group to resettle in this new land is that there is a much larger percentage of "manpower" than there was in the last year's group. True, there are still a large number of widows for whom it will not be easy to do pioneering work such as this will be. But with the generous help and support of the "mother colony," a way will be found whereby all will be provided for. Mr. DeFehr is at present faced with many problems as he directs the rehabilitation of this group in the Chaco. The work is not easy; nor is it simple. At the same time, land for settlement is being planned for the 740 Mennonite refugees who are hoping to leave Europe this month and who will also be settling in the Chaco.

The thankfulness of the refugees in being given this opportunity of establishing a new home is enough to give us new determination in doing all we can to help them get a new start. They have the courage and aspiration it takes to ground a firm colony, and we hope, through the help of God, that a new settlement will be established which will be a monument to the glory and greatness of God who leads His people in marvelous ways. —Paraguay Notes.

Asuncion, Paraguay

OUR SACRED TRUST

Take ye away therefore the talent from him, and give it unto him that hath the ten talents.—Matt. 25:28 (R.V.)

In this eager world, if a man neglects his opportunity, the loss and shame will be his, but the work will not suffer. Another will step into his place, and discharge the office which he should have discharged and win the reward which might have been his. His neglected talent will be taken from him and given to another who can and will trade with it. Perhaps the best of all commentaries here is Mordecai's warning to Queen Esther when he urged her to undertake the task of interceding for her doomed countrymen: "If thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this" (Est. 4:14, R. V.)? The unfaithfulness of one is another's opportunity. The work of the world goes on though a worker may fail. When the kingdom is taken from a Saul, there is always a David ready to receive it and advance it to higher glory. This is a stern and humbling truth, yet there is inspiration in it, if only it teaches one that his work, whatever it may be, is a sacred trust, and stirs him up to be faithful to it, lest he suffer the shame of seeing it pass into worthier hands.—William Blake.

You have cramped your life, you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew His architecture on a lordly scale. . . . He built you to be "temples of the Holy Ghost."—Phillips Brooks.

NOTES FROM BELGIUM

BY J. J. HOSTETTER

The leader of the Belgium Builders' Unit tells of this interesting country and of the work that is being done by the unit.

Belgium is a very densely populated country, numbering about 712 persons per square mile. The inhabitants with their varied languages, mostly French and Flemish, are very thrifty, so that the economy of the commonwealth is as high as any in Europe. The topography varies from the tidal seacoast areas to beautiful valleys and hills, where the elevation reaches nearly 2500 feet. The climate is moderate in spite of its northerly latitude, due to the tempering influence of the Gulf Stream to the west. In winter it varies from mild, foggy, and damp, along the coast, to rather cold with snow on the eastern side. It is considered one of the most enjoyable climates in Europe during the summer, drawing tourists from many countries.

The government is a constitutional monarchy, though the former king is in exile. The people have some voice in making decisions and voting in a limited way. There is enough free enterprise allowed to place the economy on a fair democratic basis, and this is one of the factors contributing to the rapid recovery since the last war. She and a few other smaller countries on her border have combined (calling themselves the Benelux) to strengthen their reciprocal trade agreements.

Although Belgium was not largely engaged in the war, she suffered much loss and destruction, due to other armies swinging back and forth over her territory and involving many of her people. Because of this handicap and mistreatment, many groups outside of Belgium's boundaries sympathized with her plight, supplying material aid and relief in the form of food, clothing, and reconstruction efforts.

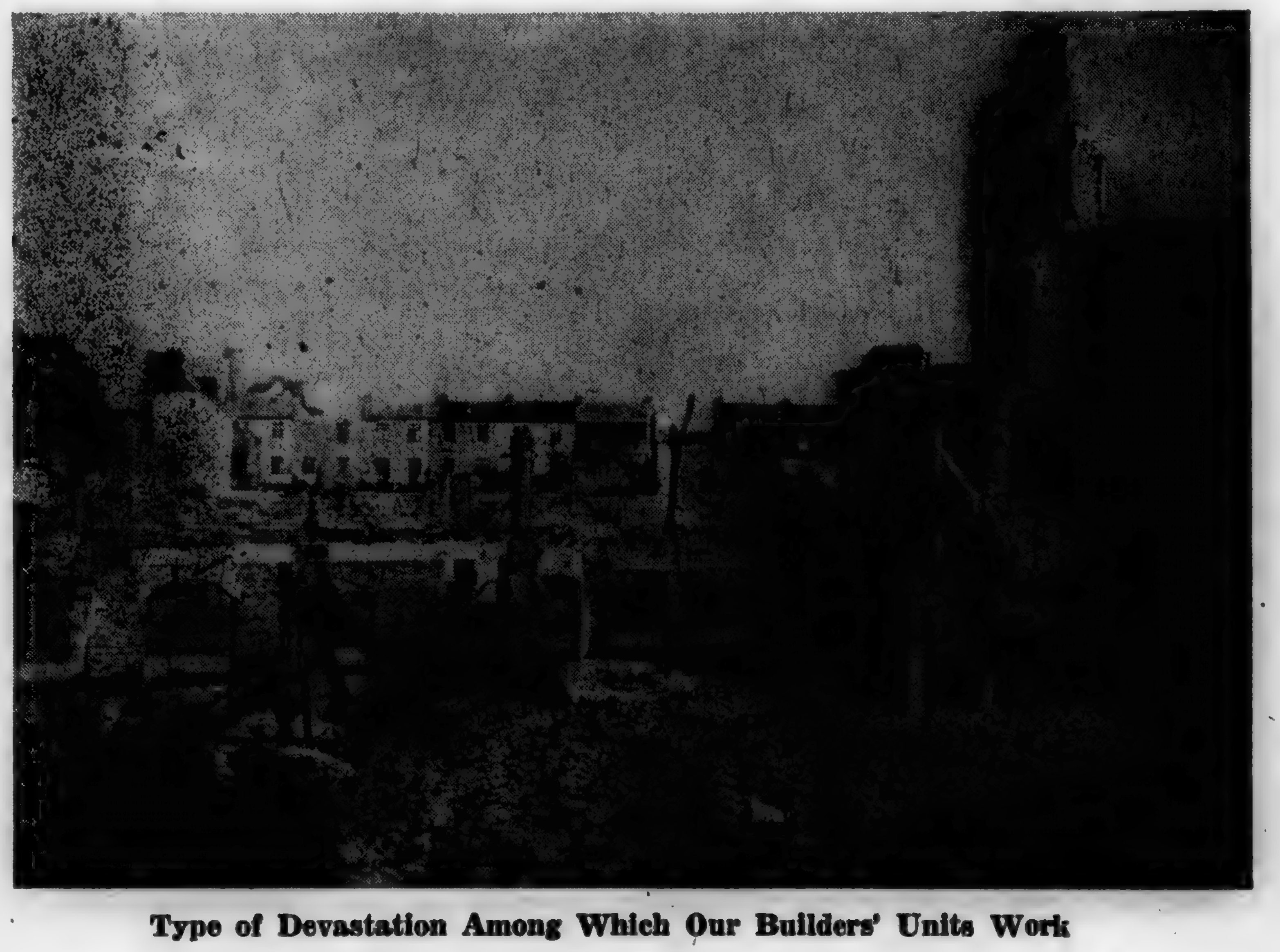
The Mennonite Church supplied thousands of dollars' worth of goods to relieve the needy in Belgium after which the reconstruction program was started last spring. This will continue until the late fall of the present year. A group of from twelve to fourteen men and two women comprise the personnel in the Bullange area to rebuild houses. Satisfactory progress was made last year, with a record of six buildings finished and many others repaired. Weather has been such that an early start has been made already on the present year's operations.

Public relations in the community are one of our vital concerns. When we first arrived, considerable fear and doubt were exhibited toward these newcomers. It was necessary to move carefully in order to win the confidence necessary for good mutual relationships. At first everyone was afraid to trust the Americans to build their homes, not knowing what they could do. A year of work is history, and strong enough evidence has been given as to competency that it is now necessary to turn many away who want us to help rebuild or repair homes.

Much of this good will was brought about by simple, quiet Christian living; also by mixing with the folks, visiting in their homes, waiting on the sick, helping in emergencies, offering ambulance service, and supplying service with our vehicle as a hearse. An occasional gathering of young folks in the village is sponsored to demonstrate an evening of clean recreation and pleasure; also a testimony is going out by living free from the use of liquor and tobacco. A high standard of Christian social activities maintained by the unit made an impression on the community, to the extent that the local priest let it be known that he appreciated the contribution made, and desired closer contact with our group, and a visit with our pastor. An additional means of stimulating good will was that of giving out the Christmas packages to school children. Gospel portions and tracts were distributed, and inquiries have come seeking more light. Many express a desire to have a more free life, with such assertions as, "Wish I had been born a Protestant," or "Wish we could be like you," etc. It requires real vigilance to hold up the proper standard and maintain relationship as servants of the Lord and the church.

These people have been subjected to so many oppressions that they are hungering for attention, yearning for "a little bit of love." They respond immediately to any interest shown to them for good. At different times members of our unit had to be hospitalized, and contacts they made with nurses made impressions difficult to measure. This seemed to be a big source of encouragement to these hospital attendants who are practically shut in as if they were in prison. Another encouraging fact is that these people seem to appreciate any assistance or concern, as they show in their limited way.

This desire for attention is manifested in many ways. Frequently German boys, girls, and women come across the border to beg for food and clothes. Occasionally we give them a good meal or a needed piece of clothing. Our speech and conduct toward them in a considerate manner are quite different from what they are accustomed to. Even though the Gendarmes are on the alert, trying to keep them back in their country, they run the risk of punishment, seeking sympathy and help. Care must be exercised not to encourage black-market runners.



Type of Devastation Among Which Our Builders' Units Work

These German beggars offer an opportunity to study human nature from another angle, and to notice the kind of training they have had. One fellow came around leading a blind comrade who asked for food, and stayed by him through thick and thin—helped him at his meal, saw that he was comfortable, and stayed with him. Then at another time a poor old lady came by asking for a place to sleep overnight, which was absolutely forbidden to be done. We could not harbor anyone in our quarters. We gave her and a boy with her a meal, which we could see was much appreciated, for she received many things she had not eaten since before the war.

One can see tragedy pictured on the faces of most of these needy folks from Germany. They will try to inveigle us out of money, scheme to get clothes or shoes, when we can see they are collecting to sell on the black market. These children can each take a kilogram of coffee over to their country and get as much as their father (if they have one) can make working for a whole month. As they come and go we can notice the type of training they have had. Some will bolt their food quickly as they sit at the table. Occasionally one sees a child who will pause and offer thanks for his food. Most of them will at least thank us for our part in giving the meal.

This is also quite noticeable in most European countries, especially in Belgium. They take time to live and their whole heart and interest is centered around the family unit. There are very few divorces and they work together for the good of each one. Often grandparents, parents, and children live in the same building. One example is where the father has a slaughterhouse and smokehouse, with his business in the basement, the son-in-law has a shoe repair shop, the daughter sells shoes, another daughter runs a small millinery shop, and a son uses another room for a watch and clock repair shop. In connection with the dwelling is the barn adjoining, so that one of the boys is also engaged in some farming, besides working on the road. One finds varied interests in one household, but all work for the same end, that of keeping the family intact.

Another practice worth observing is that of serving an apprenticeship before taking up a profession. It is not as strongly adhered to as it had been some years back and even as in Germany today. For hundreds of years they had their guilds, and no one could go into business for himself, take up a trade or profession, before serving a prescribed course as an apprentice. It was a good practice, since it protected the journeyman or professional from encroachment by amateurs. It was also an advantage to the person starting in business for himself by giving him sufficient experience. Ordinarily the requirement for the apprentice is to serve under a professional for three years without pay to learn the business. He must get his support from home or elsewhere. An apt apprentice, after the first year, often is proficient enough to get a small allowance from his employer, or even he may work on the side to get financial help. The system of apprenticeship is not as binding here as in some places, but it contributes greatly toward building up the earning power and helps to maintain thrift and economy. The result is that the children are taught to work, and have instruction that will help them to maintain a livelihood. The Belgians train the hand as well as the head so that they can build up citizens who are an asset to the community.

Although our contribution to the building program of Belgium is very meager, still our efforts in this neighborhood will surely be felt in a material way as well as exert spiritual influences. The system of economy practiced here is bringing results rapidly, so that we can see great advancements in every way within the short time that we have been here. It is quite possible that the building unit will close this fall, due to these improved conditions, as well as according to the original plan, which included two seasons' work.

It is sincerely hoped that the efforts put forth here and the sacrifice the church made at home to make this possible will be a means of helping a little in building up the relations between the United States and Belgium, along with the moral and spiritual concept that has been stimulated in the minds and lives of those who have been directly affected. We invite all who read these lines to join with us in interest, support, and prayers that this labor together with Him may bring honor to our Lord.

Bullange, Belgium.

"If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city."—Phillips Brooks.

MISSION WORK A PURIFYING ELEMENT IN THE CHRISTIAN'S LIFE

BY EDNA WENGER HERTZLER

A worker in a rural district tells how helping to bring spiritual light to others has a purifying effect on one's self.

Although we are young in mission work, almost four and one-half years, yet we are aware of many good things which it contributes to the life of a consecrated, yielded Christian. One of the most outstanding things to me is the daily purification which work of this kind contributes to one's heart, soul, and body. By this, I mean the ever-present consciousness that not only God's ever-seeing eye is fixed on you, but also that many eyes and ears are open, ever beholding, often with critical view, our every word and act when in their presence. Sometimes this might seem to become irksome, but it dare not, for then one is sure to be off guard and make oneself worthy of harsh criticism. Remember the words of the Apostle Paul, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others I myself should be a castaway" (I Cor. 9:27).

Visitors are often not aware of the attitude with which non-Christians and non-church-members look upon the Christian, and especially upon the Mennonite Christian worker. Just one whisper during church services, or one opening of the eyelids during prayer, even though it may be to inspect what your child is doing, or one, light, unnecessary remark, or one show of antagonism or upset nerves, or one truthful yet gossiping statement, or one black, angry look, or one inconsistency in dress, may call forth from prospective Christians very harsh criticism, and then what is your testimony worth to them? Of course, we all know Christ's wrath upon sin and His denunciation of any wicked thought, word, or deed, but in His harshest words and woes, I can see a tender look of pitying compassion, even though severity at the same time may have been written on His countenance. And then there is the beautiful grace, sometimes called tact, which every Christian worker should possess in great measure. Many of us feel the very noticeable untactfulness which is ours, but need we remain victims of that fault which is certainly a hindrance to mission work? Thank God, He gives a remedy. And that remedy is a real love for and interest in every soul that we meet. Oh, the joy to feel real love for an outwardly unlovely person! Such love comes only from God Himself. "Be ye therefore perfect."

Can we live perfectly before God and man? Can we? Think through this for yourselves, considering His Word very deeply. It is certainly true that we can live blamelessly one moment at a time, one hour at a time, one day at a time, and come with a clean slate and a clear conscience which casts nothing faulty before us when we face God at the end of that day. And if we can live one day like that, why not many days—even though trying and vexing circumstances come rushing at us perhaps before we even get to face God and ask Him for strength at the beginning of the day? But He is there, nevertheless, and we can rely upon Him in the most trying, vexing moments and come out victorious. With God nothing is impossible.

I praise God for mission work, and critical eyes, and misunderstanding hearts, which have helped me to rely upon His Almighty power for daily purification so that He can work through me to the praise of His glory and for the service of His dear Son!

Concord, Tenn.

THE MASTER'S QUESTION

Have ye looked for my sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus make thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the Golden Land?

Have ye stood by the sad and weary,
To soothe the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That there I have been before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you,
" 'Tis the pathway I often go!"

—Call to Prayer.

STEPPING-STONES PROVIDED

Dr. Jowett, in describing a holiday, says: "There was a little stream, and there was no bridge. But when I got up to it I found that stepping-stones had been provided for the traveler. And so it is in the way of life. Sometimes there are rivers to cross, and the anticipation fills us with fear. There seems to be no bridge. Let us be sure that the Lord has made all preparations, and when we get to the river we shall find the stepping-stones."

—Gospel Graphic.

Live pure, speak truth, right wrong; else wherefore born?

—Tennyson.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXX. The Unity of Believers in Christ

BY THE BIBLE STUDY EDITOR

There is such a thing as "The Fatherhood of God," and the "Brotherhood of Man." It is a common belief of, and is commonly expressed by, men who have some knowledge of the Word of God and some degree of faith in what it teaches concerning the creation of the world and all that is in it. All of creation has its origin in, and of, God and was wrought by the power and will of God, at His Word. And in its creation the purposes of God were carried to fulfillment with the union of the Trinity—Father, Son, and Holy Spirit. Strange as it may seem, and strange that it fails to be recognized by the Hebrew nation, the name of God, the Creator, is in the plural form, in the first verse of the first chapter of the Word—"Elohim." In the first chapter of the book the Holy Spirit is said to have "moved upon the face of the waters." Later in the record God said, "Let **us** make man in **our** image." This was the language of the Father to the Son. Concerning the place of the Son in creation, the revelation of the Word is specific, ". . . All things were made by him; and without him was not any thing made that was made" (Jno. 1:2, 3). A further testimony concerning the Son is seen in Heb. 1: ". . . His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by . . . his power." The testimony of the New Testament was given by Hebrews who had no difficulty in understanding the plural form of the name of God as used in the first book of their law.

There was unity in the being of God, "I and the Father are one." There is unity in the purpose of God, and there should be unity in all the works of God, in the spiritual realms as well as in the material world which He formed and established. Without a common origin of man, there could be no unity or brotherhood, and without that common origin there could be no common fatherhood. While an atheistic science has denied the creation by God, it has not at all established a common origin of man. The survival of the fittest does not establish the unity of the race of man; it rather declares that there is disunity and strife which will continue until the fittest survives. This theory is opposed to the eternal purpose of God who has always, in His Law and under grace, urged the unity of mankind on the basis of righteousness and love. "Thou shalt not kill."

Unity in the Recognition of the Godhead

The revelation of Jesus Christ in the world was for the purpose of making known to the world the nature, and being, and will of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18). It is not strange, then, for the Lord, at the close of His ministry to speak as He did when He prayed to the Father: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (Jno. 17:20, 21).

The mission of Christ in the world will be a failure if the world fails to recognize the unity existing between the Father and the Son. It may be said that it has failed to see this unity. But we must not forget that four thousand years' time elapsed until Christ came. At the end of that period one nation acknowledged God and His Word, but had not learned to reverence the Son. In two thousand years almost the whole world has heard of the Son and in nearly every nation there are those who believe in Him. It will probably not come to pass that every man in the world will become a believer in the Lord Jesus Christ and will know God as He is revealed by the Son; nevertheless, all who will honor God at the close of the age will have known Him as revealed by Jesus Christ, His Son. The unity of God and His Son rests upon the evidence given by the Son. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (Jno. 14:9).

Perhaps one of the most remarkable texts, expounding the unity of the Spirit with the Father and Son, is that uttered by the Lord, previous to His leaving the disciples. "Nevertheless I tell you the truth; It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). This declaration of Jesus concerning the Holy Spirit stresses the fact that the Holy Spirit was as important in the life of the believers as was His presence with them. This is in accord with His further statements concerning the place of the Spirit in His work. "I will not leave you comfortless: I will come to you . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:18-26). Thus in the Holy Spirit there is expressed the unity of the Father, Son, and Holy Spirit. While no one may be able to describe the unity of the Godhead in their real being, it is possible to know of their unity in the expression of their place and manifestation in the Word and in the lives of the believers.

The Patterns of Unity

Paul uses the illustration of the body as a symbol of the unity of the believers, or the church. It is "one," although composed of many members. Every part of the body is peculiar to itself, but each part is essential to the integral nature of the body. It is perfect in itself. Nothing could be added and nothing subtracted but that would destroy its unity. Yet, in the analysis of the body an indescribable variety may be found. A variety of materials and tissues; a variety of organs and their functions; a variety of glands and their products, and a variety of members and their services; but all are in perfect co-ordination for this self-contained and self-sufficient body.

Then Paul uses the same illustration to declare the unity of the body with Christ, who is called, and who is, the head of the Church. It is significant that in the Greek the same term which denotes headship also means head, as the head belonging to a body. Then the unity of Christ with the Church is such that He is the actual head part of the body. From Him proceeds all the power for direction and functioning of the operations of the body. This is peculiarly expressed in Eph. 4:15, 16, ". . . May grow up into him, in all things, which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body unto the edifying of itself in love." Also, in Col. 2:17-19, the apostle definitely suggests the idea of Christ's being the head of the body. "But the body is of Christ . . . And not holding the Head, **from which** all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

A third expression of unity is found in the relationship existing between husband and wife. This figure is one that is found in both the Old and New Testaments. God was as a husband to Israel. Christ is as the husband to the church. "He that hath the bride is the bridegroom." The ending of the dispensation will behold the Lamb, in the fellowship with the Bride, the Lamb's wife. The man and the woman who are united in wedlock are "one flesh." "For this cause shall a man leave his father and mother and shall cleave unto his wife: and they shall be one flesh." In Ephesians 5:30 the statement is made, "For we are members of his body, of his flesh, and of his bones." There can be no closer union of two beings, differing in body, in nature, and character, than that which is made possible by the Spirit of the Lord, which unites men with Christ in that intimate union. We become members of His being, joined to Him in one body. This is a spiritual union, but it includes our whole being, body as well as spirit.

This then is the nature of the union made possible by the Lord, and the formation of a unity which is recognized of God. The unity is not one which is idealistic. It is an actual one. It is one which exists and functions by the operation of God's power and is joined to the life and being of the Divine One, whom God sent into the world to save us and unite us to Himself, making us partakers of His life and nature and manifesting Him to the world about us, that they may know God and Jesus Christ whom He has sent. This unity is one of the Spirit, but concerns the manner of our life and our relations with the things that belong to God. So the believers are influenced in their lives by their union with God and Christ, through the Holy Spirit.

Unity of Believers through Fatherhood

While we believe in the common fatherhood of God in creation, and as the author of our own lives, we know that not all men acknowledge God as Father and hence do not belong to His family. Jesus definitely made a distinction between those who believe in Him and those who reject Him. "Then said Jesus to those Jews which believed on him, If ye continue in my Word, then are ye my disciples indeed." But at a later time in the same discussion with the Jews, He said, "Why do ye not understand my speech? even because ye cannot hear my Word. Ye are of your father the devil, and the lusts of your father ye will do . . . " (Jno. 8:31, 43, 44). The creation fatherhood of God is not the spiritual fatherhood which is acknowledged by the Father and the Son.

The prayer of Jesus, taught to His disciples, begins with the real acknowledgment of God as Father: "Our Father." That relationship is honored by Jesus. He made a distinction between the world and those who believed on Him. "I pray for them: I pray not for the world, but for them which thou hast given me." The fatherhood of God has a special meaning for those who are believers in Christ. The spiritual relationship is more important than the physical. The sonship of men in relation to God and Christ is brought about by the new birth through faith.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, **but of God"** (Jno. 1:12, 13). "For as many as are led by the Spirit of God, they are the sons of God . . . but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:14, 15). Every believer is a child of God through faith in Jesus Christ, having received the Holy Spirit in the blessing of a new life—regeneration. While all men are related to each other by the common origin—generation from the first parents—they have become divided by language, and are scattered throughout the earth. They are segregated by national lines and attached variously by family ties and economical requirements. Requirements are designated by titles—brothers, sisters, father, mother, child, cousin, uncle, grandparent, etc. And one must go far back in the family lines to reach a common ancestor. But through the grace of regeneration, a common relationship is possible through the possession of life from a common Father, God. Then all are His children and all are brethren. The common title used by the believers in the apostolic days was "Brethren." The common brotherhood also implied a common characteristic—that of unity; so that none would be master, but all would be servants. "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

Partitions Broken Down

Often the failure of family unity is caused by partiality. It may be that Christianity is sometimes weakened by jealousies and partialities. God is no respecter of persons, nor should the children of the Father be such. Paul called the Athenians to repentance—God "commandeth all men every where to repent" (Acts 17:30). To Timothy he wrote, "Who will have all men to be saved" (I Tim. 2:4). The common relationship of believers is definitely stated by Paul in his letter to the Colossians, "And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. 3:10, 11). Even the variety of attachments of faith, such as the Corinthian brethren were prone to emphasize, was discouraged by Paul and his helpers. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (I Cor. 3:5, 6). And this thought is later enlarged upon, in the same chapter. "Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." Men cannot be the medium of separation between those who belong to Christ and God.

To the Ephesian Church the Apostle wrote concerning the standing of believers in the grace of God. They all were placed in the same high place of the glorious grace of God through Christ, so that they were made to sit together in "heavenly places in Christ Jesus." There was no quality of character, or life, or works which distinguished them and fitted them for such a position; the believers were **God's workmanship.** Those who were Gentiles, uncircumised, aliens from Israel, strangers from the covenants of promise, without hope and without God in the world, "in Christ Jesus . . . made nigh by the blood of Christ." These were made **one with the circumcision,** God broke down the middle wall of partition between them; "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Eph. 2:8-17). The place of the sanctuary, near to God and His altar, which was prohibited to the Gentile who was not circumcised, no longer existed to keep the Gentile from God. It was broken down by Christ who became circumcision for all men in His own flesh by the shedding of His own precious blood. And no man can say that any who accept that circumcised One are prohibited from the fellowship of God's sons in His sanctuary in the heavenlies in Christ Jesus. The first break in the partition wall occurred in Caesarea (Acts 10:34-48. Cornelius and his house believed on Christ who was crucified and risen. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

The "whosoever's" of the Scripture call for the recognition of any people or nation to be included in the family of the Lord. The broken down partitions make possible the building up of the new temple of the Lord, for the household of God. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are **builded together** for an habitation of God through the Spirit" (Eph. 2:18-22).

Unity with Variety

The best expression of unity is found in one body, although it is composed of many members. One congregation is a more complete exemplification of unity than two or more. One conference district can express more of a unity in thought, faith, and life than can be found in conferences in different sections of country or in different nations. But all are made one through the faith which all have in the one Saviour and the one Spirit which He has given them. Yet any one member, or congregation, or conference may fail in providing all that is needed to express the fullness of the life which Christ is able to provide for His testimony in the world.

It is the province of the Holy Spirit o make known Jesus Christ to individuals, and to the world through individuals. In this great testimony He requires the gifts and abilities which every individual may be able to furnish. No one can show all of the love of Christ. No one is able to manifest all the fullness of God. Yet each one will be able to reveal some particular phase of that love and fullness which no other can show. In the gathering together of the saints in glory that fullness will be revealed. And then there will be known what each joint and member of the body of Christ has added to the complete body of the redeemed ones.

In Ephesians 3:14-21, Paul prayed for such an appreciation of the love of Christ and the fullness of God. It is accomplished by the working of the Holy Spirit by His power in the inner man of each believer. But **all** the saints are needed for this fullness, **"to comprehend with all saints** what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that **ye** might be filled with all the fullness of God." Here is a completeness, but a unity, which no individual or group of individuals can fulfill; yet each individual or group may claim that privilege of the indwelling of the Spirit to show forth the power of the Spirit, the love of Christ, and the fullness of God to the greatest degree possible.

The New Jerusalem shall stand upon a foundation of twelve precious stones, all differing, but all precious. The precious stones in

(Continued on page 189)

EDUCATIONAL

INTERESTING SCENES IN EUROPE

I. Battlefield of Waterloo

BY WILSON HUNSBERGER

The writer, recently returned to Canada after having spent a two-year term in relief work in Belgium and Poland, in this first of a series of articles tells of his visit to the scene of one of the most decisive battles in history.

One of the most familiar names in the long history of battles is that of Waterloo. It was near the small town of Waterloo, Belgium, on June 18, 1815, that the great Napoleon was defeated for the last time. Only a matter of days after this momentous struggle Napoleon was arrested in Paris, his own capital city. Shortly after, in October of the same year, his banishment to the Island of St. Helena was effected.

The original Waterloo lies some twelve miles south of the Belgian capital, Brussels. To see the peaceful rolling countryside now, at once so fertile and lovely, one can hardly imagine the scene of terrible bloodshed enacted there a hundred and thirty years ago. And yet, despite the quiet beauty of this rural district, memory of the battle lingers on, at least among those Belgians who live in sight of the great strange memorial erected just south of the town. At this spot, somewhere near the center of the battle area stands the huge monument, a pyramid of earth covered with grass, reputedly built by the hands of Belgian women laborers. The pyramid has a railed stairway ascending to the peak where stands the effigy of a ferocious lion, a symbol of British might and victory. I cannot now recall the number of steps one must take to reach the lion, but I remember how refreshing it was to pause occasionally during the ascent to catch a breath and to view the expanding countryside. From the summit one may see for many miles in every direction. To the north, through the haze of smoke from the suburban industries, one can see a few landmarks of the city of Brussels. To the south, and in the more immediate vicinity, lie the hamlets of Plancenoit and Mont. St. Jean, places often mentioned in detailed accounts of the battle.

Close beside the monument stands a domed building which shelters a huge circular painting, depicting a stage of the battle. The French artist who executed the work has cleverly created the impression that the viewer stands on a hill in the center of the battlefield from which vantage point he can see in every direction equally well. The illusion of distance is skillfully effected, and the canvas seems to blend into the actual earth of the floor where lay strewn in battlelike fashion, soldier's arms—muskets, broken rapiers, battered helmets—and even replicas of fallen horses and their soldier riders. The display is quite evidently a business venture for the operators, since there is an admission price of seven Belgian francs, or about fifteen cents. After one has viewed the artistic work, he is almost forced to have it fully explained in choice of French, Flemish, or English languages, by an entertaining little character who assumes the proportions of a nineteenth century military expert. In English his vocabulary seems to be limited largely to military terms, but at the conclusion of his lecture he has sufficient command of our tongue to remark so all can hear: "If you forget me, you will forget Waterloo." The hint is so obvious that one again reaches for the inevitable tip. The lecturer on Waterloo can also say, "Thank you," in three languages!

Buildings and Countryside as Viewed from the Famous Lion Monument Commemorating the Victory at Waterloo

Despite the mercenary mind of our little professor friend, we may nevertheless learn from him some of the sordid facts of the battle. Here, in this tranquil countryside, Napoleon, the military genius of an expanding France, fought his last battle and suffered his momentous defeat. Here, at Waterloo, within an area of a few square miles, 31,000 French soldiers were killed or wounded, while the allied armies of English and Prussians, under the famed Duke of Wellington, lost 23,000, a total of 58,000 casualties! When I think of this catastrophe occurring during eight and a half hours within so limited an area, the picture becomes confused, and deepens into a horrible cataclysm of bloodshed, suffering, and death. One might well wonder that man in his agelong relationships with his fellow man, has not even yet learned the futility of waging war.

Leaving the monument, we descend toward the Brussels-Charleroi pike. At the approach to the main road are several small houses or shops, or combinations of both. Several proprietors here, too, have their ears tuned to the jingle of the tourist's francs. We were often especially amused by the matron of one of the houses who stood by her doorway and viewed the visitors with a cannily observant eye as they passed. At one time we heard her call, "Hot tea served here!" suspecting, no doubt, the passers-by to be tea-loving Englishmen. On another occasion she must have discovered our nationality, for her advertisement had changed to: "O.K., fellows, get your ice cream here!" Another shop specializes in showing real souvenirs from the battle—an array of French guns, English guns, bullets from various types of arms used, cannon balls, and so on. Once enticed into viewing the display, the proprietor opportunely suggests the purchase of some trinket as a souvenir, perhaps a replica of the monument, or a miniature sword designed as a letter opener, or something of that nature.

From Waterloo we return toward Brussels, but we may deviate slightly from the main traffic artery and detour through the famous Forest of Soignes. This magnificent natural hardwood growth illustrates what heavy forest life covered Belgium in early times. The forest figured in Napoleon's last strategy for the allies' defeat, for at Waterloo, he sought to disperse their ranks and confuse them in a rout toward the forest.

Soon we are once more on the busy streets of Brussels, where throng the thousands of Belgians who may scarcely know that the site of a historic battle lies so close to them. Too occupied are they to think or care much of the battles fought so long ago. The duties and tasks of the present ever outweigh in import the events of the past. Much as men would try to glory in arms and military victories; whatever the cause, whatever the noble aims, whatever the high ambitions of those who died there, only the names of a few generals are remembered, and they scarcely. Yet, sixty thousand perished.

"The thunder-clouds close o'er it, which when rent
The earth is covered thick with other clay,
Which her own clay shall cover, heaped and pent,
Rider and horse,—friend, foe,—in one red burial blent!"
—Waterloo, Lord Byron.

Waterloo, Ont.

RELIGIOUS EDUCATION AND CONVERSION

BY WILLIAM ROY LITZENBERG

Nicodemus, a ruler, recognized Jesus as "a Teacher come from God" and gave his reason therefor, which was conclusive. He did not ask a question according to the record, before Jesus gave him the formula for the new birth. It was not a physical birth. It was not the result of a process of education. It was a supernatural process to be wrought by God upon a willing subject. I say "willing subject" because man's will, until yielded, is opposed to God, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It was a spiritual birth, something which Nicodemus could not understand any more than he could understand the source and destiny of the wind. Nor does anyone fully understand it. It is a fact which can be known only by personal experience. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

An Illustration

Our great steel mills change pig iron into steel by a process which requires intense heat and the introduction of carbon into the molten ore, whereby its nature is changed. It is then called "steel." It has acquired new characteristics. It has an innate hardness—the quality of resistance which makes it usable for steel rails, or for razor blades which will hold an edge. It has an inborn resiliency which makes it suitable for heavy coiled springs, usable under great locomotives, or, for the finest of hair springs necessary for the smallest wrist watches worn by the ladies. It also has an inherent resonance which makes it usable for gongs with a ring for a warning service.

This transformation, or conversion, of pig iron into steel, with these new characteristics, is not the result of external application or treatment; it is the result of a change of nature—a new creation. It is accomplished by the introduction into the old pig iron nature of a transforming element, namely—carbon.

Just so, the natural man is transformed, or converted, into a Christian by the introduction of Christ into his innermost self by the operation of the Holy Spirit. Man's spiritual nature, which was cut off by sin, is thus reborn within him and he can again have spiritual communion with God. His spiritual antenna has been re-established by a supernatural process. "The Spirit . . . [Himself] beareth witness with our spirit, that we are the children of God."

Now razor blades have been made to sell which were perfect in form and finish, but with the old pig iron nature, incapable of taking and holding an edge. They have been treated externally only, or, put through an "educational" process to give them form and polish. In outward appearance, they were fine razor blades, but actually they were still pig iron, soft and dull, with none of the characteristics of steel—characteristics which result only from a change of nature.

So, springs and gongs can be formed out of pig iron, and given finish and polish, and even nickel plated, having the appearance of resilient steel springs, or ringing gongs; but outside treatment, no matter how complete, does not change the nature or give the quality of steel.

The Application

By this time you see the application of my illustration. Human ore from the earth is earthly. It can only be changed by the introduction of a transforming element, not carbon, but Christ, and He is introduced into human life only by the Holy Spirit, and that when the "will" of the natural man is yielded. For man not only has a knowledge of good and evil, as the result of sin, but he has within himself the power to choose. Man is the only one of God's creatures who can deliberately, from choice, say "no" to God. But when man yields, the Spirit of God will bring him under conviction and cause him to choose Christ as his Saviour.

Therefore religious education, apart from the new birth, may result in giving reform, refinement, and polish to human beings; but it cannot transform the creature into a new creation. Somewhere in the process there must come that deliberate choice, that change wrought by God upon a willing subject. One can know much about Christ through the intellectual process, but one can only know Christ as Saviour and Lord by the new birth process. Peter recognized Jesus as the Christ, not by "flesh and blood" (intellectual) process, but by the "Father which is in heaven."

We must comply with the laws of science in order to get the blessings of science. So must we comply with the requirements of God's spiritual laws, if we would have the blessings of God, for spiritual things are spiritually discerned.—The Watchman-Examiner.

BOOK REVIEWS

Standing on the Promises, Charles J. Woodbridge; Moody Press, 1947; 203 pp.; $2.00.

Born in China of missionary parents, educated at Princeton and in Berlin, Charles J. Woodbridge, the author of "Standing on the Promises," served as a missionary in French Cameroun. He also taught in Nanking, China, and filled the pastorate of several important churches. At present he is pastor of the Independent Presbyterian Church in Savannah, Georgia. Along with this training as a background, he brings to the writing of this book the testimony of a rich personal experience with the Lord, and a keen appreciation of the Word. Convinced that the message of the Book of Acts is much needed by the church in this twentieth century, he presents a fresh exposition with the prayer that under the blessing of God it might be for the glory of His name. His treatment of the book reveals thorough study, and the presentation exacting carefulness.

Ministers, teachers, and students of the Word will find the book very helpful. The Book of Acts always has a live and inspirational message for the Christian reader, and Woodbridge's "Standing on the Promises" will help to fix in the memory the facts and truths of "this glorious story of the achievements of the Holy Ghost during the early days of the Church."

In the twenty-eight chapter headings the author makes use of alliteration to assist the memorization. Original and unique, this outline makes the work unusually helpful. The sentences are short; the clear concise chapters are pregnant with life and truth.

Dr. Woodbridge supports evangelical faith. In challenging, tender appeals which conclude most of the chapters, the author reveals his burden for a powerful, pure, prayerful, evangelical twentieth-century church. The Gospel message rings out clearly as from one who has felt the touch of the crucified, victorious Lord, and is henceforth constrained to proclaim the message of redeeming love.

Only in one particular is the book not in harmony with our tenets of faith. Quoting from the chapter, "Standing on a Prerogative": "The Christian must be loyal to his government. He must exercise his right of suffrage and of protest. This is not incompatible with a true Christian profession."

But anyone who prayerfully reads this volume cannot fail to find rich and lasting blessings.—Mrs. A. D. Wenger, Jr.

A HAPPY MAN

A gentleman going along a country road met a man to whom he courteously wished "Good morning."

"I have never had a bad morning," replied the man.

"That is very singular; I wish you may always be so fortunate."

"I was never unfortunate," said he.

"Dear me! I wish you may always be happy."

"And I am never unhappy," said the other.

"I wish," said the gentleman, "that you would explain yourself a little."

"That I will certainly do. I never had a bad morning, for every morning I praise God. If it rains or snows; whether the weather be bright or stormy, I am still thankful to God. You wish that I might be always fortunate, but I cannot be unfortunate, for nothing befalls but according to the will of God. And His will is always good, in whatever He does or permits to be done. You wished me always happy, but I cannot be unhappy while resigned to the will of God, and as long as His peace rules in my heart."—Faithful Words.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

ESTHER'S ZEAL FOR HER PEOPLE

Book of Esther

Lesson for June 13, 1948

Golden Text: Who knoweth whether thou art come to the kingdom for such a time as this?—Esther 4:14.

I have an idea that nearly every girl dreams of the time when she can be somebody's queen. I do know that those who have her rearing in their care think much about those things.

Mordecai was a proud Jew. Although an exile, he would not salute a man with a character as base as that of Haman, the Agagite. And the wicked Haman was also a proud man. Failure to salute him properly was a deadly insult. Here we have the makings of a feud that will end in blood.

But let us go back. Agag was the title of the Amalekite kings, with whom Jehovah had sworn to have war from generation to generation. We last heard of them when King Saul was told to utterly destroy them; and he failed to do so. Here is a probable descendant of a tribe that had a bitter hatred of the Israelites from the time that they left Egypt. He has risen to a position of great power, and the insult added to a primitive hate drove him to plan revenge on a Hitlerian scale. Had Saul done as he was bidden, there would have been no Haman. If I do not exterminate the forces that hate my soul, they will rise and exterminate me.

Mordecai probably knew that the law condemned the practice of giving Jewish daughters to heathen husbands; but he thought of the honor that would be his if he could boast that his cousin and foster daughter was the first lady of the land. And he accomplished his purpose.

But being Queen brings its troubles and responsibilities. There are greater troubles in the palace than in the cottage. To be the only beloved of one man is far better than to be one of many in a despot's harem.

Esther had trouble keeping first place in the king's affections. When a man can be three months in the same palace with his queen without wishing to see her, some other woman is making a stronger appeal.

Such was the situation at the time when Haman secured the consent of the king to exterminate all the Jews.

God does not ask any of us to go contrary to His Word, but if we do He can, as in this circumstance, use the situation to work out for His glory.

To Mordecai it seemed that only Esther could gain the ear of the king and prevent the scheduled massacre of the Jews. He does profess belief that if Esther failed, God would find some other way to save Israel.

The Book of Esther does not mention the name of God, but it acknowledges an Agent behind the scenes that controls the destinies of men and nations.

Circumstances sometimes make us heroes and heroines. But sometimes they expose the sham. It is when the highflier flies highest that his wings are clipped by the scissors of circumstance. See what happened to Haman's high flying when Israel got to fasting and prayer.

Esther would never have been heard from if circumstance had not laid in her lap the matter of life and death for herself and all her race. With the spiritual co-operation of all her people she met the test and turned the disaster into victory. And Haman was hanged on the very gallows he had made for Mordecai.

What caused King Ahasuerus to be so wakeful? The Unseen Agent. What caused his courtier to read the story of Mordecai? The Unseen Agent. What prompted Ahasuerus to honor Mordecai at this critical time? God, in answer to the fastings and prayers of His people.

Not every girl can become queen, but every girl can become queenly. Not every one of us is called to positions where our acts affect the destinies of millions, but every one of us is called to meet every problem that comes to us with the determination to do our utmost for the salvation of others, even though we lose our lives in the attempt.

It is good to remember the special providences of God. It is good to set aside special days to rehearse again those epic events, lest we forget. But the records of history reveal that most of these memorials are soon turned aside from their original purpose of honoring and glorifying God into seasons of folly and sinful excesses.

The Feast of Purim was so treated by the Jews, and our Christmas, and Easter, and Thanksgiving and New Year, are observed in such manner that it must grieve the heart of God.

The Jews treated their enemies the way their enemies would have treated them, with good measure. That was cruel pride. No wonder the sacred writer does not mention the name of God. The humble saint will treat even his bitterest human enemies the way he would wish that they should treat him.

THE HOPE FOR THE MESSIAH

Ezekiel 34:11-16, 22-31; Daniel 7:13, 14; Zechariah 3:8-10; 6:12, 13; 9:9, 10; 12:10; 13:1; John 10:14

Lesson for June 20, 1948

Golden Text: For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

Ezek. 34:11-16. David once expressed himself, "No man cared for my soul." It had been true ever since the days of Adam that the number who care to destroy are many and the number who care enough to save are but few. Ezekiel saw the rulers, both princes and priests, selfishly seeking to gratify every lust and vanity at the cost of the lifeblood of the sheep.

An hireling careth not for the sheep, and until you get the spirit of the good Shepherd, the flocks under your care will be scattered to the four winds and you will not really care.

But God cares, and if those to whom He has delegated the duty of caring for the flock fail to do so, He will find those who will.

Verses 22-31. God lifted David up from herding a small flock of sheep on the hills of Bethlehem to become the shepherd of Israel. The time came after he had served his generation and fallen asleep that all Israel was scattered as they that have no shepherd. At that time God sent His Son, born, according to the flesh, of the house of David, to gather together the lost sheep of the house of Israel and of the world and make them into one fold.

As the natural showers bring blessings to a thirsty earth, so the showers of the outpoured Spirit have been bringing untold blessings to His flock. And not the least of these blessings is that in the fold of Jesus Christ there is neither Jew nor Gentile, but they are all one in Christ Jesus.

And God either builds an hedge about me to protect me from my enemies or removes my enemies.

The plant of renown (v. 29) whom God raised up is His Son. Others may have done virtuously and famously but He excels them all. His praise shall continually be in my mouth.

Dan. 7:13, 14. Jesus is (not will be) "the blessed and only Potentate, the King of kings, and Lord of lords." He ascended to the throne when He ascended to heaven from the mount called Olivet. And He shall reign till all things have been brought into subjection to Him, when He shall turn the kingdom over to God the Father that He may be all in all.

He is the creator of all things, and the Redeemer of all mankind. Other organized powers may rule for a time and season, but His dominion is an everlasting dominion. Had His priesthood been ecclesiastical He would have been just another priest; were His kingship political He would be just another king. But while some of His subjects are in this world, His kingdom is not of this world.

Zech. 3:8-10. The Hebrew for "Branch" is "Natsur." From that we get the word "Nazarene." Jesus is the Branch, that is building the real temple of the Lord. He is also the Stone. God engraved the law on two tables of stone. Bezaleel engraved the names of the twelve sons of Jacob on the stones of the breastplate through which God spoke to the children of Israel; but God put seven eyes on this stone, for they are the seven spirits of God. God gave not the Spirit by measure unto Him.

And this Branch of the house of David, this divine stone upon which the church is built, took away the iniquity of His people in the day that He took their sins and bare them in His own body to the tree of Calvary.

Zech. 6:12, 13. When the postexilic Jews rebuilt the temple they refused the help of their neighbors who did not believe as they did and were not of the tribe of Israel; but in the building of the temple of the Lord as described in these verses even those who are afar off shall come and help in the building. God is the God of the whole world. He is not the Creator of the Jews only, for He made of one blood all the nations of men. He didn't die on Calvary for the few of any one sect, but He is the Saviour of all them that believe the Gospel, and they shall be built up into an holy temple of the Lord.

Zech. 9:9, 10. The first verse of this group was fulfilled on the Sunday preceding the crucifixion; the second verse is being fulfilled as the church carries out the Great Commission. The saints rely not on carnal weapons for their protection, but commit themselves into the hands of the Captain of their souls. The message of the Gospel is one of peace, and the messengers of the Gospel are men of peace.

Zech. 12:10. Not every one who was in Jerusalem at the time gave his consent to the crucifixion. Multitudes stood afar off and wept bitter tears. Later some of those who had cried, "Crucify Him." also shed bitter tears over their great sin and found pardon in the Saviour's grace.

Whenever there is much mourning over sin there is always a revival of the kingdom of God.

Zech. 12:1. The fountain for sin was opened at Calvary. It is still flowing and potent. It is there, and there only, that sin stains are fully washed away.

John 10:14. Psalm 100. Man is the cream of God's creation. Redeemed man is His noblest work. He gave His breath that we might live, and when we died in sin He gave His life that we might live again through Him and for Him. God be praised.

FROM MALACHI TO CHRIST

Daniel 2:31-45; 8:11; Malachi 3:1-5; 4; Luke 1:67-79; 2:25-33; John 10: 22, 23

Lesson for June 27, 1948

Golden Text: Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1:68.

Dan. 2:31-45. It requires nothing but wits to tell fortunes and to give an interpretation to dreams. As the thing is still future no man can tell but that what you said might happen. But to recall another man's dream requires more, and if God can bring another man's dream to your knowledge, He will also be able to give the interpretation thereof. Daniel after much fasting and prayer, did this. The dream was a symbolic history of the nations from the time of Nebuchadnezzar until the end of the Roman Empire, during the latter part of which the kingdom of God should be established among men. Earthly empires have their times and boundaries, but the kingdom of His dear Son is world-wide and timeless.

Daniel 8:11. After the death of Alexander the empire was divided among his four generals. Antiochus Epiphanes became ruler of the division that included Syria. During his reign Palestine was under his dominion and he tried to overthrow the Jewish religion and substitute one of his own. He did profane the temple, and for a season caused the daily sacrifice to cease. This aroused the Maccabees, who fought Syria until they had again won their independence, which continued until the Roman conquest.

Mal. 3:1-5. The last of the Old Testament prophets declared the message of God during the time of Nehemiah. For more than four hundred years there was no open vision. In fact, prophesying was forbidden by the Jewish authorities. It is easy to understand why. When people turn their backs on God, the only message they will get is one of repentance which, rejected, will mean judgment. No matter how hardhearted and stiff necked a man may be, he can still take a lively interest in religion, especially if there is earthly gain in it; but such religionists do not like to be reproved.

* * *

THE TEACHER AND HIS TASK

"O God!" I cried. "Why may I not forget?
These boys and girls entering life's battle
Throng me yet.
Am I their keeper? Only I—to bear
Their constant burden for their good and care?
So often have I seen them led in paths of sin—
Would that my eyes had never opened been!"
The thorn-crowned, patient One replied,
"They thronged Me, too; I, too, have seen."

"So many go at will," I said,
Protesting still.
"They go unheeding, yes, and these that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me: "But I have died."

"But Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine!"
He looked at them—the look of one Divine!
Then turned and looked at me: "But they are Mine."

"'O God!" I said. "I understand at last!
Forgive! and henceforth I will bondslave be
To Thy least, frailest little ones;
I would no more be free."
He smiled and said, "It is to Me."

—Lucy Rider Meyer.

Malachi's message was largely one of reproof, but he speaks of another who will come in the spirit and power of Elijah to prepare the way for the Messiah.

Elijah came at a time of great moral decay. A similar condition existed at the time of the coming of John the Baptist. Preaching without condemning sin is what brings about conditions as they were in the times of Elijah and John the Baptist; and today. But such preaching has the effect of soothing syrup while the multitude rides the jack rabbit to hell.

The Jews delighted to think of the Messiah who was to come. But their idea of the Messiah was of one who would give them national freedom and power, filling their laps with every luxury while they were walking in the footsteps of Sodom and Gomorrah.

But He did not come that way and never will. When He came it was with a message that tried men's hearts, and found the multitudes mostly the dross of silver. By the time the dross was removed there was a little silver left that reflected His image. That little was the nucleus of the Christian church. And where there was little dross there was much filth. Fuller's soap makes clean and white. That is what God would do to all our hearts and lives. When once these two things are accomplished in our lives, then we can offer offerings in righteousness which will be accepted and blessed as was Abel's in the early days of the race.

While the offerings of true hearts are pleasant to the Lord, we must not forget that evil is an abomination in His sight.

The Jewish people from the days they came out of the land of Egypt were never free from the devil's substitutes (sorcery, fortunetelling, necromancy, etc.) for true religion. And, alas, we are not free either. I have been told that some of us consult Ouija boards when we should be on our knees instead. And to many of us the Golden Rule appeals only in reverse. We want the other fellow to treat us that way, but we would not think of treating him so.

The nobility of heart that makes a man practice Christian ethics is so rare that even our sons are not aware that anybody practices it.

Chapter 4. "The ungodly [wicked] shall not stand in the judgment, nor sinners in the congregation of the righteous." They shall be as chaff, and burn as stubble. Why then do men continue on in sin? Because they make themselves believe that they are an exception to the law of sowing and reaping. And there are times when the wicked prosper so much that even saints are envious of them. But year after year those who live lives of righteousness because of fear and love for the Lord will find that God withholds no good thing from them that walk unrightly. He heals our diseases and brings balm to our aching hearts. Peace also like a river shall come into our soul. But there will be no neighborhood or national revival without the grace of God changing homes first.

Luke 1:67-79. As the sun is to the earth, so Jesus is to the human heart. The soul has many enemies but the Lord delivers us from the power of them all.

Different nationals speak of their homeland as sacred soil. The only sacred soil on earth is where a man stands before God as Moses did at the burning bush. We speak of the defeat of our national foes as salvation. It is not. Salvation is of the Lord, and means defeat of and deliverance from the evils that threaten the soul.

MICAIAH, A PROPHET OF ISRAEL

I Kings 22:1-40

Lesson for July 4, 1948

Golden Text: As the Lord liveth, what the Lord saith unto me, that will I speak.—I Kings 22:14.

We cannot all be outstanding, but we can all be true. In the weeks to come we will be studying concerning men whose names have not become household words but who let their light shine in the corners where God had placed them.

They followed the advice that Charles Kingsley gave to his daughter when she left home to go to school.

"Be good, sweet maid, and let who will be clever,
Do noble things, not dream them all day long,
And so make life, death, and that vast forever,
One glad sweet song,"

Micaiah lived at a time and in a community where it was not considered healthy to be a prophet of the Lord. Jezebel had taken active steps to get rid of them and to supplant them with the prophets of Baal who were more to her liking.

How it happened that Micaiah suffered no worse than the hatred of the king and a cell in the prison the Word does not reveal. But God does not leave Himself without witness, and He must have overruled all of Jezebel's schemes.

Why did this good man always prophesy evil to Ahab? Because there was nothing but evil in Ahab. Ahab was possibly the ablest king that the northern kingdom ever had, but morally he was also the most degraded. Ability and character are not always life mates.

Jehoshaphat was in Samaria. He was a God-fearing king. What business had he there? His son had married Ahab's daughter, Athaliah; and this was a family visit. But that was a marriage that Jehoshaphat should never have sanctioned. It meant the degradation and death of his son, and almost the annihilation of his family. But when you marry for station and honor rather than to have a helpmeet in the Lord, you must expect to reap the consequences.

Jehoshaphat's family ties were stronger than his spiritual ties. After Micaiah had prophesied of the evil outcome of the battle he consented to the imprisonment of the prophet and went along to the battle.

If Ahab had not been afraid of the words of Micaiah, he would have kept on his royal vesture. He had so much love for Jehoshaphat that he was willing to let him be the target for the Syrian's arrows. If Jehoshaphat were killed he would be the gainer; if not, he would not be the loser; for he could tell Jehoshaphat that he wanted him to have all the honors of victory.

But God has heavenly watchers beholding the activities of men. One of these directed a Syrian soldier to shoot an arrow at a venture. But that arrow was so guided that it pierced the joints of Ahab's armor and dogs licked his blood by the pool of Samaria as foretold by Elijah.

There are always those who will urge you to speak pleasant things rather than the absolute truth. My fear is that I may preach things that are not true, because of my lack of understanding the words of God. I have heard some strange statements made over the pulpit in the name of the Lord for that very reason. But may God give all of us the grace to declare the whole counsel of God without fear of man.

But the wise man argues that a living dog is better than a dead lion. That is the logic of those who think that anything is better than death. To my mind the world would be better off if such people would die. He who will dishonor himself for favor and life will never be anything but a weight to drag others down into the pit.

God has promised two things (they do not seem much) to the man who is faithful; i.e., bread shall be given unto him; his waters shall be sure. In the case of Micaiah it was the bread and water of affliction.

Zedekiah was a popular prophet. He was an enthusiastic preacher. He got so enthusiastic that he slapped Micaiah for not agreeing with him. But the time came that Micaiah walked forth from the prison a free man, while Zedekiah, a craven coward, was hiding himself in an inner chamber in fear of his life.

Even though your hearers will not listen to you, you have saved your own soul if you declare the truth as God gives it to you. And the time will come when others will give you credit.

The majority is not always right.

It takes great strength and courage to stand alone in opposition to those whose standing and prestige may be higher and greater than yours.

When a man gets to be a popular preacher he has lost out with God.

SUNDAY SCHOOL MUST EVANGELIZE

BY A. L. BROWN

Evangelism is the primal purpose of the Sunday school. Winning the lost is not a secondary matter, it is basic to all church work, including the Sunday school. Souls must be saved. A fisherman may spend his day picking flowers, or enjoying the beauties of the fields, but his skill as a fisherman is determined by how full his basket is at the close of the day.

The Sunday school must lead people to Christ. "Ye must be born again," is still basic, and the Sunday school must engage in this sublime occupation. Sunday schools that have been positively evangelistic have been growing schools. They grow fastest when the fires of evangelism burn hottest.

Evangelism will save the Sunday school from surface efforts. Social work concerns itself with the outside of the platter, but true evangelism deals with the inside. It leads to a new heart and life. While education makes strong men and culture makes attractive men, Christianity makes good men. Dr. Truett said: "All the ethical culturists in the world could not, with their dainty gospels, produce one life like that of Carey, or Judson, or Livingstone, in an eternity of years."

An evangelistic Sunday school will develop effective soul winners. The fine art of soul-winning is developed by winning souls. At Fort Wayne, Ind., lies the body of Sammy Morris, the ebony-faced African boy who had the knack of winning souls without ever having been taught that fine art. A burning heart can teach us more about personal work in one week than a seminary course could teach us in three years.

With burning hearts, the Sunday school workers can study and plan and go after the lost.

An evangelistic Sunday school will build a great church. No church becomes great except through an evangelistic spirit. The method in different churches will vary but the spirit will be the same.

The superintendent should center the work of evangelism in the Sunday school. He should direct the work of every department of the school towards evangelism as its ultimate goal. He should promote soul-winning visitation among the workers, making them feel that visiting is not a fever for numbers, but a passion for souls. These two fundamental truths must be kept before us: (1) Lost people are not coming to our Sunday schools of their own accord. Somebody must go after them. (2) The mission of the church and Sunday school is to SEEK that that which is lost. Sunday school workers must give the Christlike invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Christ commands us to go out into the highways and hedges and compel them to come in. They will be compelled by your impelling love.

Let the whole Sunday school be consumed with a burning evangelistic flame.

Let the superintendent center his whole program in evangelism.

Let the chorister sing in notes of evangelistic appeal.

Let the secretary read his figures in terms of potential numbers for the kingdom.

Let the treasurer count his money in terms of jewels for Christ.

Let the usher lead people to their seats as though he were leading them to a mercy seat.

Let the teachers teach out of impassioned hearts.

Let the whole Sunday school sense in their deepest souls the worth of a lost sinner. —Bulletin of the National Sunday School Association.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue the study of the Book of James during the remaining Sundays of June. The divisional topics are given as follows: Good and Evil Tongue; Worldliness and Pride; Patience and Prayer.

During July we begin a new unit of study, namely, **"Youth and His Personal Problems."** The first topic of this new unit will be a sensational one because July 4 is celebrated as Independence Day and is used of the worldly-minded to magnify popular patriotism and glorify those who have fought for freedom. As Christians, who do not participate in war but recognize certain responsibilities toward government and rulers, we would like to solve the problems that are connected with our citizenship in the state. We find perfect agreement in the teaching of Christ on nonresistance and the teaching of the New Testament writers concerning our duty to the powers that be.

We will notice that the Book of James continues to make practical points on Christian living and makes it plain that the inner life of the Christian is expressed in consistent outward conduct. The tongue (and the resultant strife and evilspeaking) cannot so conduct itself except from lusts and passions moved by satanic power. But the same instrument, when under the power of heavenly wisdom, bears fruits of righteousness. It will be well to note that James gives the remedy for the subduing of the powers of evil through resistance of the devil and drawing "nigh to God" with all that this drawing nigh means in humble confession and repentance and faith. This enables the believer to endure hard things in patience and to fully trust God to provide for the future and to give us a better day when our trials of this life are over. Worldliness in our hearts makes us seek earthly ends without thought of our heavenly relation to God. We need a thorough cleansing of heart and hands that we may live above material advantages in the full light of heavenly things where faith and prayer and submission to God characterize our life in the world.

We are living in earthly bodies. Our natural tendency without God is toward evil. We need to feel our dependence on God continually if we are to be victorious and give full right of way to the Holy Spirit. We can make our study of the Book of James practical by using the principles found in its teachings in application to our own problems and trials in the world. To this end may each of us enter the study with earnest prayer and fully surrendered wills.

GOOD AND EVIL TONGUE

James 3:1-18

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Topic for June 13

* * *

MOTTO

"The fruit of righteousness is sown in peace of them that make peace."

MEDITATIONS ON THE TOPIC

I. The Tongue, an Instrument for Good or Bad.—There is a great responsibility in being a teacher because to err in word is a greater condemnation. It takes a man with self-control to keep from erring in word. A bit for the mouth of a horse can turn about his whole body; a small helm turns a great ship; so the tongue, a little member, can do great things. It is like a fire—when kindled it makes a great burning. It is a fire, a world of evil, and when it is set loose among our members, it defiles the whole body and inflames the course of nature. Its kindlings come from hell. We may tame beasts and birds and serpents, or things in the sea, but no man is able to tame the tongue because it is an unruly evil, full of deadly poison.

The same tongue may bless God and curse men. But it is not consistent that blessing and cursing should come out of the same mouth. Salt water and fresh do not come from the same fountain. A fig tree does not bear olives; a vine does not bear figs. The wise man shows his wisdom out of a good conversation in all meekness of wisdom. When envy and strife are in the heart, there is no use to reason with ourselves that we are Christlike in Spirit. Such wisdom has its source in the lower passions, called earthly, sensual, and devilish. And they bear confusion and every evil work. Heavenly wisdom "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." There is no partiality or hypocrisy in it. Fruits of righteousness are sown in peace by the makers of peace.

This reasoning would indicate that if our tongues are under the control of heaven, they will bear the fruit of righteousness; but if they are under the control of the power of evil, they bear fruit accordingly.

II. The Text.—James 3 has been largely discussed in the meditations above. It may be summarized in the thought that a controlled tongue for good needs to be under the power of heavenly wisdom. Without this it has a great capacity for much evil.

OUTLINE STUDY

V. **Good and Evil Tongue** (James 3:1-18).
  1. The power of the tongue (vv. 1-12).
    a. The great responsibility of leaders (v. 1)).
    b. Control of the tongue essential to control of the body (v. 2).
    c. Small things control great (vv. 3-6).
    d. Men cannot tame the tongue (vv. 7, 8).
    e. Inconsistent use of the tongue (vv. 9-12).
  2. True and false wisdom contrasted (vv. 13-18).
    a. Wisdom proved by walk (v. 13).
    b. Earthly wisdom (vv. 14-16).
    c. Wisdom from above (vv. 17, 18).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Tongue."
2. The Tongue Used for Good.
    a. By a bridling of the whole body.
    b. By one whose heart is right.
    c. As a fresh-water fountain.
    d. By one with heavenly wisdom.
    e. Fruit from a peacemaker.
3. The Tongue Used for Evil.
    a. A fire kindled in hell.
    b. Cannot be tamed.
    c. An unruly evil.
    d. A salt fountain gives salty water.
    e. A fruit tree bears only one kind of fruit.
    f. Wisdom not from above bears envy, strife, and evil.

For Seniors

1. The Responsibility of Speech.
2. The Power for Evil in the Tongue.
3. How to Secure Becoming Behavior.

PERSONAL THOUGHT

What are the sources of my heart life by which my tongue is ruled? May I not be satisfied with any other than the grace that comes from God.

SEED THOUGHTS

Men are born with two eyes, but with one tongue, that they may see twice as much as they say.—Cotton.

A slip of the tongue is more serious than the slip of the foot.—Sel.

A wise man shows his wisdom in the selection of the things he leaves unsaid.—Sel.

It is requisite to be silent, or to say something better than silence.—Sel.

They always talk who never think.—Prior.

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering, beyond your control forever.—Kirk.

Wounds inflicted by a knife heal more quickly than those inflicted by a sharp tongue. —Sel.

The careless word let fall today may yield
Years hence to thee a harvest full of tears.
—Sel.

Let us gather up the sunbeams,
  Lying all around our path;
Let us keep the wheat and roses,
  Casting out the thorns and chaff;
Let us find our sweetest comfort
  In the blessings of today,
With a patient hand removing
  All the briers from the way.

Then scatter seeds of kindness,
Then scatter seeds of kindness,
Then scatter seeds of kindness
  For our reaping by and by.
—Mrs. Albert Smith.

WORLDLINESS AND PRIDE

James 4:1—5:6

* * *

Topic for June 20

* * *

MOTTO

"God resisteth the proud, but giveth grace unto the humble."

MEDITATIONS ON THE TOPIC

I. **Worldliness and Pride.**—This line of thought is a natural sequence of the thoughts and conclusions on chapter three, where we have a discussion of the sources of earthly and heavenly wisdom. He continues here to classify what kind of conduct comes under the head of the "earthly, sensual, devilish." He asks the question, "From whence?" in order to institute a search of our hearts, and then answers the question from where wars and fightings come. They come **from our lusts** that war in our members. Lust moves men to seek for its satisfaction. In seeking, they fight and kill to gain what they seek. They do not pray for the blessing they need. If they do pray, they ask amiss. Prayer for the satisfaction of lust does not receive an answer of God. Blessings needed are not received when we do not ask. The facts are simply stated thus: "The friendship of the world is enmity with God." If we are bound to be a friend of the world, we are enemies of God. For professing Christians to do this takes them from their true espousals to flirt with strangers to the One to whom they are espoused to be true. This makes spiritual adulterers.

The facts are that there is in our human nature a lusting spirit leading to worldliness. Grace is greater and may be had as a gift to those who are humble enough to acknowledge their need and meekly submit themselves to God while they set up a resistance to the advances of the devil. Satan flees from such resistance that has allied itself with the power of God. True humility repents by cleansing from evil deeds and lusts that have taken hold. To such God gives grace and honors their faith and obedience.

Another form of worldliness is manifest in speaking evil of others and taking the place of our Judge who is no respecter of persons. Let us remember who we are and who it is that is also our Judge.

Another form of worldliness is found in our business planning. If we plan with the purpose of gain in mind and do not take God's will into consideration, failing to remember that we do not know what a day will bring forth, we take pleasure in our own self-sufficiency and dishonor God who holds all things in His power. Such failure to do God honor which we know is His due is sin.

Covetousness leads to the hoarding of riches. God's judgments will overtake such hoardings which will testify against our greed and selfishness and be a means of condemnation. Living in pleasure on the earth is to the neglect and oppression of those who are poor who have by labor contributed to our enrichment because they have not received their due for labor. The judgment day is coming.

OUTLINE STUDY

VI. Worldliness and Pride (James 4:1—5:6).
1. Expressions of worldliness (4:1-5).
   a. War, fightings, and covetousness (vv. 1, 2).
   b. Prayerlessness (v. 2).
   c. Praying amiss (v. 3).
   d. Friendship with the world (vv. 4, 5).
2. The way of deliverance (vv. 6-10).
   a. The grace of God (v. 6).
   b. Conditions on our part (vv. 7-10).
3. The peril of evil speaking (v. 11, 12).
4. The evil of boasting in worldly affairs (vv. 13-16).
5. The sin of neglecting to do good (v. 17).
6. Woes upon misused wealth (5:1-6).
   a. The witness against hoarding (vv. 1-3).
   b. The testimony against oppression (v. 4).
   c. The testimony against living in luxury and fleshly lusts (v. 5).
   d. The condemnation of injustice (v. 6).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "World."
2. The Devil Leads to Fighting for Worldly Things.
   a. Fighting others to gain what we want.
   b. Praying selfishly to satisfy our desires.
   c. Friendship with the world is enmity against God.
3. Resist the Devil.
4. Draw Nigh to God.
5. Let God Plan Your Life.
6. Using Money Rightly.

For Seniors
1. Forms of Worldliness to Overcome in Our Lives.
2. The Value of Humility.
3. The Way of Victory Over Worldliness.

PERSONAL THOUGHT

Are we truly loyal to God, our salvation and help? Why then should we gratify our selfish desires and earthly pride and cut off that blessing which we need to live victorious over the world and Satan and keep our friendship with God?

SEED THOUGHTS

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24).

Christian people ought to know the enemies of spiritual life as florists know the enemies of plants and flowers.—Sel.

The ship's place is in the sea, but God pity the ship when the sea gets into it. The Christian's place is in the world, but God pity the Christian if the world gets the best of him. —Sel.

What is worldliness? It is simply pursuing the activities of the present life without thought of God.—Sel.

The man who casts his lot with the "crowd," usually casts his lot where God is not.—Sel.

PATIENCE AND PRAYER

James 5:7-20

Topic for June 27

MOTTO

"Stablish your hearts."

MEDITATIONS ON THE TOPIC

I. **Patience and Prayer.**—The righteous are apt to be imposed upon by those in the world who live in pleasure and take advantage of the righteous who practice nonresistance. We are exhorted to patience until the time when Christ our Lord shall come and reward our faith. It is not becoming those who have faith to complain about the hard times we are having in the world. We should rather be like the farmer who sows and waits patiently till harvest. We have examples of men of God in the past who suffered and were patient in enduring. Job was one of these, in whom we find God's latter end of blessing even in this life.

Oaths fitted into the program of the past under a dispensation of justice when swift punishment followed the evildoers. But under Christ (Matt. 5:34) we are not to take an oath to confirm the truth of what we say. The fact that we are Christians should be sufficient proof that we are duty bound to tell the truth without the binding of oaths. "Yes" and "No" are enough.

Affliction calls for prayer. Gladness calls for praise. Sickness should not overwhelm us. We may talk to God about it. He has provided for the welfare of His people, even to the health of their bodies. We may call for a special service for healing, and the "prayer of faith shall save the sick." It is intimated that sickness may have a cause in some deficiency in our lives in which we need to discover our faults and confess them to one another and ask for the prayers of one another. When we pray fervently, and everything is right in the ones who pray, it "availeth much." Elijah was not perfect. Yet his prayers were heard in answer to earnest prayer. It is a good work to convert a sinner from his errors and thus save a soul from death and cover a multitude of sins.

II. **The Text.—Jas. 5:7-20.**—This passage has been discussed in the **Meditations on the Topic.** It points the Christian to the Lord in all the difficulties and afflictions of life, to exercise patience in waiting His time and to call upon Him for present help, both for the errors into which we have fallen and for the sickness and affliction that has overtaken us.

OUTLINE STUDY

VII. **Patience and Prayer** (James 5:7-20).
1. The reasonableness of patience (5:7-11).
   a. The Lord is coming (vv. 7, 8).
   b. The Judge stands before the door (v. 9).
   c. The example of the prophets (vv. 10, 11).
2. The inconsistency of swearing (v. 12).
3. Resources in affliction (vv. 13-18).
   a. Prayer in affliction (v. 13).
   b. Songs in gladness (v. 13).
   c. Prayer and anointing in sickness (vv. 14-16).
   d. The value of effectual fervent prayer (vv. 17, 18).
4. The blessing in soul winning (vv. 19, 20).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Prayer."
2. Jesus Is Coming.
   a. Our sufferings will cease.
   b. Our wrongs will be righted.
   c. Our labors will be rewarded.
3. Pray When Trouble Comes.
4. Prepare Your Hearts for Effectual Prayer.
5. Help Others to Get Right with God.

For Seniors
1. The Strength in Expecting the Lord.
2. The Grace of Nonresistance in the Light of His Coming.
3. Committing Our Sicknesses to Him.
4. The Way of Effectual Prayer.

PERSONAL THOUGHT

Have we learned to walk with God in confidence that He makes "all things work together for good to them that love God, to them who are the called according to his purpose"?

SEED THOUGHTS

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.—Open Door.

Prayer is the mightiest force that men can
wield;
A power to which Omnipotence doth yield;
A privilege unparalleled; a way
Whereby the Almighty Father can display
His interest in His children's need and care.
—Sel.

There are two spirits of prayer: one that prays to get what it wants; the other to know what God wants it to have.—Sel.

Patience is the ballast of the soul.—Sel.

Your weakness is no excuse: "He giveth power to the faint."—Sel.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

Be thankful for the least gift, so shalt thou be meet to receive greater.—Kempis.

MY DUTY TO THE STATE

Rom. 13:1-7

* * *

Topic for July 4

* * *

MOTTO

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

MEDITATIONS ON THE TOPIC

I. **My Duty to the State.**—God is over all. To me, as His servant, His born-again child, a Christian, He has first place as my Lord and Master, as my Father, as my Redeemer. There is no love for anyone else that can be above my love for Him. There is no authority by anyone else that can be given precedence above the authority of God. His teaching and command are first. The work of His kingdom has first place in my work and thinking and loyal devotion. Whatever duties He enjoins upon me toward others, I am prepared in my devotion to Him to obey most heartily and with all my earnest endeavor. When He directs me to honor my father and my mother, I gladly heed the command and honor them in every way within my power and according to His direction. The same is true of every other earthly relationship concerning which He commands me: wife, children, servants, teachers, ministers, rulers of state, etc., etc. Never do they take a place in my thought and affection above my God and Father in heaven.

With these principles in mind, I am ready to hear what God has said concerning my duty to the state. I find that God has ordained that there should be earthly powers who have certain defined work to perform in reference to certain needs in a world of various characters. He says, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (I Pet. 2:13, 14). All this in my loyalty to God I am to seek to perform as unto Him, as faithfully as I can. And under no circumstances shall my loyalty to the state in the payment of taxes and the obedience to laws be slack, save under such circumstances in which the state oversteps its bounds to lay upon God's children that which God has ordered differently. Then I may meekly testify to the duties I first owe to God. I may not defiantly challenge the state or dishonor its officials. But in a straightforward way I may take my stand to do what God has said, and to bear with patience whatever penalty or privation the state may wrongfully impose for my failure to do its ordinances contrary to God; not forgetting to pray for "all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2).

II. **The Text.—Rom. 13:1-7.**—This passage sets forth the work which God has delegated to the powers that be and the command God has given to be subject to their commands, to live a life of righteousness, to pay tribute, and to render to all their dues—custom, fear, honor, love.

OUTLINE STUDY

I. **My Duty to God Above All.**
1. Superior to the orders of rulers (Acts 5:29; 4:19).
2. Superior to the demands of friends (Matt. 10:37).
3. Superior to all other affections (Luke 14:26, 27).

II. **My Duty to the State According to God's Order.**
1. To hold the state in subservience to God's power (John 19:10, 11).
2. To pay our taxes and tribute money (Matt. 22:21; 17:27).
3. To submit to the ordinances of the state (I Pet. 2:13-17; Rom. 13:1-5; Tit. 3:1).
4. To pray for those in authority (I Tim. 2:1-4).
5. To do good (Rom. 13:3; I Pet. 2:14, 15).
6. To be ready to every good work (Tit. 3:1).
7. Not to speak evil (Tit. 3:2; Acts 23:5).
8. To bear witness for Christ (I Pet. 3:14-16; Matt. 10:16-20).
9. To suffer injustice patiently (I Pet. 3:17, 18).
10. To seek the welfare of the country in which we live (Jer. 29:7).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Do good."
2. My Duty to the State.
   a. To pray for rulers.
   b. To obey the laws.
   c. To pay dues.
   d. To honor rulers.
   e. To hold my tongue from evil speech.
   f. To suffer for the right.
   g. To obey God above all.

For Seniors
1. My Duty Under God to the State.
2. Proper Submissions to the State.
3. Proper Service Within the State.
4. Proper Honors to Those in Authority.
5. A Ready Witness for Christ.
6. Sufferings to Endure.

PERSONAL THOUGHT

Give me an understanding, loyal, faithful heart that I may deal rightly with every human relationship, loving God supremely and my neighbor as myself, respecting every ordinance of man for the Lord's sake.

SEED THOUGHTS

All who are loyal citizens in the kingdom of God are obedient to this command to be obedient to earthly rulers. For this reason Christians are the most law-abiding people on earth, no matter what form of government they live under, no matter how distasteful and unjust the laws may be. Though the conditions imposed by governments may seem hard, the Christian understands that "all things work together for good to them that love God," and therefore bears his lot with patience.

It does not therefore follow that as subjects to earthly rulers it is our duty, or even our privilege, to do that which we cannot consistently do as citizens of Christ's kingdom. The same apostle who taught that we should be subject to the powers that be, also taught that we should "obey God rather than men." They never rebelled but meekly suffered persecution rather than to do the things which they knew the Word of God forbade them to do. Indeed, the conditions in the two kingdoms are so radically different—one being the dominion of the Spirit and the other the dominion of the flesh—that it is impossible for a citizen of Christ's kingdom to render effective service in administering the affairs of the world kingdoms according to the standards of those kingdoms.—Bible Doctrine.

THE SECRET OF VICTORY

Keep your early morning watch with God. * * * I know of nothing more helpful than rising early for the adjustment of the spirit, the mind, and the body by the Master. He will take our temperature, and save us from being lukewarm—neither cold nor hot. He will see whether our spiritual barometer is rising or falling; and set it for the coming day. Who can estimate the value of such an adjustment? Henceforth, by God's grace, victorious in life, and effective in service.—The Late Bishop Taylor Smith.

THE BIBLE

We search the world for truth. We cull
The good, the true, the beautiful,
From graven stone and written scroll,
And all old flower-fields of the soul,
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier.

EDITORIAL

(Continued from page 168)

The editor of the CHRISTIAN MONITOR has served in this work for twenty-eight years. It has been an inspiration to see the work grow and be blessed of the Lord. It was our privilege to see one large building rise and become overcrowded. It is something of a thrill to see another begin to take form. As we try to look into the future we cannot tell what the Lord has in store. But we know that if we go forward according to His will there are still greater things ahead in publishing the Gospel of Christ through the printed page, if the Lord tarries. As we look back we can exclaim in the words of history: "What hath God wrought?" As we look forward we can say with Paul: "Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

BIBLE STUDY

(Continued from page 181)

the High Priest's breastplate differed, but formed one group, representing one people. They represented the peculiarly precious people of the Lord. They were His chosen ones; they were His own Bride. The gates of the city were all pearl—one variety giving a fullness of access to the **nations** that were the Bride of the Lamb in that eternal unity.

In order to preserve the unity of the body of Christ, it is essential that we hold fast our allegiance to the one Saviour, as we have received Him. The mind of Christ shall dwell in us, with His humility and grace. The faith once delivered unto the saints is both the hope of our salvation and the guide of our lives. While we may recognize the generality of the Church of Jesus Christ, and the salvation of all men through faith in Him, we should remember that the expression of that faith is also an obligation, and in the unity of that expression of our faith lies the weight of our testimony of His life.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

SPOKESMAN FOR MENNONITE DELEGATION

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Romans 13:1.

Then Peter and the other apostles answered and said, We ought to obey God rather than man.—Acts 5:29.

Through the courtesy of the "Mennonite Weekly Review" we are able to print a challenging message from the pen of Don E. Smucker, Chicago, Ill., who was the spokesman for a delegation of two hundred Mennonites who appeared in Washington, D.C., before the Armed Services Committee to testify against military training or selective service. Because many of our readers are likewise thinking about this problem it will be instructive to insert this later message from the pen of one of our C. O. crusaders.

It is well that men in other circles also see that the proposed militarization of the nation creates an immediate threat to war.

The Christian testimony to the state should be the interaction between Romans 13:1 and Acts 5:29. The first is a conservative principle; the second is a radical principle. The first is in the direction of order; the second in the direction of truth. These are not necessarily in conflict but there are times and places where they do conflict.

I am sure that it is highly significant that Paul placed Romans 12:21 immediately before 13:1. The former text is one of the most creative aspects of Christian moral strategy: **"Be not overcome of evil, but overcome evil with good."** Having said that, having completed his summary of the Sermon on the Mount, then Paul adds the principle of limited obedience to the government in the light of these prior obligations.

With these Biblical convictions in mind, it was my privilege on March 31 to appear before the Armed Services Committee of the United States Senate in Washington, D.C., and testify against compulsory military training (UMT) or selective service.

What impressions does one carry away from a memorable experience of this kind? In this case there were 200 other Mennonites present to lend moral support to this testimony. Perhaps there would be highly varied reactions to some of these matters. But I offer the following personal observations on the basis of this journey to the realm of Caesar.

I.

First, this country still respects its religious minorities and is willing to give them hearing.

A "hearing" by definition is a very fair democratic device by which the Congress expresses its willingness to listen to what accredited organizations and citizens have to say on the matter. The range of the people testifying for and against military training is tremendous, all the way from General Marshall and the American Legion on the one hand, to the National Education Association and the peace churches on the other.

The witness does not speak to the entire membership of the Senate but only a small committee of that august body. Nevertheless, every word is recorded by a stenotypist and becomes official record. Our Mennonite delegation was received respectfully and several extra documents were filed on our behalf. Senator Gurney was told that most of the people in the room were Mennonite people—in this case "plain" people for the most part who were impressive in their quiet simplicity.

Yes, it is good to know that our government will listen to various shades of opinion and grant real freedom of expression to those who stand apart from historic patterns of force and carnal strife. Let no one underestimate the value of this privilege. Let us thank God for it. Let us express gratitude to men high in position of state.

II.

Second, government men are baffled by the stubborn, lasting quality of evil in the world.

"The whole creation," said Paul, "groaneth and travaileth in pain together until now." We have just completed the most destructive war in history. Russia alone lost 15,000,000 men and had 70,000 cities and villages destroyed. After this awful carnage men wanted normalcy without repentance, peace without the Prince of Peace, lasting covenants between governments without God's covenant.

Now all has failed. The hopes of peace are smashed. The United Nations is discredited. The usual remedies haven't worked. Evil seems more native to the world; sin seems more deeply ingrained; the devil seems more real.

Many noble men in government are facing the ghastly reality of sin as they have never faced it before.

III.

Third, the answer to the crisis is primarily the age-old recourse to more evil as an attempt to overcome evil.

To follow Romans 12:21 and overcome evil with good seems too starry-eyed to follow for the long term. Some in Washington want to fight at once. Others want to wait and see while piling up deadly weapons. All this is done reluctantly, soberly, sadly. There is no hilarity. No jubilant rolling of drums and waving of flags. Only a dark retreat to ancient patterns of conflict.

In answer to this there is a small remnant who believe that the cures have not cured, the answers haven't answered, and the movements haven't moved. Jesus Christ, Lord of lords and King of kings, is using this crisis to force us to choose as in Matthew 6:24, **"Ye cannot serve God and mammon."**

At this late hour, no answer is easy or safe. But the only safe place in space and time is to know and to do the will of God as revealed in Jesus Christ. Our Saviour did not wait on our goodness before loving us: ". . . while we were yet sinners Christ died for us." The Gospel will not let us wait until our enemies have repented before loving them.

To follow this way will be difficult for all and especially for Mennonites who know the fury of Russian carnality. Yet the choice is before us: atomic slaughter or crucifixion with the Christ of Calvary. The latter is the choice of heaven for the pilgrims of earth.

We also quote from Dr. Einstein who said in part:

> All of us who are concerned for peace and the triumph of reason and justice must today be keenly aware how small an influence reason and honest good will exert upon events in the political field.
>
> Where belief in the omnipotence of physical force gets the upper hand in political life, this force takes on a life of its own and proves stronger than the men who think to use force as a tool. The proposed militarization of the nation not only immediately threatens us with war; it will also destroy the democratic spirit and the dignity of the individual in our land.
>
> The assertion that events abroad force us to arm is wrong; we must combat it with all our strength. Actually, our own rearmament, through reaction of other nations to it, will bring about that very situation on which its advocates seek to base their proposals.

CHESLEY LAKE CAMP

Come ye yourselves apart . . . and rest a while.—Jesus Christ.

The Lord Jesus Christ was a realist. He understood men, because He created man. Man is a trinity—body, soul, and spirit. The foundation of the human spirit is laid in the body. The body is the "temple of the Holy Ghost." To realize the best in the spiritual domain necessitates the care of the body. There are times when complete relaxation becomes an absolute necessity. Hence the Lord's counsel to His disciples: "Come . . . apart into a desert place, and rest a while." The desert's silence is a tonic to an overwrought nervous system. Hypertension is kept in the background when the body truly rests.

This is one of the basic reasons why about a hundred Christian ministers and laymen purchased Chesley Lake Camp. The other is the need for recreation, under Christian auspices, for the old and young. Recreation so-called, when indulged in by millions, would be better named "wreckreation" with the emphasis on **"wreck."**

Chesley Lake is one of the best inland lakes in Canada for fishing. The new camp has about a mile of shoreline. This will enable the association to keep out questionable amusements and undesirable business places. This will keep "Dance—Drink—and—Dine" joints off the grounds.

Chesley Lake Camp has two beaches, one for men, the other for ladies. This affords bathing privileges with due consideration for modesty.

The grounds contain a small tabernacle, sleeping accommodations for about twenty. and fourteen cottages. An extensive renovation, building, and landscaping program is in progress.

Formerly the grounds were used for Bible conferences and a place for Christians to spend some time away from the city. The memories are sacred to the owners and to many others so they sold the property for less money, to keep it from becoming a "bootlegger's paradise." A. J. Schultz and the Cruickshanks brothers, tne owners, allow us to pen the gracious testimony of A. J. Schultz.

> John the Baptist, seeing a greater than he, urged all his followers to leave him and follow the Lord, "He must increase, but I must decrease." Our Lord assured the disciples that after He would leave them they would see greater things still.
>
> We are seeing a greater future for Chesley Lake than was possible through our continued direction there. After thirteen years of great blessing it was hard for us and our associates to turn over all to this or any other organization. Blessed memories! Health and financial problems made us all willing to leave all—in order that greater things may be possible there.
>
> It is anticipated that Chesley Lake under this new management and ownership will entice many of us to often return—D. V.—and enjoy happy reunions! Leslie Cruickshanks who, in order that the property may continue to be holy ground to many, has graciously co-operated. "That in all things he might have the preeminence." Others also wholeheartedly sacrificed to make this thing possible.

It may interest the readers that the above writer, Mr. Schultz, is invited to the "Dedication Day Services" in July. Already, about a dozen ministers have been invited to provide for the spiritual needs for 1948.

The Board of Control is composed as follows: J. C. Hallman, president; Oliver Snyder, vice president; M. R. Good, secretary; Albert

Hunsberger, treasurer; Isaac Hurst, David Bergey, Leonard Snyder, Gordon Eby, Roy Koch.

The programs for the year 1948 have been prepared and are rapidly being mailed out. This will be the first such venture for the Ontario Mennonites. We trust that the many old-time residents of this area will appreciate the work of the new owners. It was a unique place in the hearts of those in bygone days who have camped on the shore of this lake . Quite a number have requested the privilege of returning. This, with the fine interest of the hundred stockholders and the rest of the brotherhood, should fill the facilities and soon call for larger accommodations.

The family circle of summer camps is growing—Laurelville, Little Eden, and now Chesley Lake Camp. May the spiritual influences grow with the number. May many lives not only find relaxation and recreational opportunities—but the deeper rest of the Spirit, and "Divinely Directed Days."

RAILROAD COURTESY TO THE MINISTRY

Be ye thankful.—St. Paul.

The base ingratitude of man nearly crushed the heart of the Son of God. He had healed ten lepers of their foul disease. They evidently went away thrilled by the return of health, with its extension of life. Were they thankful? One was! He returned and gave thanks. No wonder our Lord asked: "Where are the nine?"

Undoubtedly, all of the ministry are glad for the large savings afforded by the privilege of traveling upon the railroad lines of the United States and Canada at reduced fare. Not only is this a saving, but it doubles our opportunity to do good. The fare thus saved makes it all the more possible to do good. The railroads in the first place made this concession as their contribution to the spiritual and moral welfare of the nation. They realize the value of spiritual things to the benefit of the nation. For them it is bread cast upon the waters, that returns to them after many days.

The writer has not forgotten the fine editorial written by the editor of the Evangelical-Messenger, of the Evangelical Church, in December, 1935. This was filed at that time. This expresses our sentiments exactly, probably that of thousands of ministers of the Gospel, as well as the laity to whom they minister.

We feel that a public expression of appreciation should be extended the railroads of this country for the courtesy they are and have been extending the clergy by granting them the privilege of traveling upon their lines at a reduced fare rate.

We do not know when this custom and practice was inaugurated, but we know it has been in force ever since we have been in the ministry and for many years before that.

It is not something that they have to do. They could refuse it, and in a short time the clergy would adjust themselves to it. But the railroads year after year have been generously issuing Clergy Fare Certificates to thousands upon thousands of clergymen of all religious faiths, and this year again they are granting the privilege of travel at reduced rates to regularly licensed and ordained leaders of religion.

This courtesy, we are sure, has been extended from two considerations. The first is the recognition of the tremendous importance of the work being done by the church as it seeks to establish the kingdom of God and lay and maintain those foundations of law and government which are essential to the peace and prosperity of a nation.

The second, and there may be others, is the small salaries the clergy receive, upon the average, as they go about upon the divinest mission which ever challenged the heroism and devotion of men. Of course salaries are not as small today as they were in earlier days, but they are still small enough, in thousands of instances pitifully small, distressingly small. To these in particular such a courtesy, extended most graciously by the railroads, is of real assistance in meeting demands of travel which cannot be avoided.

We believe we are expressing the sentiment of our Evangelical ministry when we voice appreciation to the railroads for this annual contribution they make to the support of the ministry—for it runs into multiplied thousands of dollars. We feel it is not only a courtesy upon their part, but it is an expression of faith in the power of religion. It is not something they are compelled to do, as we have already noted. It is something they feel prompted to do, we are sure, by high motive and noble sentiment. Such an act should not go unnoticed and unappreciated.

It is so generous and has been so graciously given and has been of such real assistance to thousands of struggling ministers of low salary and limited means as to merit hearty appreciation and gratitude. What the railroads thus give to the ministry of this country constitutes one of the largest of annual gifts to religion.

The Evangelical-Messenger [Christian Monitor likewise] wishes to express its own hearty appreciation of the good will of the railroads towards the church and the ministry as expressed by this generous act upon their part.

MOHAMMEDANS CAN BE SAVED!

By Sylvia Culver

Here is a story that is difficult to write in a few words. Not many weeks ago a young Mohammedan convert came to us from Allahabad where he had received much help from Wesley Duewel. He felt he should flee from his family and friends in order to be able to stand in the Christian faith. But after a few days he began to feel he should write his parents telling them of his whereabouts. He did so, and shut himself up in his room alone in prayer for six days. On the sixth day he came from his room with a shining face, feeling that God had heard his prayers.

About three hours later a letter arrived from his father which made the boy rejoice with great joy. His father wrote him a very lovely letter saying he was still their son and welcome in his home regardless of his faith. Truly this was a marvelous thing. He is a much beloved son and truly praises God for the tolerance of his father.

Maqbul has accepted God's call to minister to his own people and is entering Bible school to prepare for this work. We had the great joy of seeing him receive baptism as a witness to the people that his heart had been cleansed by the blood of Christ. Immediately following this glorious service, he gave his testimony to the entire audience.

A Book With a Telling Story . . .
Purposeful . . . Discerning . . . Pointed

Light From Heaven

By Christmas Carol Kauffman

Here is the book form of the story which has been appearing as a serial in *The Youth's Christian Companion.*

Those who have read it are talking about it.
Those who have not read it wish they had.

Written by a Mennonite author and keyed to a Christian interpretation, LIGHT FROM HEAVEN is a book you will appreciate giving to that school graduate, to your mother, father, brother, sister, aunt or uncle—to anyone. Order your copies today.

Release Date: June 5

Clothbound; 464 pages. Each $2.75; four for $10.00

A de luxe edition in a limited quantity is available by ordering directly from the author, Christmas Carol Kauffman, 1417 Broadway, Hannibal, Mo. This edition includes special binding, a picture of the author and her family, a photographer's illustration of Annie Armstrong and her child. Each book will be autographed. Price, $4.00.

Mennonite Publishing House Scottdale, Pa.

Laurelville Mennonite Camp

First Family Week
June 19-25

Director—John Hiestand, Maytown, Pa.

Bible Speaker—Kenneth Good, Elida, Ohio

Doctor—Walter Schlabaugh, M.D., Windber, Pa.

Second Family Week
July 31-August 6

Director—George R. Brunk, Denbigh, Va.

Bible Speaker—John R. Mumaw, Harrisonburg, Va.

Doctor—H. Clair Amstutz, M. D., Goshen, Ind.

Much is mentioned today about the essential place of the home in the development of its individual members and the welfare of our nation. Vacationing together is a fine way for parents and children to become better acquainted with each other. When they do this at Family Week they also receive new inspiration and ideas to make theirs a better Christian home.

During the forenoon there are two Bible classes for the older folks. Meantime the children enjoy a story hour and play period under adult supervision. The afternoon is free for each individual camper's own pleasure—resting, reading, visiting, hiking, or joining a group in any of the numerous recreational facilities provided. The doctor as well as other members of the staff are available for interviews at this time too. After a tasty dinner (which Mother hasn't needed to plan or prepare) the parents join in a discussion or lecture period led by one of the staff.

Family Weeks are planned for couples and children nine years of age and under. For children over nine years of age a fine camp program is planned during Girls' Camp, July 10-16, and Boys' Camp, July 17-23.

Church Music Camp
June 26-July 2, 1948

Director—Richard Martin, Harrisonburg, Va.

Music Leaders and Speakers: Walter E. Yoder, M. J. Livengood, Romaine Stahl, Milford Hertzler, Millard Detweiler, Kenneth Good.

We all want to preserve our heritage of congregational music which has been handed down to us by our forefathers. To do this, we must educate our people, especially our choristers. For this purpose the Church Music Camp has been planned. Anyone interested in a vacation where you will "sing, worship, and rest" is invited to this conference. The daily program includes class periods on phases of church music and special music for special days, a song leaders clinic, an evening hymn meditation, and a campfire chat.

For detailed programs and reservations for these camps write

Laurelville Mennonite Camp,
Route 2, Mt. Pleasant, Pa.

The Power of God Was Manifest

The Indian brethren were greatly blessed. The following is the glorious testimony word for word, that he gave; it tells its own story.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Brothers and Sisters, the living proof of this beautiful verse is before your eyes. The Good Shepherd has sought the lost sheep. I was a hopeless sinner, the most wretched and miserable person on the face of the earth. But now I am filled with the love of my Lord Jesus Christ. I was born in a noble, religious Muslim family. The atmosphere of my home was highly religious. My father was a master of Muslim theology. In my childhood I was quite interested in religion, but an unreligious atmosphere at the school changed this childlike faith into rationalism and philosophical ideas. I became

An Expert in Committing Sins

and hiding them from the eyes of men. The people of the world considered me a faithful, religious young man, but I was as a demon incarnate.

It is a shameful thing to say, but I never came across a person who could surpass me in telling lies. I often told lies unnecessarily. Just like "art for art's sake," my theory was, "lies for lies' sake." From this one thing you may imagine how great and cunning a sinner I was. But sometimes, my conscience rebuked me and I tried to take refuge in religion. I told my father about this spiritual sickness. Being a staunch Muslim he advised me to recite the Holy Koran and offer prayers. I did so. But unfortunately—or fortunately—I found no pleasure in that machinelike praying. This Islamic experiment of securing spiritual peace failed, and failed miserably.

I passed my matriculation examination for entering college. During this time I read a great deal of communistic literature. Communism poisoned my mind. Now I was a rebel I thought it my first duty to

Revolt against God

society, and the government. The fire of revolt was burning in my heart. Since I had no respect for God and His laws, how could I care for man's laws? At this time my condition was quite hopeless and I was full of unbelief; what a shameless and bold sinner I was!

The most shameful sins, I thought were not sins at all. I thought there was no God, no hell, no paradise, that it is mere fiction. I thought that if I enjoyed this life, it is my paradise, and hell is the name for the misery of this world. So I tried to suck out of this world as much pleasure as possible. But sometimes my conscience told me—"Oh, no, you are wrong. There is a God." But the question was, how to find Him? However, the heavenly Father helped me.

One day I was reading an article by a famous Sikh gentleman, Sardardiwan Singh. He praised the pious, virtuous, and simple life of the Christian ministers. He wrote that once one of his friends came to him. His condition was very miserable, and he said, "I want to commit suicide. I am tired of this life. There is no pleasure for me in this world. Gambling, drinking, and many other sins have deprived me of spiritual peace." Sardardiwan Singh was much grieved, but he thought of a plan and told his friend, "Don't be hopeless, there is one way.

You Can Be Saved

by Christ. He can help you, He can give you peace." The sinner agreed to the proposal and then both these Sikh friends went to a Christian missionary. Sardariwan Singh introduced this friend to the missionary and told him that he was tired of the life of sin and wanted to take refuge in Christ. The missionary was amazed. How is it that a Sikh is helping his co-religionist to be converted? But he was assured of his sincerity. To cut the story short, the sinner was saved. I was much surprised at this story. I thought, How can this Sikh advise his friend to become a Christian when he himself is a Sikh!" But at the same time I thought maybe Christianity does give some pleasure to sinners. Then I thought, "I also will make this experiment."

Now I was searching and after some six months I found the way. I passed my intermediate examination and was a liberal arts student at Allahabad University. My room was just opposite the American Mission (The Oriental Missionary Society Compound). It was the second week of August, 1946. One day I felt an inner urge to go to church and I met the minister, Welsey Duewel. I told him that I was a sinner and I wanted to be saved. I wanted to be a Christian. Mr. Duewel asked me, "How did you come to this decision," I related the whole story.

For different reasons I wanted to take baptism secretly, but Brother Duewel told me that baptism is just a formal thing and one must be a Christian at heart. Then he gave me a copy of the New Testament.

Oh, The Spring of Joy

that sprang out? What a great pleasure I found. I was saved! I found Christ! Perhaps you will be surprised; the man who was an atheist in the morning was a Christian in the evening. How can an atheist become a Christian within a few hours? It is very simple. Suppose you are traveling in a desert. For three days you haven't drunk a single drop of water. You are dying of thirst. Then a man comes and brings you a glass full of cold, sparkling water. What would you do? Surely you would drink it to the last drop. Oh, my heavenly Father gave me the water of life. How cold and sweet it was! The Good Shepherd sought the lost sheep; now the evergreen pastures are before me. I was covered with dust and filth and was loafing here and there. Now Jesus took me by the hand, washed me with His precious blood, gave me a heavenly dress and embraced me. How loving a heavenly Father He is! I am His child. Oh, what a great pleasure I find! It is an ocean unfathomable. It is boundless.

Perhaps, you would like to know what is the cause of this great pleasure. It is faith. I am sure the Lord Christ is my Saviour; I am His child. I know that heaven is my home. After my death I will have eternal life. I shall go to heaven to live with my Father and with Jesus Christ. You have doubt? What a pity it is! We are sure of the love of our parents, but the love of our heavenly Father we doubt. Oh, how much love He has for you—He who shed His precious blood for you. Would you doubt His love?

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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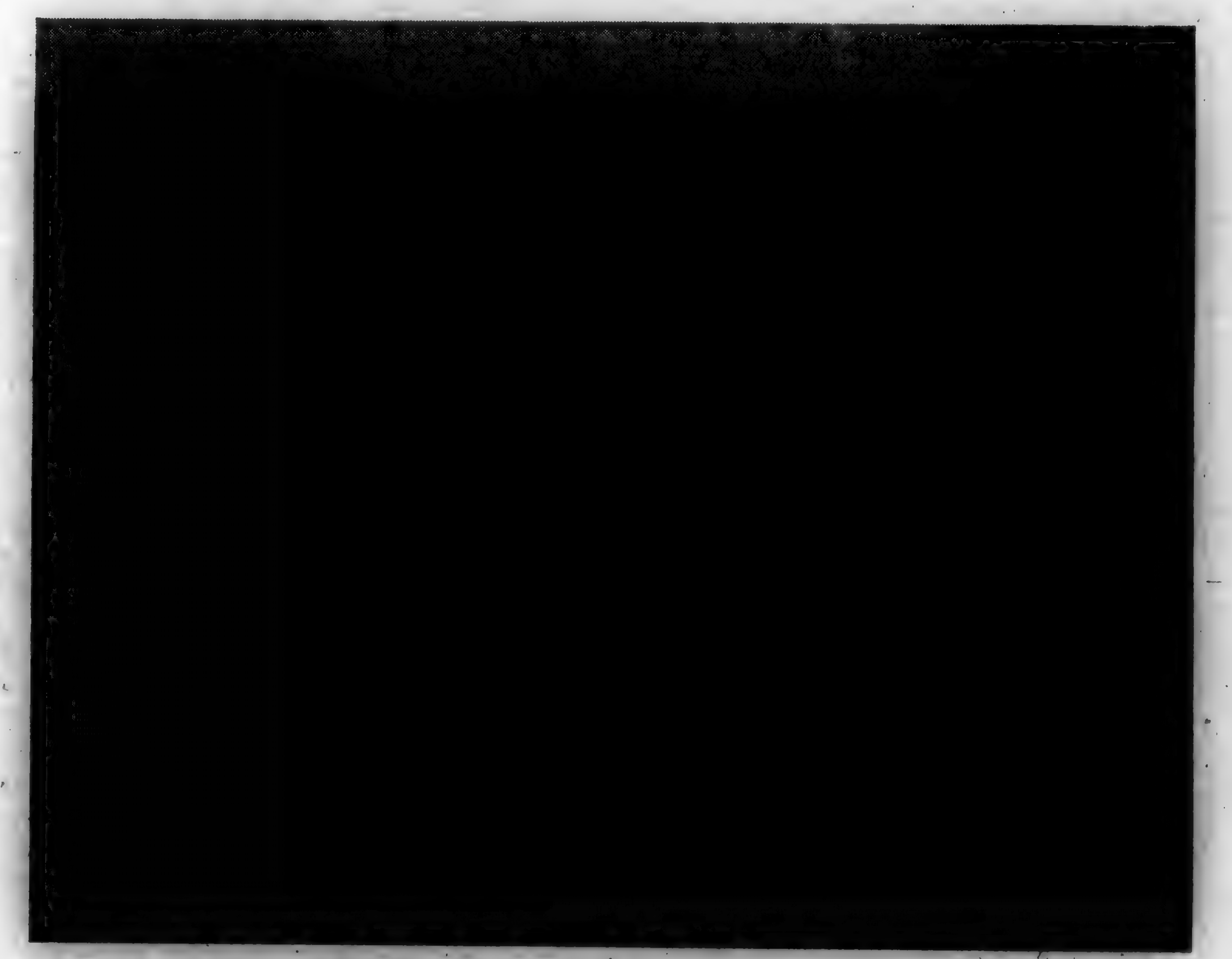

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Harvest Scene in the East

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EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night, can't be expected to."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. Soon she heard a strange voice saying:

"Now, my imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as Malice, Envy, Pride, Hatred, and kindred passions.

"We have been busy today making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his old life," said one.

"I induced one good man to slip down to his store and fix up his books," said another with a horrid grin.

"Good!" said the king. "He'll soon give up Sunday altogether."

"I was able to get one devoted young man to visit old friends," said one imp.

"I worried one good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women, who were hungry for God's Word, stay at home to repine over their trials, I just said to them, 'Oh, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.'" He continued: "That way I kept many poor at home whom the others would have been glad to see."

"That is one of the best ways to cheat people out of heaven that I know of," answered the king with approval.

"I induced a good many men and women to think that they are not strong enough to go out," said one called "Indifference." "Of course, all these men will be at their business places tomorrow, even if they feel worse. But they would not go to church, where they would have been able to clean house or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by the thoughts drawn to higher things. But you lying imps use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I have a way of keeping people home from church, and they feel perfectly innocent about it," said one. "I induce people to have company or go visiting on Sunday. Of course, this takes their mind off sacred things to begin with, and puts them on dressing and eating. Servants, mothers, and older sisters have to stay at home to get big dinners. Many of the guests miss church to be on time for dinner."

"Anything to make empty seats," approved the king. "These people cannot be tempted by Sunday excursions, but they miss God's house just as easy in this way."

"To make ladies feel that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during their church hours we can keep many empty seats in churches, and men and women away from God."

"I am the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about the weather on Sunday than Monday —determined to make as much effort for spiritual gain as he would for worldly profit— I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregations," spoke up the imp labeled, "Fashion of this World." "I can make some stay at home because some new garment did not come, or because their clothes are out of style, or they have not got a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks who are hardly worth getting into the kingdom of his satanic majesty, but I have a plan that empties seats of the workers in the church."

"That's just what I want," said the king.

"I make these people overwork on Saturday. For instance, get some good man the preacher depends on, or some devout Sunday-school teacher, to make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out, or, if he goes, is too tired and sleepy to take part or even listen."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday night company, they can be kept home without knowing that they have desecrated the Lord's Day the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imp," his majesty said, warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticize their pastor, especially before their children. This keeps young people from wanting to be church members. If you can stir up a spirit of fault-finding against the preacher or among the members, it will help make empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor—on ——— Street church today. Half the seats were empty. Not only did the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made an unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. Several people had come in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them to any place. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart teacher, or a rich congregation, or a good location, or a paid choir that makes a successful church. It is the church members always being there that draws in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which if he does not shake off, I will foreclose on the judgment day."

(Continued on page 197)

CHRISTIANS NEED TO WORSHIP

Not forsaking the assembling of ourselves together, as the manner of some is.—Hebrews 10:25.

When the service hour approaches
And God's people come apart
For a quiet worship season
That refreshes ev'ry heart,
It is difficult to fathom
Why so many stay home,
Seemingly devoid of yearning
To the house of God to come!

Can it be that they're ungrateful
For all the Lord for them has done?
Do they not desire to worship
Jesus Christ, God's Holy Son?
Do they have no inner urging
To assemble with the saints?
To the Lord will they be faithless,
Charging Him with their complaints?

Some may claim that they can worship
Just as well at home alone;
But we raise the open question
If such ever has been done.
Grace-saved sinners "love the brethren,"
And with them they love to meet;
Frequent hours of mingled worship
Make the Christian's joy complete!

—A. M. Overton.

CHRISTIAN MONITOR
A Monthly Magazine for the Home

Vol. XL SCOTTDALE, PA., JULY, 1948 No. 7

BEAUT-I-FUL AMERICA

BY MARY ALICE HOLDEN

MRS. SCHOENWALT was introducing Mrs. Sloan to her Americanized, old-country kitchen. Careful to protect her broken arm she reached out for a dish of prunes.

"Every bit prune juice I save, then I make jelly." This was just a year before sugar rationing came into being, before World War II had started. She went on, "I put it away. Some day I need it."

She did not say why, but her clipped sentences gave the sound of impending doom. Her thin grey hair was smoothed down over an intelligent looking head and her wrinkled face bore witness to hardships. A cheery fire crackled in the cookstove and the array of sauce pans and kitchen utensils hanging on the clean wall seemed to dance as the sunlight hit them through the small east window. A much-scrubbed linoleum covered the floor.

Mrs. Schoenwalt had brought a small low rocker out into the kitchen so she could visit with Mrs. Sloan and help her find things, while her helper did up the small amount of work her frugal housekeeping demanded. Mrs. Schoenwalt's right arm was in a cast due to a fracture received when she tripped on a rug; or she would never have afforded the luxury of a kitchen helper.

Mrs. Sloan nodded complacently as she put the prune juice on to boil. She had worked for old people before.

Mrs. Schoenwalt smiled to see that she understood. They had always got along fine as neighbors, but she doubted at first the congeniality of their new relationship.

"Soon there be more juice. Then you make beaut-i-ful jelly," she said. Mrs. Sloan stepped lightly around the kitchen. Mrs. Schoenwalt was a dear, but like all old people she must be humored. She poured the hot juice into a clean pint jar and sealed it against damaging bacteria.

"Oh, if I only could!" Mrs. Schoenwalt groaned suddenly.

"Could what?"

"If I only could get at my rags. Many rags I have saved, stockings, old dresses, that make a beaut-i-ful rug. If I only could make it." To her **beautiful** was a wonderful word. It was almost as good as the descriptive words of her native tongue.

"Oh, you'll be well soon," Mrs. Sloan consoled.

"But then I have to make quilts. Mrs. Morgan wants hers now."

Mrs. Schoenwalt improved slowly. When she was almost well, she fell and broke her hip. She had gone out to see if Mrs. Sloan had properly cared for the chickens one afternoon after Mrs. Sloan had gone home. She lay there groaning a long time, it seemed to her, till Mrs. Sloan heard her across the village road. She summoned aid and the doctor.

So Mrs. Schoenwalt had to stay in bed now.

"Oh, my beaut-i-ful jelly, did you make it?" she called from her bed in the living-room bedroom of her two-room house.

"Yes, I made it last week. Don't you want it put away?" She came from the kitchen carrying a broom.

"You better, I think. Here," reaching under her pillow for her keys. "Go down the cellar and put it on the shelf with the others. You are the only one to see all my beautiful jelly and fruit." She winced at the slight exertion, though a smile was on her face.

On going down into the cellar, she saw a sight she had not seen since drouth hit the country and most people had been too discouraged to plant gardens. There on Mrs. Schoenwalt's shelves were rows and rows of all kinds of vegetables and fruits and on one side was jelly. Jelly in all kinds of jars, light jelly and dark jelly, some of it moldy.

"She's probably put up jelly for twenty years, thinking she would need it some day," Mrs. Sloan decided. "I wonder what she's saving for. Not her old age, surely. She's past seventy already."

"My, what an array of jelly you have! And so many other things. You're sure prepared for winter."

"Yes, winter—a winter when we will be without food. War—war is coming. It was always so in the old country. I feel it now."

"Then I get out my jelly. Not buy sugar in the stores. No sugar in the stores. But I have jelly—see! And fruit! I probably still get flour, maybe a little lard. I make good pies. Me—I live well. Others starve." Then a bright thought brought a smile to her face. "I will help others. None of my friends shall go hunger, nor any child."

Provided
Ready
Received
by Faith
GOD'S
SUPPLY for
EVERY NEED
Phil. 4:19
MY
NEED

"Why, what an idea! You really think we will be at war?"

"The other time Europe fight we get in. Yes, we will fight, too. No food." She closed her eyes.

Suddenly she opened them. "See that no one sees my jelly—my beaut-i-ful jelly. I put keys back. I always keep myself."

Mrs. Schoenwalt lay there for months. By late spring she was able to hobble about the house. Mrs. Sloan came only occasionally now. She had told Mrs. Schoenwalt about the war we were in, but was careful not to worry her with any talk of shortages.

The twelfth of May Mrs. Schoenwalt decided to go to town. She got out clothes she had worn two years before, took a cane and started out. This was a very necessary trip. Her money was getting low and she had had Mrs. Sloan buy only what was absolutely needed. Of course she dared not draw on her reserve stock of jelly, and her sugar was all gone. Mrs. Schoenwalt was particularly fond of sweet things. One thing America meant to her was the abundance of sugar she had always been able to buy. Especially when she remembered the saccharin they had been obliged to eat on the crowded ship that had carried them across the ocean many years ago when her parents had come to this country for religious freedom.

"I take a little sack of corn meal that I can carry," she told the clerk, "and sugar, ten pounds."

"No sugar," the clerk said, "no sugar this week. Frozen." She had always liked this clerk.

"Frozen? And this May!" She knew she would clear up her difficulty, just as she had other language difficulties.

"I mean the government has stopped the sale of sugar this week while registration is going on. Have you got your ration book yet?"

"My ration book?"

"Yes, that's right, you have been sick, haven't you? Well, you go up to the schoolhouse and they'll give you a book and next week you can get two pounds of sugar for two weeks." There it was again. She never knew what these Americans would do. Once she was invited to a "covered-dish" dinner, had bought a lovely covered casserole, when this clerk had very tactfully explained what a covered-dish was. In fifty years one should get acquainted in a country, but she had lived among folks of her own tongue many years in this country.

Mrs. Schoenwalt trudged home, she trudged up to the schoolhouse. She came home again. Still she had no sugar.

Dared she draw on her reserves. Was this the time she was saving for? Yes, we were at war. Why not? She got a small jar. She had not had sugar in her coffee that morning, so it tasted extra good.

The next week she got a two-pound package of sugar. Such a little bit! She must save it. She opened more jelly.

"We learn things in the old country," she told Mrs. Sloan. "We learn to save. War—war always comes. We save for it. Then sometimes we be robbed.

"But here we can save and enjoy it ourselves. My beaut-i-ful jelly. It is so good. We have so much generally. I save up so much, now I have plenty. Such a beaut-i-ful country. In Europe we had nothing. All winter we starve. Then we come to America. God guided us here because we wanted to be true to Him."

She wiped the tears from her eyes.

"Now, I must make more jelly. Yes, I fill the jars I empty with good, fresh jelly. Beaut-i-ful jelly! Lieber Gott," she said reverently. "How glad I am—" She was almost overcome. "How glad I am my Pappa brought us over to this beaut-i-ful America! But I must not be selfish. I must share the blessings of beaut-i-ful America."

Cimarron, Kans.

PRESENT CONDITIONS OF THE MENNONITES IN POLAND

BY N. EMERSON MILLER

A worker in the Mennonite Relief Unit in Poland, the author gives us firsthand information concerning our unfortunate brethren in one section of Europe.

During the few years before and during the German occupation of Poland, the Mennonites here were living very well, and it is perhaps possible to say that they were the wealthiest clan in the different sections of what is now new Poland. Formerly, these two main sections were the "Danzig Free State" and "East Prussia." The East Prussian area was entirely German territory, and the Danzig Free State consisted of ninety per cent German and ten per cent Polish population. As typical Mennonites, a large percentage of these folks were farmers and very often the owners of large estates. However, there were four large city congregations that consisted mostly of city people. These churches were located in the cities of Danzig, Marienburg, Elbing, and Königsberg. The types of business most common among these city people were store management and bank clerking. There were a few bank presidents and some brewery operators.

During the period while the German army was retreating before the Russians in Russia, thousands of the Mennonites from the Mennonite settlements in Russia were retreating with the armies. Many were fortunate in getting as far as Germany, others got only as far as Poland, and many were captured even before they had escaped Russia, So, among those who got out of Russia, some are with us in Poland, others were taken on to Germany, and still others were repatriated into their old homeland. Technically speaking, we have three nationalities of Mennonites here in Poland—the Russian Mennonites, the German Mennonites from East Prussia, and the Polish Mennonites from the communities near Warsaw. Nevertheless, all are distinctly of German race and wish to hold to their German culture. Approximately two hundred Mennonites that we are in contact with here are waiting to be moved on to Germany.

Of the Mennonites who failed to get out of Poland with the retreating army were some who, for the past four or five years, have been living in very miserable conditions as compared to their cultural habits. Many incidents could be given to describe their present living conditions. I will try to relate incidents of only two classes of families, the poor and the very poor, to show you the average conditions of these people.

In preparation for the thousand-mile tour that Menno Fast and I made to visit and to bring physical and spiritual help to these families, much correspondence needed to be carried on in order to obtain the proper directions for locating them. One elderly lady wrote to us and gave the directions for finding her home. After giving the directions she concluded with the statement, "Here you will find our very meek and humble home." Upon our arrival there we were very much surprised at the extreme humbleness of this home. Heinrich Bartel and his wife, who are approximately seventy-five years old, and two other old German people lived in this house. Before the war Mr. Bartel owned a nice farm with modern improvements. Now that the Polish people have confiscated the farm, these four old people are occupying a shed which is located on this very farm. This dwelling has only a dirt floor, and only one very small window, all of which makes it very damp and dark. The darkness, dampness, and dinginess of this one room told us that it is a very miserable and unhealthful place in which to live. The roof is a thatched one and the sidings are patched with old straw or some type of dried-up vegetation. During the brightest part of the day the room of this house was so very dark that one would never think of trying to read or sew without a light. For these people the cheapest light they can have is candlelight, but candles are not used because they are far too expensive.

Photo Polish Research and Information

Spring among the Ruins in Warsaw

We visited another family with ten children. The father of this family is in a work camp which is under Polish jurisdiction. The mother is caring for her ten children as best she can. She has only four of them at home, since the other six are working out. The youngest one who is working out is eight years old. During the few minutes that we were visiting in their small, one-room home an incident happened that really touched my heart. The little eight-year-old girl came from her working place and, in spite of the fact that there was a room full of strangers present, the first thing she did was to walk across the room to her mother and greet her with a big embrace and a kiss. Even if things have gone against them materially, the family can still find refuge and enjoyment in each other. Many families who have all they need and perhaps more, cannot do this.

I have mentioned something of the work camps in which a number of the Mennonite people are located. On this visiting tour we were privileged to get into one of these camps long enough to make up individual packages and distribute them to the Mennonite people whom we knew were there. The first time we went to this camp our request to enter and to distribute our goods to these people was refused. A day later we went back, thinking we had left our Polish letter of introduction in this office. This time we were permitted to drive our truck behind the many barbed-wire fences, and there, while dozens of guards, men, and women, were standing around us, we made up our parcels. Each parcel was put into one of our flour sacks which had the Mennonite Central Committee emblem stamped on it. This emblem immediately told these people from whom these parcels had come.

One family, consisting of the mother and two daughters, was visited again. This family had sufficient food to eat, since they ate with the Polish **bauer** (farmer) for whom they work. Their home to which they can go and have some privacy after their long hard day of work is a room approximately seven by ten feet. All it has room for is a small bed and a homemade bedside stand, plus their small amount of personal property. The first thing I noticed as I walked into this room was the scarf that covered this small stand. This scarf was made from a flour sack that they had received from us, and was trimmed so that the emblem of the Mennonite Central Committee was in the center. The frizzled edges which were put on it also gave it a very homey appearance. We cannot realize how much small articles like that sack do really mean to these Mennonite people who have been cut away from all other Mennonite environment. To me that was the most beautiful thing in the room, and I am sure they prize it highly in their own minds.

I often have to think of a very elderly Mennonite couple who had faith that God would direct us to their rescue. They had received our address through some relatives in Germany, and when writing to us they requested help. Since we have many of these requests it is hard to act immediately. But one day after our food distribution was over we had a few hours' time and we thought about these people who had requested help. They lived about thirty kilometers over very rough roads. We found this family in a starving condition. They had nothing in their house to eat, not even potatoes. What little they did eat they had to beg. The old man was strapped in bed because of a mental illness that had affected him just a few days before our visit. As his wife was sitting by his bedside crying, she was telling us of their condition and that she thought her husband's sickness was due to starvation. Before we left this home, food was not only left for their use, but some was prepared, and they were given a good meal. This one meal seemed to quiet the sick man considerably. In three weeks we returned to visit these people again and had the experience of seeing what food does to a starving person. This man was not the same as he was at the time of our first visit. In these three weeks he had gained in weight so that I did not recognize him. Not only had he changed in that way, but his mind was clear, as if nothing had ever affected him. The lady told us that she had prayed to God to send us up to them and that she knew that we were coming sometime that very week.

It has been our aim and desire to have as many of these people come to our center to spend a few days, or whatever amount of time it was possible to arrange for with the people for whom they work, to fellowship with us. As a rule the employers have been quite tolerant when we approached them and told of our connections as Mennonites. The days that were spent at our center were certainly a spiritual and moral uplift to these folks. Many of them said that the short worship services we had was the one thing that they enjoyed most. Reading the Bible in three translations (English, German, and Polish) and singing hymns in German and English was a great blessing to them. It was mentioned by a few that sitting around the table at mealtime reminded them of their home life. This they have never had the privilege of doing since their homes were broken up.

Despite all the hardships that they have gone through in the recent years, these people still seem to be in reasonably high spirits; neither have they lost their faith in God.

Tczew, Poland.

JOHNNY APPLESEED WHO PLANTED TREES

BY PAULINE TYSON MILLER

Long before North Georgia or Washington state became famous for the delicious apples grown in those places, a man who counted trees as silent tributes to God traveled across our nation, planting apple trees. If the man only stopped by a stream for a drink of water for his horse, or if he stopped to sleep under the stars, he left a patch of apple seeds in the rich moist earth.

The man who traveled and left beauty in his tracks was born in Boston in 1755, and his name was Jonathan Chapman. Not until long after he was born was he called Johnny Appleseed, because of the apple seeds which he planted.

When Jonathan was a lad, the land around Boston was mostly a wilderness, and it must be that he spent much time out among the trees learning to know and love them. He must have learned to love the people of the wilderness, since in later years he sought to make their lives fuller and happier by planting trees for them.

Jonathan was twenty-six years old when he first saw the apple orchards which grew in the sunswept valleys of Pennsylvania. Riding one horse and leading another, he went from one cider mill to another, making friends of the millowners. At each mill he visited, he picked up apple seeds and stored them in small packages. On the back of the extra horse he packed the huge bags of seeds and set forth on his mission. From these trips and the deeds he did, Jonathan became known as "Johnny Appleseed."

Johnny Appleseed turned his back on the already-civilized sections of our land and went into the dense forests of the farther west. As he rode through western Pennsylvania and Ohio, he searched for spots which seemed most suited to the growing of apple trees. When he reached such a place, he would alight from his horse and plant apple seeds.

Early every spring, Johnny Appleseed went back to his nurseries which he had planted along the way. He nurtured his plants lovingly, and considered each one a part of God's handiwork. More and more settlers began to drift farther westward. As they moved on, they bought Johnny's apple plants, always receiving double the number for which they paid. Johnny gave seeds to settlers who could not pay for them. So numerous did his apple trees become, that most people forgot Jonathan Chapman's real name, remembering him only as "Johnny Appleseed."

Johnny was never known to lift the voice of animosity, or the hand of strife against anyone of any race or creed. He was a friend of the Indians and their papooses. He sat in the starlight by the tepee doors and heard the redmen's tales, and told them tales of the eastern civilization. Animals loved him and were accepted by him as pets.

During the trips on which he planted trees, Johnny preached, sang, and quoted Bible verses to many people who otherwise might never have heard the Gospel story. Because they loved him and believed in him, they listened to him with reverence.

Long before there was an automobile to use for carrying books, Johnny Appleseed had a traveling library. He collected books and papers in one settlement and carried them on his horse to another, never receiving any pay or asking for anything except the privilege of serving his fellow men.

Today apple trees grow by the thousands and hundreds of tons of luscious apples are consumed by the American people each year. A hundred and fifty years have passed, but the kind deeds and the beneficent spirit of Johnny Appleseed lives on in the orchards which dot our lands from the Atlantic to the Pacific Oceans.—The Watchward.

WHAT'S THE USE?

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporaton at the expense of robbing our souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, or cynical.

To give God the husks instead of the heart.

To live at all unless we live for all.

—Charles M. Sheldon.

EMPTY SEATS

(Continued from page 194)

"You have none on mine," cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you.".

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so, but I'm going to church if I get my seat just in time for the benediction. I'll cheat Satan this day out of one empty seat."—Tract.

CHRISTIAN MONITOR PULPIT

CHANNELS OF GOD'S POWER

BY ERNEST E. MILLER

Baccalaureate sermon delivered by the President of Goshen College June 7, 1948, on the text: "But the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14b).

Time Magazine in its weekly edition prints regularly a picture of some person prominent in current affairs. During the past year the following are some of the faces which appeared on their covers: Toscanini, Eddie Arcaro, Premier Spaak of Belgium, King Abdullah of Transjordan, John L. Lewis, Hirohito, Stalin, Clement Atlee, Henry Ford II, Elizabeth Arden, Mohammed Ali Jinah, General Marshall, General Bradley.

That list raises a series of interesting and significant questions. What are the characteristics which entitle an individual to **Time Magazine** prominence? Who among the people of that list will still be considered great in ten years from now or in twenty-five or in fifty or in a hundred years? Do these men and women represent the ideals of our time? Do any of these persons represent the ideals of all time? The list raises also the whole question of the philosophy of human greatness. What is human greatness? What is its source? And, what are the goals which should determine the nature of our own endeavor?

In an attempt to get the answer to some of these questions it may be helpful to review a few lists of persons who have been considered great. It was former President Burton from the University of Michigan who gave in his list of four great Americans the names of Thomas Edison, Henry Ford, Theodore Roosevelt, and Orrville Wright.

It was Emil Ludwig, our contemporary biographer of Napoleon, Bismarck, and others who came to this country a few years ago to find the fifth great living American whose biography he might write. The four persons he already had in the list were Jane Addams, the social worker; Thomas Edison, the inventor; John D. Rockefeller, the founder of the Standard Oil Company; and Orrville Wright, the aviator. Ludwig, at the suggestion of the youth of America, chose as his fifth great leader that daring but unassuming pilot over land and sea, Col. Charles A. Lindbergh.

H. G. Wells in selecting the three great men of history headed his list with Christ then followed with Buddha and Aristotle. The three men chosen by Mr. Wells stood respectively for life affirmation, life denial, and the scientific method. It is worth noting that the two greatest characters in history according to Mr. Wells head up two dramatically different outlooks on life. Both of them looked at the same facts and reached opposite conclusions. One said: "Life is a final yes." To the other it was a final "no." The one died on the cross and became the saviour of the world; the other committed suicide.

We might go on enumerating the names of those who have been considered great: Albert Einstein, William Shakespeare, John Dewey, William Carey, John Locke, D. L. Moody, Sinclair Lewis, Stanley Jones, John R. Mott. Others might be added to the list. But you would agree that the names mentioned belong in the realm of the great.

Some reflection on the life and work of these persons leads one to conclude that, humanly speaking, individuals are great in proportion to the influence they exert on their fellows. Great men and women are molding and shaping human forces. They have large influence. This influence comes about in different ways.

One type of leadership manifests itself in organization and activity. Such an individual is active in many ways and in many things. Among our presidents, George Washington was a man of action—always active in community and national affairs. Another type of leader is influential because he has achieved in the realm of abstract thought. Such leaders have, by the fertility and force of their ideas, led the minds of the masses. President Wilson is an example of this type; so are also the great philosophers and theologians: Plato, Aristotle, the Apostle Paul. Then there is a type of leadership who exercises a wide influence because it is strong in sympathy and compassion. Among our presidents, Abraham Lincoln stands high in this quality. The late Mohandas Gandhi also had a large capacity for understanding and entering into the trials and sufferings of his fellow men. The New Testament phrase most characteristically descriptive of the life of our Lord while on earth was: "He was moved with compassion." We have, then, the great doers, the great thinkers, and the great sympathizers, leading the masses of mankind through the successive periods of our human history.

To be sure there is also a quality of influence. The influence of some leaders is short-lived because it rests on physical force rather than on the force of ideas. A man may lead an army, but lack the capacity to enter vicariously into the needs of his fellows; such leadership does not endure. The late Benito Mussolini is a good example. I recall hearing him speak from his high platform to thousands of his fellow countrymen. He seemed destined to be a leader of influence and power, but seven years later when I visited again in Italy I inquired from my guide in Milan whether he could point me to the place where Mussolini was killed. He replied to me with scorn, "Who cares any longer about Benito?"

However, the question of more immediate concern to you graduates is, I know, not so much to hear a review of the great and less great of the past but to come to some better understanding of the wherefore of this power to direct men. For you have your lives and you wish to invest them wisely. You may not be ambitious to have your name engraved in stone or inscribed on a bronze plaque, but you wish somehow to come to feel that, in some measure, however small, you may help to mold and influence people in the direction of the truth as you know it. Let us see then the possible source of power. How is greatness to be explained?

We have a group of persons who say greatness cannot be explained. They say that neither the existence nor the nature of God nor the ultimate origin of the universe can be known and further they say we are unable to know it. The agnostic says that since we do not know the ultimate origin of the universe, indeed we cannot know what the energy or power of the universe is. And so, not knowing what the energy or the force of the universe is we cannot find out the reason for the greatness of any one person as compared with another. This view seems so unsatisfactory to an inquiring mind that it deserves little consideration.

There is another view. We may call it the approach of the materialist. The materialist seeks to explain the facts of the universe by the existence and nature of matter. He holds that only wood, water, plants, and all the elements which we can see, touch, taste, and handle—these alone are the real things. Beyond this nothing much matters. The materialist would explain the great and small people of the world by the laws of physics and chemistry. He says that just as a chance union of genes produces in one instance red hair or in another black, in one instance blue eyes or in another brown, so greatness is determined by our biological inheritance. He might illustrate his view by saying that just as a rapidly revolving emery wheel throws off some large and many smaller sparks so the universal emery wheel throws off some large sparks and some not so large. The large sparks are the Miltons, the Churchills, and the Einsteins, and the smaller sparks are the rest of us.

The materialist says power comes from within. He believes that there are very large untapped resources in every human being. He tells us that in the cerebral cortex there are neuronic cells sufficient to produce power far beyond any present performance. He holds that all the individual needs to release this power is the recognition that it exists and a sufficiently strong faith in himself to unlock the potential resources. This is man's belief in man. It is the dynamic, functional approach.

This humanistic approach to the source of man's energy takes its cue from the physician. In surgery the physician closes the wound and trusts the body to do its own healing. He holds that the curative powers are within the body itself and that his function is to provide them with a chance to work. When he does so, to be sure, he may recognize that he is in the presence of some power beyond his own understanding and in the presence of a mystery of healing before which he should bow in reverence. But his religious faith is only his interpretation of that dependence.

Stephen Zweig represented the European intelligentsia at the peak of their creative achievements between World War I and World War II. He was a great Austrian writer, a man of unusual ability, a man of culture, a man of many friends and of wide reputation. But the European war broke out and he fled as a refugee to Brazil. He purchased a home in the beautiful hills of Rio overlooking the most beautiful bay in all the world. Here was food, money, and the satisfaction of all his physical wants. He might have expected to be happy. But on February 24, 1942, he committed suicide, leaving a note behind praising the beauties of Brazil but saying that after one's sixteenth year if one finds one's philosophy untrue, one cannot make a new beginning. His death reflects the inner weariness, the spiritual emptiness of modern materialistic civilization. Seeing his world shattered, he knew no other way except that of resignation, abdication, suicide.

But happily there is another view. It speaks of another way. It has been known as the Jewish-Christian way. This view holds that at the heart of the universe there is personality. The Jews call this personality, Jehovah the Lord God. This Jehovah called himself the Great I Am. The prophets in the Old Testament considered themselves the spokesman for this Jehovah. They thought of themselves as channels through which His wisdom and His power were released into the needs of their time. They were spokesmen for God.

Jeremiah was such a prophet. He spoke for God to men. May I take you back to such an experience as recorded in the book of that name? The reference is in the forty-fifth chapter, the smallest chapter of that book. The Scripture reads: "The word that Jeremiah the prophet spake unto Baruch, saying, Thus saith the Lord, the God of Israel, unto thee, O Baruch: . . . And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest."

Baruch was Jeremiah's faithful secretary. He had taken his dictation faithfully for years. He was a disciple to Jeremiah and Jeremiah was his chief concern. For him he lived and struggled, for him he suffered and hungered. When the scrolls containing the words of Jeremiah which he had so faithfully recorded, were cut in pieces by the king and burned in the fire he went out again with his teacher in solitude and reproduced the whole of it.

Although he had a faithful and a good service record, and when he had completed "writing these words in a book," it seemed possible that he and Jeremiah might be separated. It seemed reasonable, therefore, that he himself might now realize some of youth's hope for a position of more prominent leadership. Being anxious to know in what manner this might come to pass, he asked Jeremiah to speak to Jehovah. Jeremiah hesitated, but on Baruch's insistence he did speak to Jehovah. Then God through the lips of his prophet, gave Baruch the answer in that memorable verse: "Seekest thou great things for thyself? seek them not."

In that statement Jeremiah is forcing Baruch to face himself and God. Is it possible, Jeremiah says, that having realized a measure of success, you might now have become more interested in the glory of the Baruchs than in the glory of Jehovah? Is there a possibility that a conscious desire for position is now replacing an earlier unselfish, unconscious spirit of service? Has the realization of power in your life led you to a possible false self-confidence in your own innate ability? Son of Neriah, my beloved disciple, turn aside from the dangerous path of personal ambition.

John R. Mott, one of the outstanding Christian statesmen of our time, was led to such a decision. He has served well in many difficult and important places. He was once a young college student on the campus of Yale. He was brilliant, talented, and on the way to worldly success. He was walking one Sunday evening across that campus with no particular destination in mind. He chanced to hear singing in the college chapel. He went in and heard the minister preach a sermon on these words of Jeremiah. John R. Mott testifies that on that Sunday night his life took on a new compass. The truth of that text changed the direction of his life. Instead of following personal ambition, it became now a passion to serve as an instrument of God in the redemption of his fellow men.

My Christian friends, those words of Jeremiah present the point of view that men and women realize greatness not through self-seeking, competitive striving, but that they do become instruments of influence in the degree to which they become ready to release the power of God into the stream of time. That is what Jeremiah himself had done. He was a releaser of divine power into a very dark period of history. So were Isaiah and Malachi and Elijah and Moses. That is what Jeremiah tells Baruch to be, a releasing channel of God's eternal energy.

It has been pointed out that the religious concepts of Jeremiah were more like those of Jesus than were those of any other Old Testament prophet. So it is not strange that several hundred years later some folks thought that Jesus was Jeremiah come to life again. Indeed the teachings of Jeremiah come close to the truth as presented by Jesus. At the end of the twelfth chapter of John's Gospel Jesus speaks of Himself as being the manifestation of God's purpose and will. He moves, He says, only in obedience to God's will and speaks the thoughts of God at His command: "For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Again in the thirtieth verse of the fifth chapter of John He says: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Jesus is our Lord because He was the perfect example of God's witness, seeking not His own, but the Father's will.

There was the time when the Greeks, because of the increasing popularity of Jesus, came to interview Him. Perhaps they wanted him to join the Rotary Club. After they had gone away our Lord said to His disciples, "Verily, verily, I say unto you, Except a grain of wheat fall into the obscurity of the ground and die, it shall abide by itself."

Again there is that memorable occasion when He went to the Upper Room to have the Passover supper with His disciples. A dispute arose in regard to position. Who was first in line for succession? Jesus takes a towel and washes the feet of His disciples. He completely reverses the usual practice and shows His disciples that among His followers true greatness is to be measured by service. Miss Royer is now in graduate study at Ohio State and knows a good deal about the psychology of the mind. She has been making friendships with foreign students on that campus. She writes that some time ago one of those friends came to her saying: "You know a good deal about the workings of the human mind, and I have a person on this campus whom I dislike. Please tell me how I can humiliate her." Miss Royer said it gave her a chance to make clear that a Christian does not use his knowledge for a selfish purpose. Jesus knew all men and He prayed in effect, "Lord, let Me be humble so that I may release the energy of God, not to hurt but to redeem."

My Christian friend, here is the key that unlocks power. Our Lord is the source of life and power. To that woman at the well of Samaria Jesus says: "The water that I shall give him shall become in him a well of water springing up unto everlasting life." One of India's great rivers is the Ganges. It has its source in the glaciers of the Himalayas. This

WHAT WOULD HE SAY?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find that I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would He say?

If He should come today
Would I be glad, quite glad?
Remembering that He died for all
And none through me had heard
His call,
What would He say?

—Publisher Unknown.

stream of pure water winds down among the mountains and gushes through a final narrow gorge out to the parched plains and brings life to its fertile soil. The gorge where the river breaks through from the mountains to the plains is called Gaomukt. Translated, the Sanskrit word means "the mouth of God." Accepting God as revealed in Jesus Christ makes us artesian wells releasing to the needs of men the power of the Eternal. Under His influence we may become channels of productivity and fruitfulness.

John Ruskin once said, "Great men know their business, but they do not necessarily think much of themselves on that account, for," he continues, "all really great men have a curious under-sense of powerlessness, a feeling that the greatness is not in them but through them. They know they could not do or be anything else than God made them."

Here, then, is a philosophy of greatness as presented by Jeremiah and Jesus. It holds that true greatness in men rests not alone in biological inheritance nor in educational training, but in the degree to which man or woman is a ready channel to release into the stream of time the power that is in Him who is the life of the world. Men and women are great, ultimately, in the degree to which they dedicate their powers to release through their lives the holy things of God.

May I in conclusion bring to your attention a few characters whose lives have been channels of God's power?

Dr. Wilbur Chapman was one of America's great preachers. He came from the seminary directly to the great Wanamaker Church in Philadelphia. He had a keen mind and was a brilliant student. He labored diligently in the Wanamaker Church for three years, but everything was against him. He was not a success, and on a certain Monday morning he wrote out his resignation to his trustees. It was signed and on his desk when his maid brought in the morning paper. On the inside page of the paper he noticed a quotation from F. B. Meyer, who had the day before addressed a large group of ministers. Dr. Meyer said, "Hundreds of ministers are ruining their health and making a mess of their work because they are always trying to do God's work for Him." To Dr. Chapman it became clear at that moment that that statement was for him. He got down on his knees and said, "Lord, that's me. But if you will give me one more chance, I'll try only to be a channel through which Thy power may be made available to the people in this church." After that he was used of God in a very powerful way.

I read some time ago a biography of Florence Nightingale. I was thrilled with the nobility of her character, her dynamic courage, and yet most of all by the great consecration of her many gifts. The Crimean war broke out in 1854. The terrible condition of the British military hospitals became known even in England. At Scuttari across the sea from Constantinople the Turks had made available what were to be hospitals. Nurses in 1854 were not held in high regard, but Florence Nightingale went out with thirty associates to take charge of these hospitals.

She found four miles of beds close together, no ventilation, no sewage disposal, no basins, no towels, no soap, no brooms. The sheets were of canvas, the cooking arrangement bad, medical supplies were lacking and there was no trained staff. Instead there were vermin, filth, and suffering which does not bear description. With indomitable will she put the things in order, and gave herself completely and devotedly to her task. She proved by her untiring efforts time and time again that those whom surgeons had abandoned beyond cure could be saved by nursing care. Before she and her staff arrived, wounded soldiers were dying at the rate of 48 in every hundred. They reduced this to three per cent. They did more. A soldier said, "Before she came there was cussing and swearing, but after she was here, the hospital became more like a church."

Some days after the great Crimean war was over a company of Navy and Army officers met in London. They were talking over the war as soldiers and sailors do. When someone said, "Who of all the workers in Crimea will be the longest remembered?" each guest was given a slip of paper and was to give his opinion by writing a name. There were many slips. But when they came to be counted there was only one name. For every single man had put down the name of Florence Nightingale! To all mankind she left a rich inheritance. Her life was a demonstration of God's power. And how fitting that nurses, on the completion of their course, take the pledge that closes with the words, "I will devote myself to the welfare of those committed to my care."

Clayton Kratz was one of the finest students ever matriculated by this college. He was in every sense a leader with a deep Christian experience. At the age of twenty-three he went to Russia, sailing out of New York on September 2, 1920. He was one of three persons who went in response to a call for help that came from the starving Mennonites of Russia. After a period of initial investigation, he stayed behind in Russia to make distribution of the goods which were to be shipped in. He was not unaware of the danger. His Mennonite friends of Russia repeatedly urged him to leave. On the day before the arrival of the revolutionists, these friends placed at his disposal a team of fast horses and urged him to speed to safety. He decided to stay with his job. He was taken away somewhere, perhaps into Siberia. There has never been any report about his final disposition. No marble shaft marks the spot where his body returned to earth. But his name was hewn into the hearts of thousands whom he came to help. Their children and their children's children still repeat the story of the young man who gave his life to help them in a time of great need.

When John, the evangelist, wanted an example of the proof of the divine sonship of Jesus, he took John the Baptist as his finest and first example. A rugged Bedouin of the desert, a fearless preacher, yet withal a humble leader, who said, "I am only a voice crying in the wilderness." Here is a humble but a mighty preacher who considered himself only the agency of God's divine power. "What went ye out to see? A reed shaken in the wind? Of all those born of women there is none greater than he." His friend John wrote his remarkable epitaph: "There was a man sent from God, whose name was John." There can be no greater testimony to the work of any man than the simple statement, that he has been sent from God and is operating under a divine commission. And yet, my friends, that is available to us.

And what shall I say more? The time fails me to speak of Menno Simons, Martin Luther, Sadhu Sundar Singh, Toyohiko Kagawa, George Washington Carver, Frank Laubach, Mahlon Lapp, or Dr. Esch.

The water that I shall give him shall be in him a well of water springing up into everlasting life."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us."

Goshen, Ind.

THE NEED

What the Church needs today, that would enable her to meet the needs of a lost world, is THE TRUTH, the unvarnished truth, the hard-hitting truth, the truth that makes you think, the truth that disturbs you, the truth that will awaken you from your lethargy, truth that will cause distress for sin, truth that smites the conscience, truth that causes you to see and feel your lost condition, truth that will bring you to your knees, truth that will bring into your darkened life, "The Light of the World."—Walter W. White.

The practice of paying tithes to God is quite ancient. Hear Jacob's vow: "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:22). The ancient Hebrews kept the tithing law as recorded in Lev. 27:30-32: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."

The New Testament goes beyond the tithe and sets instead the principle of stewardship. All that we have is the gift of God. "Every good gift and every perfect gift is from above, coming down from the Father of lights" (Jas. 1:17). These gifts are to be administered according to the law of love. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God" (I Pet. 4:10).

Henry Drummond said, "There is no happiness in having and getting anything, but only in giving." The most obvious lesson in all Christ's teaching concerning our use of possessions is the standard of stewardship which He laid down in these words: "To whomsoever much is given, of him shall much be required."—The Standard Christian Endeavor Quarterly.

Editorials

Peacetime Draft Law

For the first time in the history of the American nation a peacetime draft law has been passed by Congress. In the last hours of the session that closed recently a compromise bill was passed which provides for the drafting of men, aged nineteen to twenty-five inclusive, for twenty-one months' service. The law becomes effective ninety days after receiving the signature of the president, and it is estimated that the army will probably call for induction from 200,000 to 225,000 men the first year of its operation. To carry out the law, draft boards will be set up again, and all young men in the specified age brackets will need to register. The president is given authority to authorize deferments for dependency, occupation, and special reasons.

Of special interest to the peace churches and peace-loving individuals is the provision for deferment of conscientious objectors to all forms of military service. We do not know as yet all the implications of this provision, but are glad to know that the government has continued to recognize the rights of conscience and the principle of religious liberty as provided for in the constitution of the nation and of the several states. Our Peace Problems Committee will no doubt study the act very carefully and interpret it for us as a church and give instructions as to how to meet its provisions so as to serve best the cause of Christ and His church and our fellow men.

The passage of the bill was beset by many trials and considerable opposition, which shows that not all people believe that conscription is a good thing or the best provision for the peace of the country and the world. The fact that it was finally passed in compromise fashion shows, however, that our nation is becoming more and more militaristic, and thus, to the sorrow of many people, seems to be heading in the path of other nations who followed the delusion that armed might makes for peace only to find that it led to distrust, suspicion, hatred, and finally to war.

To us as a church and as individuals who are opposed to war in any form, the new law presents a challenge not only to maintain our testimony for peace, but to show our sincerity by consistency in life and devotion to the Prince of Peace.

The Nation of Israel

Bible readers have long been familiar with this term, for they constantly find some allusion to it through a great part of the Old Testament and from time to time in the New Testament. But we had largely thought of the nation or kingdom of Israel only in terms of ancient history, for the last Jewish kingdom came to an end in 587 B.C.

Through the centuries, however, the Jews have constantly maintained the fond hope that their nation would some day be restored to them again. Prophecies in the Old Testament seem to state clearly that such a time would come. For thirty years events have been shaping toward this end. During World War I on Nov. 2, 1917, Lord Balfour, British Foreign Secretary, approved the idea of providing a "national home" for Jewish people in Palestine, and the United States approved the idea. Then on September 29, 1923, when Great Britain took over the Palestinian mandate for the League of Nations, again the Jews were promised a "national home" in the land that had centuries before been promised to Abraham and his seed. On November 29, 1947, the United Nations adopted a partition plan in Palestine. This was approved by the Jews, but was so hotly resisted by the Arabs that in February, 1948, the plan in which both Jews and Arabs were to have separate nations was shelved by the United Nations at the request of the United States.

The old adage, "Coming Events Cast Their Shadows Before Them," was again verified with dramatic suddenness when on May 15 the Jews proclaimed the state of Israel, which was at once recognized by the United States and Russia, the greatest two world powers of today. So quickly did the event take place and so great is its significance that it seems that people have not been able to realize its import. The Arabs, however, were quick to resist with armed forces from five Arab states, including Egypt, and the world was faced with the spectacle of war in the ancient city of Jerusalem, long considered sacred because of its association with Bible scenes and with Christ and His apostles and the early church.

It was indeed good news when on June 1 the Jews and Arabs accepted the United Nations request for a four-week truce in the fighting in Palestine. We do not know how long this peace will prevail, but trust that things will be settled to such a degree that the war will cease.

It is significant how the Jewish population in Palestine has grown in the last thirty years. Before World War I there were about 60,000 Jewish inhabitants. Now there are said to be 700,000, and the Israeli government plans to bring in 400,000 more in the next four years, and later 600,000 more.

What of the future? We are well satisfied to leave that in the hands of the Lord, but to every Bible reader this great step of the fulfillment of the prophecies of the return of the Jews to their native land must be of real significance. Does it presage the return of our Lord? Many think so. In view of the fact that His return is imminent, let us take heed to the admonition which He gave: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:34-37).

Mission Board Meeting Reflections

Along with about 3500 or more other people the editor had the privilege of attending the annual meeting of the Mennonite Board of Missions and Charities at Mackinaw Dells, Illinois, June 12 to 15. It was a large and good meeting—rich in Christian fellowship and inspiration, important in its recording of work accomplished during the past year, and far-reaching in its decisions and actions concerning the future.

Our purpose here is only to review a few things that impressed us as of more than passing significance. One of these was the decline in giving for Board purposes. The total for the year ending March 31, 1948, was $730,051.32, which was approximately $100,000.00 less than 1947 and $200,000.00 less than 1946. Different reasons can be given for this, but it should awaken us to the fact that if our mission work is to be maintained and to expand, as we should like to see it and as plans are being made, our giving must increase instead of lapse. We need to remember to give to the Lord of our increase and the first-fruits of our substance.

A significant step forward was the action of the Board to open mission work in London as fast as the way opens. Serious consideration was also being given to begin work in Belgium, but no action was taken. The Relief Committee will continue a modest program of work, largely with displaced persons, in order to keep open contacts that may lead to openings for mission work.

Another important step was the appointment of Bro. Levi Hartzler, Goshen, Indiana, as full-time secretary for service and relief. The service units conducted by the Board through its Relief Committee have been filling a large place and many

(Continued on page 224)

CHRISTIAN LIFE

GIVE ATTENDANCE TO READING

BY EMMA Z. HORST

This article will give helpful supplemental material to the Young People's Bible Meeting topic for August 1, "What Shall I Read?"

This is an important subject, for great good and great evil will come to our lives depending upon what we read. The Apostle Paul was a student and was well qualified to give the instruction, as he did to Timothy, to "give attendance to reading." We can read two things into this statement:

1. Giving attendance to reading implies that we should read.
2. We should also give heed as to what we read.

Since reading definitely influences our lives it is important that we should read only literature that is worth while, that will influence our lives for good. In Proverbs 23:7 we are told concerning man that "as he thinketh in his heart, so is he." We could well paraphrase this and say, "As he readeth, so is he." If we choose books written by authors whose ideals were noble, whose purposes were good, whose precepts are worthy of following, whose language is pure and clean, unconsciously our lives will be molded after the lofty ideals we absorb in our reading. It has been said that if you go to a person's bookcase you can find a true estimate of his character; to a large extent we believe this to be true.

Importance of Reading

Before discussing what to read I want to say a few things on just reading. Not all people read, and not to read, it seems to me, is about like living in a house without windows. But there is a reason why people do not enjoy reading. Some time ago while attending a class in child literature the teacher asked how many enjoyed reading as children. A few did not. In answer to the question as to why this was the case some thought it was because they preferred to romp and play. A more careful analysis revealed that this was not true, for it developed that they did not have any books in the home that were adapted to their need. In school some years ago a thirteen-year-old girl came to my office saying that she was bored and did not know what to do. When I suggested that she read she said that she did not like to read. Can you imagine a bright thirteen-year-old girl who does not like to read? I recommended to her a small book of sixty pages and told her that I had more like it if she found this one interesting. She took the book and soon came back for more of the same kind. By the end of the year she read large books, just what she said she would not do in the fall. Last spring she got her A.B. in education, and so I am sure she is still reading. I was never in her home, but her parents, who are fine Christian people, evidently failed in nurturing her in reading, or in supplying her reading needs. My guess is that they had books but not the kind that met her need.

Some of us are old enough to have lived in the days when books for children were much fewer than now, and we didn't even have access to what could have been had. Today there are many writers and artists who produce children's books which give many interesting views of life and which are very attractive in appearance. And how children enjoy them! When we compare these books with the fairy tales of thirty years ago, we are happy that our children have access to such literature.

But not all problems to get people to read are solved by providing a supply of good, well-adapted books. A few months ago a mother told me of the amount of money she spent for good books but still her children would not read. But they did delight to listen to continued stories on the radio. Which leads me to say that a home must have an atmosphere that is conducive for reading. Some people can read under any conditions, but not everybody can. For a good reading atmosphere we want quietness and others about us reading too; that is why we enjoy reading in a library. To establish such a time in our homes is not always easy. Many of us are very conscious of this problem, for it is related to our worship period for the family. It is difficult to get together every day as a family to worship together and to meet God in an unhurried way. This became a real burden to me last fall, and I feel that the Lord through the Holy Spirit helped to solve it in part at least. We chose from eight to nine in the evening as our reading hour. Worship came first, then reading for everyone from books of their own choice, but no talking. To my surprise I found I read more books last winter than I did since we have a family. But the arrangement does not fit into a summer program so well, for which I am sorry. But we may still say in general, that parents who read have children who will read.

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"ALL AND IN ALL"

Now who can see the purple mountains rise,
Tinged with the gold of the incoming day,
And hear the silver chime of mating birds
In the far woodland way;

Or listen to the mystic music of a crooning brook,
Bordered with "water lilies" white and fair,
And turn away with words of doubt upon the lips,
Saying, "God is not there"?

Or who can touch the crimson wonder of a rose,
When summer comes its loveliness to share,
Or look upon the kindling of the silent stars,
And say, "God is not there";

Or witness when the storm has spent its force,
The Rainbow's radiance against the upper air,
And turn from that bright bow that spans the world,
Saying, "God is not there"?

And who can say when God has cleansed a soul,
Making the house of hearts both white and fair,
That in that changed and service-loving life,
"God is not there"?

Nay God is in the fields and flowers and birds,
And in the weakest life that seeks His love to share;
I know, because I feel in my poor soul His grace,
That God is there.

—W. Lomax Childress.

What Shall We Read?

We should never read anything that lowers our moral, mental, or spiritual tone. We should ask ourselves these questions: "Am I better for reading this?" "Would I want people to see what I am reading?" "Do I feel as much like praying as I did before reading this particular magazine or book?" Since our character is molded by what we read we cannot be too careful as to what we feed the mind. I have in mind a young woman whose Christian life was unsatisfactory to herself. Her lack of progress was traced back to her reading cheap and sensational magazines. It was another illustration of the damage such reading does to our mental, emotional, and spiritual natures. Bad literature is like dynamite—it blasts a good conscience and shatters spiritual life.

Good literature has an uplifting influence on the soul. Sit down and read a good book for an hour and notice the effect on your thinking. We should be just as careful of the books we read as the company we keep. We will not take the time or the space to mention a long list of good books that are available. But our church has made abundant provisions through our school libraries, our Sunday-school libraries and our Publishing House and bookstores.

In looking back over my life a few books stand out as having been of definite help in my Christian life. Some I shall mention are books on prayer by Torrey and Bounds, and "The Christian's Secret of a Happy Life," by Hannah Whitall Smith. But there is a place beyond which good literature cannot go; it has its limitations. Why did Sir Walter Scott ask for "The Book" while on his dying bed? He knew other books which gave men's best thoughts, but he knew that in "The Book," the Bible, he found the thoughts and words of God.

When Paul wrote to Timothy to "give attendance to reading" he no doubt had in mind reading the Word of God. I feel that we need this message very much in our homes today. We are not a Bible reading people as we should be. The church's program, good as it is, satisfies too many people. The Sunday school teaches the Word to our children; so does the summer Bible school, as well as the week-day Bible school in many places. All these avenues of teaching are good as far as they go, but we personally need to read the Word and delight in it as David did and as he expresses himself in Psalm 119. Our children need to be impressed by our diligence in reading the Word so that they know we consider it vital to our Christian living. There is no way of getting the truth of God's Word that can be an adequate substitute for reading it ourselves. But some will say they do not understand what they read or they do not find it very interesting. Perhaps most of us know what such people are talking about. I remember hearing Bro. Noah H. Mack saying that at one time he did not get much from his reading of the Bible. Then he prayed that the Holy Spirit might illuminate the message and make it real to him. He was not disappointed; neither will we be if we approach the Word in that spirit.

The Bible is the only book without error because it is the only book that is inspired of God, and if we read it with the Holy Spirit as our Interpreter it will give us what we need to make us Godlike men and women, for Bible-fed Christians become Godlike.

In conclusion, let me say, Read much, but read only the good of which there is much, and much of only the best, the Bible.

Scottdale, Pa.

SHOULD CHRISTIANS JOIN LABOR UNIONS?

BY ALBERT HAGER

This article from an exchange should help us to answer this question in line with the position held by the Mennonite Church.

This article is being written in the belief that there are some among our people, particularly our youth, who are, or plan to be, workers in our industrial system, and who have such conscientious convictions regarding right and wrong that when faced with the problem of unionism they prefer devotion to the Lord Jesus before personal advantage or material profit.

The Question Is Important

Undoubtedly we are approaching a crisis in the history of man. No one conversant even to a minor degree with present social trends, startling developments in modern science, the discovery of a weapon so destructive that whole nations are in danger of annihilation, the exploration for the first time since Adam of practically the entire habitable world, and the current effort to form a United Nations organization powerful enough to control that world as predicted in the Bible to come to pass as the day draws near its close, will deny that Christians are more and more certain to be confronted with issues so vital that the decisions they make may profoundly affect the future of their souls.

We are in the world but are not to be of it. When great principles are at stake we should not hesitate to pursue the Christian course, regardless of the consequences to ourselves. The three Hebrew children had to make a solemn choice in Old Testament days. In the New Testament the disciples, too, had to choose between serving God and serving men. Our age is no exception to these recurring crises in the realm of conscience. Debatable issues are increasing rather than diminishing. Trade unionism, comparatively unimportant some years ago in its effects upon Christians, has become so strong and influential that every spiritual employee must face it, and many of the more devout are deeply perplexed by it.

The Course to Take

If you are asked to join a union, and that applies to all unions, labor or otherwise, I suggest that you carefully read the constitution and by-laws of the union seeking your membership. Are the articles of that constitution fair to your employer as well as to you? Do they demand that which you as a Christian cannot in good conscience perform? Must you in obedience to union rules disregard the teachings of Jesus?

Further, Do you feel somewhat ill at ease in your soul as you contemplate joining or are you conscious of the Lord's approving presence? Have you earnestly prayed (and earnest prayer should be offered in a matter so important as this) asking divine leadership? Does the passionate desire for a higher wage somewhat dull your sense of fair play, just as it so often does among those who have no connection whatsoever with labor unions? Are the union officials men who respect law and order? Is there a danger that in subscribing to the tenets of modern unionism you become an involuntary accomplice to that sinister machine allied to a world system which will ultimately fight against God?

Some Impossibilities

Can a Christian conscientiously belong to a union insisting on the closed shop? No, emphatically no. Imagine the tentmaker who wrote so many of the New Testament epistles forbidding men to work with him because they did not belong to his clique. How many of those excluded would have listened to him preach, do you think, and if they had, would have accepted his Saviour, and would have paid no attention to the conflict between his words and his deeds?

Should a Christian engage in picketing? Can you think of the Carpenter of Nazareth parading up and down in front of a building under construction because the contractor refused His demands for higher pay? Would He have used that method of so-called peaceful persuasion, assuming of course that it did not lead to violence, in order to force the contractor into submission? What do you think would have happened to the church had He so done? Would there ever have been a Christian church? Impossible. It would have been stillborn.

Nor does the compulsory checkoff system conform to Bible doctrine. It is little less than legalized robbery. No Christian in official position in a union dare demand it and still claim allegiance to Jesus. To force an employee to pay union dues through the employer for fear he will not voluntarily do so does not accord with the Sermon on the Mount.

Can a Christian participate in a sit-down strike? As a member of a union, can he assist in taking possession of a factory until the management bows to the union demands? Can he be a party to even a slow-down strike at the expense of the company? What right has any man, no matter how he believes himself to have been misused by his employer, to seek revenge by idling a plant? What would the most radical unionist do if he had an employee in his home and that employee, because of a wage disagreement, would take posession of the house and bar its owner? Remember the Golden Rule. Remember Christ.

The Christian Way

Correct practices for employers and employees are found in the Bible. Some Christian workmen may think Christ's standard too high. You probably will if you think only of yourself. For whom do you work, for self or for God? We Christians, regardless of difference in earthly status, are all workmen, are all servants of the Divine Employer, whether at the bench, on the farm, in the office, as ministers and teachers, in executive positions, or engaged in the most menial toil. If we work for God we shall receive the pay he thinks we earn. Should we not receive our just due on earth, the balance, well compounded, awaits us in heaven. Wrong seems so difficult, even for Christians to bear. Public school teachers go on strike. Will the ministry be next?

Wrote the tentmaker apostle referred to above: "Masters, give to your servants that which is just and equal, knowing that ye also have a Master in heaven" (Col. 4:1). "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God" (Col. 3:22).

Even when a grievous wrong is done an employee, the Bible gives good counsel. In the days of James, workers were defrauded of their wages. He did not urge them to go to court to establish their claims or to place their confidence in wage insurance for the future. He said, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of sabaoth. . . . Be patient, therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:4, 7, 8).

Injustice in this world? Certainly. Christians should never be surprised when it raises its ugly head. That is the very time to manifest the spirit of Jesus. In our present economic system there should be a vast difference between the Christian employee and the worker who knows not God. And so, in your efforts to better yourself, salarywise, be sure that those efforts conform to the teachings of the Teacher sent from heaven. So doing, you will receive a higher wage—in part deferred, I frankly admit—than any employer on earth can possibly pay. And better still, your soul will be at peace with Almighty God.—The Missionary Worker.

*Rev. Hager is the pastor of the Missionary Church, Groveland, Illinois.

SUBSTITUTION IN THE BIBLE

BY FRED A. FLORA

"Substitution" is not a Biblical term, but it represents a great Bible teaching that is indispensable in the salvation of lost men. In fact, it is the foundation principle of the doctrine of grace. Any system that ignores the doctrine of substitution immediately forsakes the principle of grace and rests purely upon a salvation by merit, which is impossible according to scripture. Rom. 4:1-4; 11:6; Eph. 2:8-10.

In making the above assertion it becomes necessary to submit Bible proof for the same, and that is the purpose of this article. First of all let us examine the word "substitute." The dictionary says it means "to put in the place of another person or thing; one who or that which takes the place or serves in lieu of another."

Therefore the substitute does not assist another, or make up the deficiency of another, but takes the place of another. This is proved conclusively in any field of investigation. No farmer or merchant who hired a man to assist him on the farm or in the store would even dream of calling him a substitute, but if the man himself was incapacitated and he put a man in his place to do his work for him, he might properly refer to him as his substitute. In other words, a substitute cannot be, in any accurate use of the word, one who helps another, but only one who takes another's place. To this definition all the Scriptures consistently bear witness.

In the Old Testament, substitution is set forth only in type so far as Christ the substitute is concerned, but such typology is frequent and most illuminating. It has its beginning in Gen. 3:21, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Thus for the covering of Adam and Eve an animal must die. Later in Gen. 22, in the account of Abraham's offering Isaac, a clear picture of the Lord Jesus Christ, we see that after Isaac was spared by command of God, and Abraham had received him from the dead "in a figure" (Heb. 11:19), Abraham saw the ram caught in the thicket, and he offered him "in the stead of his son Isaac" (Gen. 22:13). Coming on now to Exodus 12 to the institution of the Passover we observe that either the first-born or the lamb must die. The slaying of the lamb and the sprinkling of the blood saved the first-born in that house, and therefore the lamb became the substitute, that is, took the place of the first-born in death. The New Testament in 1 Cor. 5:7 declares that "Christ our passover is sacrificed for us."

When we come to a study of the New Testament on this subject we find that this substitution is of a twofold nature. In the first place, he bore our sins (1 Pet. 2:24), He "was delivered for our offences" (Rom. 4:25), and He "made him to be sin for us, who knew no sin" (II Cor. 5:21). The second aspect of His substitution is that He brought a perfect righteousness which is provided for those who believe in Christ. It is a common error upon the part of many to think that salvation consists only in having one's sins forgiven, that is, that salvation is a matter of subtraction. However, any careful study of the Scriptures reveals the fact that it is also addition, the imputed righteousness of Christ. In other words, "eternal life" is the gift of God (Rom. 6:23), something God gives us, not merely the taking away of our sins.

The removal of sins, though necessary, is but the preliminary or preparatory work. Some years ago I planted into crop quite an acreage of what was sagebrush land. The removal of the brush was important, indeed, quite essential, but by no stretch of the imagination could I have said when the brush was removed that the land was under cultivation or in crop. It was not what was taken away that produced the harvest but what was planted. Likewise a sinner when he has no more than his sin removed is not thereby given standing in the sight of God, but only when "Christ is made unto him righteousness" (I Cor. 1:30). This picture is further illuminated by the message in that little book in the Bible called Philemon.

There we see the Apostle Paul in the position of mediator between Philemon and Onesimus, a type of the Lord Jesus Christ as the mediator between God and man, and in verses 17 and 18 he clearly sets forth the twofold aspect of reconciliation of a sinner to God. In the first place, in verse 17 he appeals to Philemon to receive Onesimus, not on his own merit, but on the merit of Paul, that is, imputed righteousness; then in verse 18 he assumes the demerit or sin of Onesimus. Further evidence of this principle is found in the first five chapters of Leviticus, where we have the five offerings, all of which are pointing to Christ. In the first three, the "sweet savour" offerings, we see Him in all His perfections, which are all made over to the account of the believing sinner (I Cor. 1:30), and in the last two offerings He is seen as bearing the sinner's guilt.

We find also the two aspects brought out on the cross. There were three hours of light, then three hours of darkness. The first represented the display of His perfections, upon which the Father could look with pleasure. The latter or period of darkness, when the Father turned His face away, shows Him taking the stroke that was our due (Isa. 53:8), and being made "sin for us" (II Cor. 5:21).

Man must stand justified before God, if at all, on the basis of a perfect righteousness. This man does not have (Isa. 64:6), neither can he produce it because of the weakness of the flesh. Rom. 8:3. Therefore he is shut up to the righteousness of the substitute, the Lord Jesus Christ, in which righteousness he stands "accepted in the beloved" (Eph. 1:6).

This is by no means an exhaustive study of this Biblical doctrine, but we trust our readers will give personal study to the whole question, and rest more confidently upon the work of our Substitute while at the same time working faithfully and constantly to make this saving grace known to the ends of the earth.—Gospel Messenger.

WHAT DO YOU WANT?

"Supply" and "demand" are terms often heard; there is even a "law of supply and demand" in the world of industry and economics. Supply often stops because there is no demand or outlet. In our workaday world, the increased production of goods or supply is warranted only by new markets, new demands. The advertising industry recognizes this, and devotes itself largely to making people conscious of their wants, creating demand for supply.

The inner life has its law of supply and demand, too. Here as elsewhere, when demand stops, supply will not long continue. "What do you want?" is a question more important than it may seem, for it takes the measure of that which we are able to receive. In New Testament times, the members of the church at Corinth were exhorted to "desire earnestly the greater gifts," or as the Moffatt translation reads, "Set your heart on the higher talents." Some members of this group were teachers, or prophets, or workers of miracles, or able to speak or interpret different tongues, but a better "supply" awaited their demand, as Paul showed in the Love Chapter. All the abilities and virtues on which they had prided themselves became unimportant by comparison. The demand for the best makes the second-rate "a drug on the market."

If you have wondered how to eliminate the less desirable traits which have been your supply, here is a clue: "Set your heart on the higher talents." Foolish pride, self-importance, unreasonable temper, resentment, and their like will not continue to be supplied when love in its various aspects is demanded earnestly. These qualities will rust away in the junkyard, for the "improved models" in character values—more attractive and efficient—are causing them to be rapidly outmoded. —Elinor Lennen.

THE SABBATH

Our Lord declared that the Sabbath was made for man. This puts obedience to God's spiritual laws on the basis of a practical recognition of the divine plan for life. The "red-letter day" on our calendars is, first, a day of rest. It turns a corner. Our bodies cry for it as much as our souls. The Sabbath day

OUR HOME CIRCLE

THE HOME AS A PRIMARY TRAINING SCHOOL

BY MRS. A. D. WENGER, SR.

A mother in Israel, of wide experience in home and church life, gives us a helpful and timely message. She is the widow of a former president of Eastern Mennonite School.

It is true that the home should be the primary training school for the little child in all things, but especially should this be true in the sphere of religion. I remember when I was a little child less than six years old my father was instrumental in helping to start a Sunday school in a schoolhouse as a help in giving the children teaching and training in God's Word. In church at that time they had no Sunday school. Now we have Sunday schools in most of our churches and in addition have Christian day schools, summer Bible schools, institutes, etc. In having all these helps do we see a reason for lessening the training of our little ones in the mother's arms, and those gathering around her knees? Since all these **helps** do not change God's commandments to us as parents, we know there should be no lessening of our vigilance in watching, teaching, and training our precious little ones.

In this home training school both father and mother have their part, which is equally important, and in which they should pull together to be truly successful. God said of Abraham, "I know him that he will command his children . . . after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). In I Pet. 3:4-7 we have women of a meek and quiet spirit mentioned, and Sarah is named as an example of such an obedient one. Then we have the father and mother of Moses as bright examples of home training. It has always been an inspiration to me to think of these parents putting forth every effort to teach their baby of the great God of heaven, not knowing how soon their opportunity for teaching him would be cut off. Should our effort be any less? How soon might our opportunity be cut off! Then we have Timothy, taught by a faithful mother and grandmother. His father was a Greek and perhaps was not as much interested in salvation as if he had been a Jew, but nevertheless the Word does not say that he objected.

It is surprising how early in life a little one can learn what "no" means, and "come," and a few other words. Singing is a beautiful way to teach them the name of Jesus. His name should be one of the earliest and sweetest words they learn. Where prayer is "wont to be made" how soon the little one wants to offer an audible prayer at table or family worship! Permission should be given at times, and suitable words should be provided for a short prayer. Again, as at public services, the child should be taught to be silent, for someone else is to pray, and not the child. How sad to see a child three or four years old in public service playing with pencil and paper during prayer time instead of kneeling and folding his hands! This habit of using pencil and paper during prayer has been seen to extend up to the years of early teen age although the children kneel. One mother during prayer folded her nine-month-old baby's hands together and held her hands over them until the prayer was ended.

One of the best ways to teach little ones Bible stories is through the medium of the picture. They soon learn names of Bible characters, what happened to them, or what they did. Just lately I had a letter from a mother about her little girl looking at her Bible picture book. The little daughter was looking at her book and laughing. Mother asked, "What makes Susan so happy?" In a happy strain the little girl told the story of the blind man receiving his sight but put her name into the story instead of that of the blind man. She was the one whose eyes were healed and could see and "was so happy," as she said. The child may have to hear the story many times to get all the points correctly fixed, but the child likes to hear the stories over and over again. The mother may tire of the oft-repeated request for the same story, but should she tire of repeating the same story when requested by the child? Had she better not read for herself the story as it is in God's Word, over and over again so that she may be able to tell it more accurately the next time? Sadly, too many of our mothers have never even read through God's holy Word. Such searching of the Word should create a love for and a desire to read this whole letter which God has given to mankind.

It takes time to show pictures and tell stories to the little child, but time thus spent is time well spent. Don't make the excuse of being a poor storyteller. Even if you are, the child will not know it and you will improve as you tell the story again and again. Never give up. If possible, choose a time when the child asks for a story but **have** a time every day. Perhaps he is eager enough to leave his play any time for a story. Play can wait.

HOME DRAWS THE SOUL

Home draws the soul
Wherever it may stray,
In pleasant paths
Or some encumbered way;
There is a magnet
For all hearts that roam,
Which draws them ever
To their native home.

And when it soars
In some unbidden flight
The soul turns home
In day or darkest night;
Heaven is that home—
For every heart, its goal—
And it will pull
Toward its rest each humble soul.

—Harry Halbisch.

With storytelling one can easily and early combine memorizing short Bible verses, as "God is love," "Thou God seest me," and others. As the child grows older the location of the verses should be taught. How glad I would be if as a child I had been taught the location of verses! I remember when I was nearly grown someone visited our Sunday school and in the address given, the speaker, in telling of some mission children, said, "And they didn't even know John 3:16." Well, I did not know either what John 3:16 was, although I had known the Bible verse many years before. With our Christian day school and summer Bible schools, children are taught location of verses, and they are taught the Bible verses more frequently than longer ago.

What little child does not enjoy singing! Even the tiny baby soon learns to love to hear its mother's voice in song. When it reaches the age of one and two years it helps along, although it may not follow the melody, but it soon will learn to do that too. Children love to imitate early in life and are good at it. May they have a good example to follow! "Train up a child in the way he should go: and when he is old, he will not depart from it."

In storytelling, memorizing Bible verses, songs, and prayers, the mother is laying a foundation for good character building. In the story of Joseph the beauty of a godly life and the honor which God brought into his life, because of telling the truth, should be stressed. He had to suffer, yet because he was true God promoted him to a place next to the king. Then there is swift punishment brought to Ananias and Sapphira for lying. **All liars** have their part in the second death. Rev. 21:8. Obedience can be stressed in other stories, as when God told Abraham to leave his country to go to a place which He would show him, he obeyed. Heb. 11:8.

God has given His people many commandments, but when we love Him they are not grievous, for He has given them for our good. God told Israel to teach His commandments diligently unto their children and they were to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Jesus said, "If a man love me, he will keep my words."

We have often heard the expression: "Children are great imitators." This is very true. They are eager to help in tasks beyond their ability, but then is the time to give them the opportunity to help at something they are able to do. Putting knives, forks, spoons, and pans to their places gives the little one great pleasure, or getting the dust cloth and wiping up a small portion of spilled water, or any other little task. Yes, mother, it may be more bother than help, and may be so for some time to come, but the time to teach is when the child wants to learn.

When the child loves his parents he is glad to obey them and does not try to deceive them, nor in any way knowingly to do anything behind their backs.

"The home has first chance. If it fails, no other organization can make up for the loss to the child. The other organizations cannot do as effective work for him because many of the blocks are missing in the life foundation. The child's character can never be exactly what God intended it to be because parents have failed.

"How beautiful the home where father and mother joyfully accept the challenge of Christian parenthood and prayerfully, carefully teach and train child minds and bodies to strive to meet Biblical standards, even as the parents strive also to do! From such a home come children that our Bible teaching agencies can help to build superstructures that will not fall or fail when the storms and temptations of life come flooding down upon them."

I am glad for the stand our church takes on the Bible doctrine of nonconformity. Some time ago I heard of a young man, not of Mennonite parentage, who came to Christ at one of our meetings, joined the church, wore the uniform, and later married a young sister. After some time he became careless in his Christian life. He met with a brother in the church who, in the course of their conversation, said something like this, "Yes, drop the uniform; I have no faith in it and I too will drop it as soon as I have the chance." Later, I am told, this one was called to do some work in which he evidently did not see fit to drop the uniform. I do not know who this was but I do know he was not using his influence on the side of the church.

One day into a home came a visitor and her little child. Soon the little boy and girl were having a pleasant time with wagon, dolls, and other toys. But let us notice their attire—the little boy with long sleeves and long overalls, and the little girl with sleeves high above the elbows and short dress! Why the difference! Have these mothers received such different training from their mothers? Is it because that is the only pattern found in the stores? Why should any mother who dresses in the God-commanded way of modest apparel want her little child to be attired like the world? The mothers of little children are to be admired for dressing their little folks in the God-appointed way of modest apparel. There are some folks who do not like the words, "modest apparel," but we should remember that they are God-approved words.

In a certain community there was held a quilting to which I received a special invitation. I was glad to go, for I felt I would get better acquainted with my sisters in Christ. Perhaps half of them wore the uniform of the church. One of them, quite a large woman, a Mennonite grandmother, was attired in a low-necked dress with sleeves high above the elbow. Those of us who know God's teaching on the subject of not dressing like the world or, as the Bible calls it, in "strange apparel," are held responsible for ourselves and for our children.

Christ wants every one of us to be an example of the believers. There are a number of examples in God's Word which we ourselves can follow and also which we can point out for our children to follow. The little son wants to be like his father and the little daughter like her mother. How important then that we follow Christ so that they may have a good example before them daily! Children receiving such training will not be problem children in school.

"The cause for failure in this primary training is largely parents' failure to live up to their privileges in setting the proper examples, and consequently making ineffective whatever teaching is done. When mother follows the fashions and dresses her child in them, no teacher's words against them can avail much."

When fathers and mothers do not pull together, when one parent gives a counter permission to a command of the other, when they disagree before the children, when they criticize the ministers and leaders in the church, or engage in any like conduct, it works havoc in the home and is the ruination of the spiritual growth of the children.

God instituted the home in the beginning as soon as He had finished the creation. It was then that He made it **the primary training school** for the children who are born into this world. He also gave us a guide to follow so that we can do it in a way that is pleasing to Him. We are glad for all the helps He has provided, but let us not forget that **home is the primary training school,** that the Bible is our guide, and that Jesus will lead us if we ask Him.

Fentress, Va.

SUPPOSE LOVE DOESN'T COME

BY DORIS ALDRICH

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And then one day you're twenty-seven and still it hasn't come your way. Love, I mean. You remember the loneliness that is past; you peer into the future but no comforting certainty is there.

The question thrusts itself at you and you give voice to it in the faintest whisper, "Suppose love doesn't come my way, what then?"

"Does it mean that life will be drab and barren . . . that I must go around with head high and colors flying, while deep inside there is a loneliness, a loneliness which refuses to stay pent up in a far corner of my heart, but surges forth until it fills my very being even as the ocean fills in behind the sea wall? Does it mean *that?*"

You wonder why love hasn't come and there are many possible reasons. Perhaps it isn't God's time for you. (It is said that the happiest marriages are those made after thirty.) Perhaps you have not yet had a chance to meet *him*. Or *he*, who is looking, has still to find you. But time is going on and it sets you wondering.

It isn't that you want a lot—just a home like Dad's and Mother's. The memories come rushing in—the family around the living-room table, Dad reading, Mother knitting . . . the time that Mother lost a ten-dollar bill downtown and came home to tell of it with tears in her eyes. You knew they were having a hard time to make ends meet but Daddy had said, "Forget it, dear. It doesn't matter."

* * *

LITTLE THINGS

It was a little thing to do,
Just a few words he spoke—
And yet they were the magic wand
That slumb'ring hope awoke.

It was a priceless thing he gave,
And yet had nothing cost—
The smile that gave a burdened soul
The courage it had lost.

It was a handclasp, warm, sincere,
Just that, and yet a spark
From it had caused to leap aflame
Bright tapers in the dark.

—Edward D. Garner.

Perhaps your memories of childhood are not happy ones. Your home was not full of warmth and "togetherness." Because of this you hunger for a real home, a Christ-honoring, love-filled haven. You've dreamed of how you two would build your home together. But now, you are alone with your dreams—and your longing.

And then the babies, those dear fat dumplings who ride in carriages and pushcarts to the grocery store. To have one for your own, to hold him tight against you until the softness of his body merges into yours . . . that's what you want.

Your school friends are married and they ask, "Well, when are we going to have a shower for *you?*" You smile and say, "Oh I'm just looking, thank you."

It is true that business or professional interests fill in hours of time and social life is satisfying. For some this meets the need, and life seems rich and full. But for you there is longing walled up. Occasionally it breaks forth.

And when it does, is there anything that helps? Something to fill up those lonely places? "And don't talk to me about sublimation!" you say. "I'm sublimated to death. I've read the articles. It doesn't work with me."

One woman told me, "I've reached the place where I'd marry anybody just to have a home of my own."

This hungering for a perfectly legitimate thing, love and a home—can it be satisfied? Yes . . . yes, it can. But how . . . and when, and how completely? The question echoes back again, "Suppose love doesn't come my way, what then?"

But beloved, it has. Love has come your way. A tender, sweet, full, and satisfying love. The love of Christ has come your way. Have you let it flood your soul with its fullness until He has become satisfying to your heart and you are no longer clutching your hands and staring into an uncertain future?

"Well, that's all right for you to say," you answer. "You have your husband and your babies. You can't know how it feels."

But I didn't have a husband until I was thirty years old. (And the seven babies followed thick and fast to fulfill our desire for a large family.) Nor did I have earlier years of "dates" and fun.

Yes, I know just what it is like to be 27, 28, 29, and 30, and to have that question thrusting itself at me, too. To face oneself in the mirror on a birthday evening and to wonder, "Will it be this way next year, too, and all the years?"

And in those times was the Lord sufficient? Could He be warmth and nearness to a heart that was cold and alone?

It was not easy, but His grace was sufficient and the comforting sense of His presence was precious. And one thing is true in this as in all difficult places: the experience will either lead one into a new understanding of the satisfying grace of God or else it will result in a shrivelling bitterness of spirit. What your reaction will be is determined by your relationship to the Lord. The bitter or the sweet—the choice lies with you.

Was every sharp thrust of desire taken away until I viewed placidly the weddings and joys of babies? No, the thrusts were there, but just as swiftly His sweet grace flooded in until "the longing soul was satisfied." Such experiences are woven into the fibers of eternity and and "thou shalt remember all the way which the Lord thy God led thee . . . to humble thee, and to prove thee, to know what was in thine heart."

But if one will not have His sufficiency, then what? We see them, and sadly, those who seek their heart's desire apart from Him. They take less than His best for them and they know a certain restlessness of spirit. Yes, they do have a home and babies, but at a cost too great to pay. You've seen them, the mothers who take the children to Sunday school while Daddy plays golf. Or the Daddy whose heart is broken over a wife completely indifferent to the claims of Christ.

There are those who are still seeking and striving to fulfill their desire apart from His will. They are out looking "on their own." In leaving out the Lord they have put themselves in a position where He cannot bestow His best. How can the Lord bring a yielded Christian into the heart and life of another who in this matter remains aloof from Him?

And so we trust the Lord with this thing and we tell Him that we are willing for a life lived alone with Him, if that is His will for us.

"But suppose love doesn't *ever* come my way, what then? Suppose I go on all through life and grow old—alone, *never* having known the warmth and satisfying nearness of another to share life with me?"

It would be a bitterness without Him, that is true, but it can be a blessedness *with* Him. He knows of no need but what He can richly supply.—*Christian Life and Times.*

Every day remember that you have a God to glorify; a Saviour to imitate; a soul to save; virtue to acquire; heaven to seek; eternity to meditate upon; temptations to resist; the world to guard against; and perhaps death to meet.—Selected.

ARE YOU GETTING ANYWHERE?

The old fellow who kept the general store where my parents traded, when I was a boy, had two grey squirrels in a cage. The children never complained when sent on an errand to the store, for we all liked to hang around and watch the antics of those squirrels. They had come close to discovering the secret of perpetual motion. They never seemed to sleep but were always chasing each other around a large wheel. The old storekeeper got almost as much amusement out of watching them as we did. He was always pausing in the midst of putting up an order to gaze at them and smile. A thousand times I have seen him stroke his chin and remark: "Them squirrels are always on the go but they never get anywhere."

Even now I frequently recall that remark for I have encountered many people who were great on going through the motions but who never got anywhere. I have in mind two editors I worked under in my early newspaper days. One of them was most excitable. Let anything out of the ordinary happen and he was thrown off balance. He would throw the whole office into a turmoil. Everybody would be rushing about without knowing just what they were supposed to do. The other editor took everything calmly. Had the city been invaded by warriors from Mars, it would have been merely another of the day's events to him. When the big story broke, he handed out orders as calmly as he handed out the routine assignments of the day. There was never any discord or chaos. Everybody knew what was expected of him and all worked in perfect harmony. He always got a better story out of his men than did the editor who threw the whole office into panic.

It isn't the fellow who makes the most noise and causes the most commotion who accomplishes most. It isn't necessarily the chap who covers the most ground, who reaches a definite goal in the quickest possible time. It is the fellow who keeps his head under all conditions and who has a real purpose back of every move he makes who succeeds in doing the most worth-wihle things.

You may think you are a very busy person but are you putting in your time where it really counts? Or are you just going around the same old wheel, making a wonderful display of physical vigor but actually not getting anywhere?

It all simmers down to ths: Do you know what you want to accomplish, have you a definite purpose, are your eyes fixed on a worth-while goal? Unless you can answer "yes" to those questions, you can figure you are little better than those squirrels that were always on the go but never got anywhere. Unless you move ahead, your efforts are only lost motion. Unless you reach out, your hand will never clutch the prize which hangs so enticingly before your eyes—Louis E. Thayer.

THE CHILD'S DAY

He looked upon the world with wondering eyes.
He saw the limpid blue of mother's eyes;
His dad's strong hands that held him tenderly;
The nurse, in her white, starched efficiency;
His doting grandparents; small sister Sue;
(She wanted, very much, to hold him, too);
His ivory crib, decked out with tender care;
Pink rosebuds, none so sweet as he, nor fair.
The sweep of snowy curtains at the sill—
He saw, this bright June day, and gazed his fill . . .
That night the angels came. Next morn he knew
The pure perfection of a heavenly view.

—May Allread Baker.

DIG DEEPER

Somewhere we have read of a farmer who once dug a well, and to this well he brought his horses and cattle to drink. From it he drew for a long time sufficient for all the needs of his herds, but a drought came one summer and the flow of water diminished in the well and ceased to refresh these herds. Consequently, he had to drive them to surrounding springs and brooks to give them the necessary water.

One day a visitor stopped at his home and talked to him about his well. He said, "Why not dig the well deeper?"

"But," declared the farmer, "the next digging must be done through a layer of rock and flint."

The visitor was persistent and said, "Even so, though it is necessary to go through flint and rock, blast the rock and just a few more feet may give you the most refreshing stream of water you can imagine."

This was done and to the farmer's amazement and joy the blast brought in a gushing stream of water, which not only filled the well but overflowed it. It was a veritable gold mine to his homestead.

Is it not true that with many of us there has been a spiritual drought, and there is no water in our well? We have dug as far as the rock, but we have never gone through the rock. Too many Christian lives are after all only superficial. Dig deeper, brethren! Let's blast a few rocks and see if there will not come a stream of water of divine grace that will so fill our hearts and lives with the glory of His grace, that serving Him and doing His will, in fact the whole routine of Christian life and duty, will become a joy and pleasure. —Unknown.

FOOLS FOR CHRIST'S SAKE

A missionary in India, feeling keenly the opposition and ridicule of unsympathetic white officials, writes: "I often think I am a fool, but if so I am God's fool. And I would rather be that than what the world calls clever. 'We are fools for Christ's sake,' was the testimony of the Apostle Paul; and so, in the eyes of the world, all true servants of the Lord are looked upon as fools." Do you love Christ enough to even be a fool for Him if necessary? — Intermediate Young People.

MISSIONS

THE HENGYANG ORPHANAGE

BY WILBERT LIND

While describing an important development in our relief work in China, the author graphically portrays present life and conditions in China.

After the Kaifeng exodus, the Mennonite Central Committee, in its search for new fields of service, was notified of an orphanage in the "rice bowl" of China which was in dire need of assistance. The plight of this orphanage was first brought to our attention by missionaries who live about a mile from the orphanage. At present it cares for 247 children, ranging in age from three months to seventeen years, most of whose fathers or mothers, or both, were executed by the Japanese during the last war or died of starvation during the acute famine in this area immediately following the war. These homeless waifs inevitably became parasites on society, for they were too small to earn their own living and too numerous to be cared for by individual families. Today China is in possession of thousands of such children who have no planned future and who live from hand to mouth by begging from the populace.

Photo by Clayton Beyler

Chinese Girl Playing a Game with Stones and Lines on the Ground

U.N.R.R.A. opened this orphanage in the town of Hengyang, Hunan Province, and secured the children by going through the streets after dark with motor vehicles and picking up the urchins as they slept on the sidewalks. By using this method, they found the most needy, for children sleeping out on the streets are more apt to be homeless. In a town of 170,000 population this orphanage rapidly grew to a volume of 800 and could have expanded further had living quarters been more adequate. This is known as one of the most bombed cities in China, and after the war there were said to have been only five large buildings intact. Today every conceivable living space is being occupied, while many little mud and straw and wooden homes are being erected rapidly but so cheaply that it seems they cannot possibly serve the occupants for more than a very few years.

The orphanage is located in an old family temple, which formerly had served as a place of idol worship, but since the siege of war it had been vacated, for the luxury of a private family temple is only for periods of prosperity. The temple is constructed like an open-air palace, for it has no enclosed rooms. It gets quite cold in winter, but in this part of China cold weather lasts only about three months out of a year. When the term of U.N.R.R.A. ended the orphanage was turned over to the local government with sufficient food and clothing to last a year. With good supervision it might easily have operated at a minimum expense for the government, but the government proved to be unscrupulous by selling the supplies given by U.N.R.R.A. and they benefited from the proceeds rather than the children. As supplies rapidly diminished some 200 children were turned out on the streets after being given a blanket each and a little money and told never to return. Most of these children must go back to beggary except the few who are fortunate enough to be taken in by families. In most of these cases, however, they work in servitude without remuneration and upon the slightest provocation are severely beaten. The child often runs away from such an environment. Since the supplies to have been used by the children were sold on the market, they dwindled very rapidly and more children were forced from the orphanage into the streets. The missionaries living in the town exerted every effort to prevent such lawlessness and were able to keep it somewhat in check.

At the time this orphanage was brought to our attention the number of children was reduced to 270, and only enough supplies were on hand to last one or two months longer. Supplies which were to have been adequate for at least 600 children for a year were almost exhausted after a period of four months.

On Feb. 10, Mr. and Mrs. James Liu, Theodore Ku, and myself, accompanied by other M.C.C. members going to their various projects, boarded a boat in the Shanghai harbor and the next day found ourselves floating up the Yangtze River. Five days later we arrived at Hankow and from there proceeded south to Hengyang by train. Upon arrival we contacted the missionaries in the town and immediately started negotiating for the orphanage contract. Securing the contract proved to be almost a hopeless task, for the government kept demanding a contract on their own terms which would restrain the M.C.C. in administering the orphanage and permit the government to control our funds and supplies.

After three weeks of negotiating, a contract was mutually agreed upon, whereby M.C.C. might operate the orphanage for one year, subject to renewal. This is the first orphanage to be sponsored by the China Unit. The 247 helpless but active and intelligent children have been added to our family and are now looking to us to fill their rice bowls. Indeed it is an interesting project and challenges us to do our best and put our every effort into it since we shall administer it for only a limited period.

On March 8 Mr. and Mrs. Aaron Herr arrived at the orphanage to be the director and matron. Mr. and Mrs. James Liu will serve as the educational director and nurse, respectively. Mr. Ku and I remained for a short period to help take over the orphanage, after which Mr. Ku left to work in a missionary hospital, and I left for Shanghai, but hope to return again to the orphanage in June.

The needs within the orphanage are tremendous. One is very conscious of the medical need, for malnutrition has stunted the growth of many and has made them susceptible to the most common diseases. Also, like most places of China, trachoma rates high. An examination showed that ninety per cent are victims of trachoma and possibly fifty per cent, of the almost incurable ringworm or tinea. Elementary education in health and sanitation will also work wonders and cause marked changes among the children.

The major number of these children have never had access to school before they were lifted from the streets, and none are above the fifth grade. We are continuing the school in the orphanage, with new emphasis on attendance and higher standards of teaching. The children are very eager to learn and are very happy for the privilege of attending school. We also hope to begin vocational courses to teach the children such trades as weaving, knitting, carpentry, sewing, and other occupational work. Attempts will be made to contact local business men to let the older children serve in their shops as apprentices in such trades as printing, painting, carving, etc.

Social activities among the children are highly important. They have been exercising every conceivable means to exist and regard lying and stealing as an essential

They have little respect for authority and the rights of others. Active participation in group programs and clean social recreational games will at least be an aid to help solve this problem.

It is appalling to know that most of the children had never heard the story of Christ. When we first arrived, our Chinese workers began teaching them religious songs. After singing songs which contained the name of Jesus, the children were asked who Jesus is, and to many it was a foreign name. These children have no values of right and wrong; they have no conscience against lying and stealing; they have not had the blessings of home life with father and mother. Twenty hours of Bible will be taught every week to these children, with Sunday-school classes on Sunday. The greatest and most lasting contribution to be made to these children lies in this field. They are not our children and we are presented with the opportunity of bringing them the Gospel of Jesus Christ in their youth, while character is being molded.—China Relief Notes.

Hengyang, China.

COLONIZING FOR THE SPREAD OF THE GOSPEL

BY HARRY W. HERTZLER

This stimulating article presents a phase of mission work that is perhaps often overlooked but which should be given due consideration by our congregations and mission boards.

There are two things I would like to have kept in mind in the consideration of this subject. The first is the question, "What should be our ultimate aim in establishing Mennonite communities?" The second is the challenge facing the builders of our communities for a more efficient, more aggressive evangelism on the part of every individual member. Let us think of our heritage as Mennonites, with all that it implies. Let us also hear the call of the times to a positive and effective promotion of the principles of Christian faith and living among a nation of people who have largely lost these principles, and among a generation who have been denied a truly Christian heritage. What is our answer to the great need of evangelism, the encroachments of social Gospel propaganda upon our own thinking, and the comparative idleness in, and indifference to, spiritual things on the part of large numbers of our members?

Proposals and suggestions made in this discussion are not to be considered as authoritative, although they have resulted from observation, conversations, reading, and much thought along these lines. However, it is hoped that large numbers of our people will be moved to action in the prayerful consideration of the following points.

Just fifty years ago my grandfather pioneered in a new community nearly two hundred miles from the nearest Mennonite community. The first article carried into the house was the family Bible. From this foundation grew the present membership of nearly 300, with a large number of former members of the community returning for the fiftieth anniversary celebration last October. This church at present is supporting an active program of evangelism, particularly in the line of summer Bible school work among both white and colored, and in connection with the Newport News, Virginia, Mission. It is upon such congregations as this one, with its background of successful colonization and its present growing missionary interest, that a program of missionary community establishment will depend.

The following, it seems to me, are some of the advantages and opportunities provided in the establishing of small missionary-minded communities for the prime purpose of evangelism in the surrounding territories.

1. An outflow of man power from thickly settled communities will reduce the "top-heaviness" of some overlarge congregations and turn self-centeredness toward a more unselfish outward look.

2. The talents of individual members can more easily and efficiently be used in direct evangelism efforts.

3. Every member will have a more direct personal interest in the work of the church because of the feeling that the success of the work depends to a much larger degree upon his own personal support and participation.

4. In facing more directly and intimately the spiritual needs of unevangelized neighbors, each member will feel more keenly the need to keep up and build up his own spiritual resources.

5. A strong oneness of purpose (that of evangelism) and a greater feeling of dependence upon each other will make for a stronger and more closely knit brotherhood and thus a more efficient unit of operation.

6. The direct and personal support, both in money and by personal help, has its advantages over the impersonal sending of money. Very often a mission superintendent needs the kind of help and encouragement that money cannot buy.

7. The spiritual leader of the small group can more efficiently minister to the needs of his members, and at the same time spearhead the work of the group in an outward Gospel witness.

8. The above-mentioned things will, I believe, reduce to a minimum the amount of lukewarmness, indifference, and disloyalty which might cause unhealthy divisions and do more to tear down than a loyal minister is able to build up.

9. Many of us would probably be poorer as individuals, but as a church we would likely be richer financially and most certainly richer spiritually. It is the spiritual qualities which are necessary in building a successful community.

10. We would more nearly fulfill the Great Commission of our Lord, "Go ye therefore, . . . teaching them to observe all things whatsoever I have commanded you," and follow more nearly the methods by which the early Christian church spread most rapidly, when "those who were scattered abroad went from place to place spreading the gospel of God's word" (Weymouth).

As to the question of how this shall be accomplished, the old saying is trite but true, "Where there's a will there's a way." We have shown as Mennonite communities that if we want to accomplish something very much we usually get it accomplished. So with this, the real question is, "Are we willing?" or in other words, "Do we really want to give this witness, which we are able to give, even at the expense of some of our snug, comfortable living?" A great many of us have luxuries which are hindering our Christian testimony, and which if gotten rid of could both clarify our own testimony and make it possible to reach out in a more widespread testimony.

Another question that must arise is "Who?" Every one of us can think up a plausible excuse for remaining where we are, that is, unless a wonderful financial advantage could be gained otherwise, but for many of us there is no real reason why we are forced to do so. Perhaps the biggest fundamental reason we sit still is because we want to, not because we have to. The recent voluntary action of the people of our country in organizing and sending a "Friendship Train" across the continent and on its way to the needy peoples of Europe shows us what individual voluntary action can accomplish when minds and hands are put to work. Various individuals have already gone out to new communities to make their homes, having the desire to be witnesses for Christ in those communities, with the blessing of their home congregations and mission boards. I have in mind two families in particular who have recently gone out in this way, one going north into northwestern Canada, and the other going south into Tennessee. Many more should go as these have gone, with the guidance and encouragement of the home churches. One need not necessarily be a preacher, or a teacher, or a gifted singer, or be especially endowed with some other particular gift, but every one going out should have a ringing testimony both in his own life and for the Word of God, and be a faithful witness for the church. When one such goes out, both he and those remaining have increased the opportunity for growth and development of their powers.

In this work, age is no drawback, for every age has its own particular contribution to community building, and in Christian witnessing. C.P.S. men may often be more psychologically fitted to move out due to the experiences they had in camp. Young married couples in the twenties and thirties who had opportunity to accumulate a little in assets during the financially prosperous war years, an opportunity which most C.P.S. men were denied, are more financially able but often are satisfied to remain where the pastures are lush and green. Older parents with teen-age children will perhaps find it harder to make a move, but they can fill a place that younger ones cannot. Their stability and experience can be very valuable in such community building, and the teen-age children can fill a place with young people of a community that no older person can. For instance, one girl of seventeen from an ungodly home

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXXI. The Kingdom

BY THE BIBLE STUDY EDITOR

The kingdom of the Lord, the kingdom of God, and the kingdom of heaven are terms used in the Scripture early in the Old Testament and throughout the New Testament. They are terms expressing a special relationship of the believers with God. They also imply a certain relationship existing between the believers, or those who belong to the kingdom of God. As a term of relationship, it may also imply a particular kind of obligation of those who belong to the kingdom, and of One who is the head of the kingdom. In any case, the kingdom of God, or the kingdom of heaven, is one of many terms used to express the nature of the believer's fellowship with his God and his Creator. It is evident that in the beginning of time the Creator did not at once set up a system of government such as is now the outgrowth of many experiments of government among men.

As far as man is concerned, forms of government are only forms of relationship that have developed through the passage of time and experience. Husband and wife—the twain who became one flesh—constituted the first form of human relationship and, no doubt, there were obligations which were respected by each toward the other. That tie of obligation has not ceased from the first day of married life unto the present time. When the family began, new obligations were laid upon the parents, and new responsibilities of man to man were brought into existence. Children learned obedience to parents. Brothers learned that friendship and helpfulness were required to further the best interests of the life which they must live in common with each other. Yet this beginning of the home did not establish the elaborate system of government so essential to the welfare of large communities and a means of regulating the interests of widely separated peoples—separate in many ways, distance, modes of life, and material interests.

The idea of a kingdom implies a certain degree and kind of organization. The law of God was not written until in the days of Moses and Israel in the wilderness of Sinai. But Israel knew what law was, and the harsh laws of Egypt were a sore trial to them, for theirs was the lot of the slave under the domination of a cruel system of a tyranical king. His was an absolute monarchy. The princes of his land had privileges. The priests possessed high places of honor and privilege. The statutes of Egypt were written and Israel was under the burden of a law which gave them no rights or recognition. Somehow, systems of government grew up among men and nations, but the law of God, inherent in the divinely imparted conscience of men, had been sorely neglected. The best forms of government are those which recognize and respect the common rights of all men. God's government is righteous, and it is also full of sympathy for the good of all mankind. The kingdom of God is a hard kingdom to those who rebel against its high ideals of the rights of human and divine relationships.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:14, 15). In this statement by Paul, we have the basis of all conceptions of the righteousness of those regulations which direct and control human relationships. And we may also say, that in the same divinely given conscience we have the basis of men's conception of the rightful claims of divine law over the lives of men. See Rom. 1:16-32. Men knew God but would not retain the knowledge of God in their hearts. They became vain in the imaginations and rejected what knowledge they had of God and His rights, and set up for themselves their own worship and their own gods. The laws which they set up among themselves bear witness to their selfish ways and their godless methods in human relationships.

The history of mankind, and the story of God's dealing with men as recorded in the Scriptures, gives evidence of the laws of relationships as of God to man, man to God, and of man to man. The forms of government may not be explicitly formulated; they need not be, when they are clearly understood by the facts concerning them as seen by the simple story of the Word.

The Creator and the Creation

God in creation is set forth in His title—"In the beginning God created the heaven and the earth." This title (Elohim, Hebrew) is used throughout the Old Testament, but is not the only title which describes Him. The name of God as Creator is a plural form, and in the creation chapters, He is manifested as "The Spirit of God," which moved upon the face of the waters, and as the One who said, "Let **us** make man in **our** own image." His unity is then expressed in the statement, "So God created man **in his own image**; in the image of God created he him; male and female created he them." To the Hebrew people the Creator was the "Strong, or Mighty One." It is said that this name of God is used more than 2500 times in the Scriptures. His fullness of might or power is seen in the creation, and in the manifestations of His power in behalf of His people. In this spirit He is worshiped and is honored by obedience to His will.

No set of laws was required for the fellowship of the Creator and our first parents who walked in the Garden with their God. In the simplest obedience they lived in the Garden and satisfied their needs. In the wisdom with which they were endowed they had dominion over the creation entrusted to them by the Creator. In the simplest manner God appealed to their intelligence and to their respect for His will by warning them of the danger of partaking of the tree of the knowledge of good and evil. It required no complicated set of rules or organization to establish the necessity of obedience to God and prevent the judgment for transgression. Perhaps the first rule of life has always been, respect for the will of others and proper regard for that which is right or good.

The Gospel of Christ is not so complicated that it should require the organization of society to know and respect the will of God. It was the Jew who required of Jesus a sign of His work and authority. To them Jesus replied, "This is the work of God, that ye believe on him whom he hath sent" (Jno. 6:29). As God was revealed to Adam, so Jesus Christ is revealed to the world. The first obligation of mankind today is that of honor to Jesus Christ. But it is probably a fact that the organization of society has become so complicated that God and His Son are entirely lost to the conscience of men. Constitutions of state and societies do not contain the name of God, and avoid the name of His Son. If men desire to amalgamate society on some common basis, it usually gives consideration to the religious ideals of men and purposely spurns the name of Jesus Christ. This makes possible the union of men, but it ignores the obligation of the Creator to Him who created all men. The "Us" of creation is obliterated from the conscience of man. And the God of the creation is no more the Mighty One who gave life and breath and being to those who have been fitted for the highest fellowship of our existence and who spurn it for the possible fellowship of those who have forgotten God. It is possible that human organization with all of its complications has become so involved that it has destroyed the primal purpose of God to maintain both the divine and human fellowship on the basis of a common obligation to God and man.

No matter what forces dissolved the fellowship of man with God in the beginning of our human obligations, men are not warranted in continuing the neglect of obedience to the will of God. All too frequently men lay the blame of sin upon the serpent. It is a common error among men to say that "If it had not been for the devil we would be in Paradise today." The fact is that no man has been in the Edenic Paradise since the day that man was driven from it. None have found their way back to its innocence and peace and plenty. The sword of angels guards the way to the tree of life and on every hand one continues to meet the serpent of deception and lies. Every individual knows his own life to be tainted with disobedience and rebellion against the righteous laws of God. Who is worthy of walking and living in the sphere of a sinless relationship with the Creator, or living in the realm where there is no knowledge of good and evil, or of returning again to that garden where only one pair of humankind lived for a brief time in divine perfection with unbroken fellowship with the Father, Son, and Holy Spirit? This latter fellowship is now possible, but it is possible only by grace and through the mediation of the Son of God. "That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (I Jno. 1:3).

What plans men have made, and what organizations have been effected, and what social organizations have been framed by which mankind may make the earth an Eden and by which the happiness of men may be perpetuated here on earth? But, sad to contemplate, none has ever brought success. Even the church, though it has striven to promote righteousness among the believers and to salt the earth with its goodness, has failed, after two thousand years of time, to restore even a small portion of mankind to the primeval peace and happiness of Eden and the fellowship of God in His righteousness on the earth.

There was no kingdom compact or organization in the relationship of man to man in the beginning, but the spirit of obedience to God and honor to His law was as important in the beginning as it ever will be in any phase of God's kingdom among and for men. If the first two individuals could not have been so organized as to perfect their obedience and faithfulness to the law of God, especially after their transgression, what success could be hoped for in the following and more complicated conditions when men multiplied on the face of the earth?

The Kingdom and the Family

A number of problems arose for mankind after the transgression. An enmity existed which was not present in the beginning—the enmity between the seed of the serpent and the woman's seed. The pains of human life and generation became present and there was no escape from them. A state of inequality between men and women was established. "Thy desire shall be to thy husband, and he shall rule over thee." Nature required a subjugation in order that it might furnish food for man. "In the sweat of thy face shalt thou eat thy bread." The failure of the flesh to survive was declared by the Creator and there could be no change of His law concerning the certainty of returning to dust. Here were five new principles of life with which man in the new state of society had to do. There was no promise of the termination of any of them, while men lived upon the face of the earth. These laws, or principles of human life, have been constant and are still in force. Did conditions of life in the family period of life change, or was it effective by any means to remove or ameliorate the five new principles in human life and relationship? It seems to be the object of all human calculations and organizations to change these age-old encumbrances on human life. Have any kingdoms among men been effective in doing so?

It would scarcely have been possible for Adam and Eve to have put into practice the system of eugenics. The law of inheritance was present, and was fulfilled, for "in Adam all died." The law of selection was not possible, for there were but two souls in the world from which sprang all races of mankind. The law of regression was proved in the nature of the families that were born from the first, and most perfect, specimens of humankind. "By one man's disobedience many were made sinners." It is not possible to prove the ancient tradition that before his transgression man was of immense stature, and after transgression shrank to his present height. There is no intimation that one of the immediate consequences of sin was sickness, for Adam lived to be 930 years old, and died. The progeny of the first family consisted of more than three sons, whose names are recorded in the book; for Adam lived 800 years after Seth was born, and begat sons and daughters. Tradition attributes the number of children as seventy.

But what of the nature of the family of Adam? The first-born constituted the first of a new character of human beings on the earth. The first were created beings. Cain was the first-born of man. Instead of being the work of God's fashioning from the dust of the earth he was the fruit of the flesh of mankind. Besides having his life obligation to God as a Creator, Cain had the obligation of sonship to those who gave him birth and nurtured him in childhood and assisted him to the age and abilities of manhood. Another strange observation in the story of Cain and Abel is this, that the father and mother of Cain and Abel were not apparent in the scene. Yet their parental interest is manifested later, in the statement of Eve. "And [she] called his name Seth: For God, said she, hath appointed me another instead of Abel, whom Cain slew." Here we note the mutual interests of family life. The jealousy existing between Cain and Abel also portrays a sense of relationship, and an obligation in the maintaining of proper attitude with respect to it. The recognition of a duty to God in worship was present. All of the family knew God, and offered the sacrifices due Him. There failed only one element in true worship, the offering of bloodless sacrifice. The self-willedness of the wrong sacrifice was further revealed in the death of the brother whose acceptance with God excelled that of his own. Cain slew his brother whose deeds were righteous and his own were evil. When men brook no rivalry it is because of selfishness, and that trait no law can control, save the law of self-denial, which comes to men through the new life in Christ.

Could a family law have prevented the death of Abel? Did our first parents lack control over the deeds of their children? Was Cain spoiled by undue attention as a first-born son? The proper regulation of the family life should have included the regulation of parental life and attitude toward children. It should have regulated the duty of children to parents, and the proper discipline of children regarding their mutual relations and obligations. But Cain became a murderer. When four people fail to find proper adjustments in human relationships, when they have lived so closely to the presence of God and with such knowledge of His will and with such perfections of life and character as that which proceeded from the hands of the Creator, what may be said of the possibilities of regulating the lives of so large groups who live in so meager light of the things of God and have inherited so much of the depravity of human nature? Can kingdoms maintain the good that exists in the world? Or can they remove at least some of the evils of social wrongs and of ungodliness of the godless world?

The Existence of Two Kingdoms

When men do not agree, and rise up against each other, kingdoms are divided and peace on the earth is destroyed. God pronounced a curse on the earth on account of Cain's sin against his brother. But Cain said to God, "Thou hast driven me out this day from the face of the earth; and from thy face shall I be hid" (Gen. 4:14). God had said, "A fugitive and a vagabond shalt thou be in the earth," but Cain added to it, "Every one that findeth me shall slay me." He assumed more than the Lord had said. God did not establish the law of retribution, and demand the judgment of death for the manslayer at that time. But it is evident that Cain, with the guilt and fear of his conscience, separated himself from society. He "went out from the presence of the Lord, and dwelt in the land of Nod." A new society was established by a rebellious and unrepentant man.

The new family of Cain was established, a city was built by Cain for his son, and the murderous nature of the father was perpetuated among his descendants. Cain killed his brother, and Lamech killed two men. The judgment of Cain was recognized as a sevenfold judgment and Lamech assumed a seventy-sevenfold judgment for his crimes.

While the family of Adam was perpetuated through the birth of Seth and the sons and daughters of Adam who are not recorded by name, it is remarkable that no record of death by the hands of men among them is recorded. The statement is made for each of the patriarchs, "And he died." From the days of Enos, the son of Seth, began men to call upon the name of the Lord. The authorities in translation have suggested, as the margin reads, that men began to **call themselves** by the name of the LORD; that is, they recognized the distinction between the family of Cain and those who held to their obligations to, and fellowship with, God, in worship. "Enoch walked with God."

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EDUCATIONAL

INTERESTING SCENES IN EUROPE

II. Recollections of Brussels

BY WILSON HUNSBERGER

As a resident in Brussels for some time while engaged in relief work, the writer gives us interesting glimpses of this ancient-modern city.

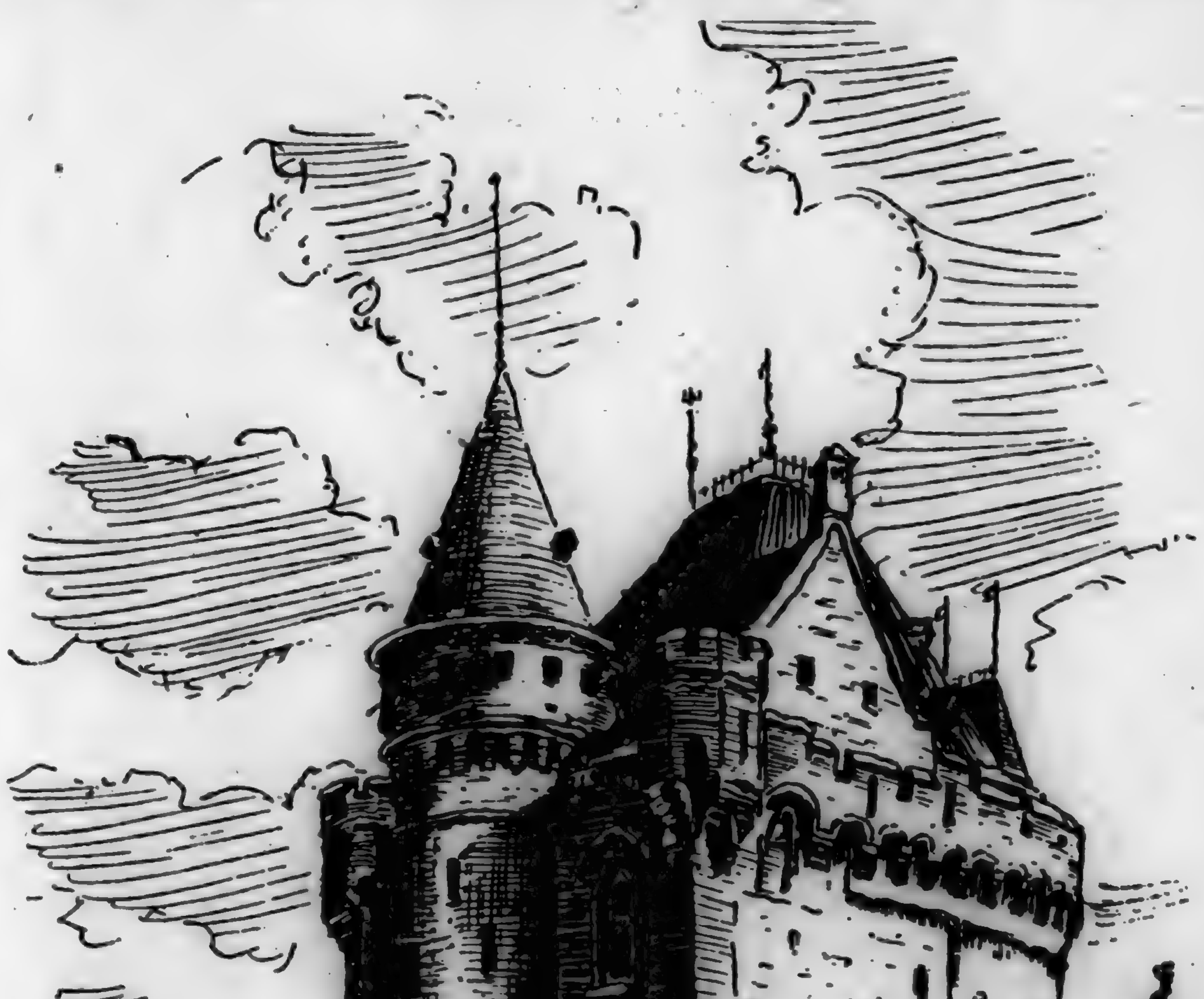
It was a damp, cold day in early March when I first saw Brussels. For an hour or so our comfortable car had rumbled over the cobblestoned roads through Northern Belgium, until, leaving Antwerp, we settled onto the smooth auto highway which leads to Brussels, only thirty-five miles away. The city of Brussels itself seemed unending, and I recall wondering how the driver or anyone else could find his way through the maze of streets which angle and twist through countless squares, past innumerable statues and monuments. First impressions were not too favorable, I confess. Rain fell incessantly. I wondered if the sun ever shone in Brussels. I asked how one could dry his clothes so that they kept at least a resemblance of their tailoring. There was too, an odd, rather disagreeable smell in certain areas of the city. "Perhaps," I thought, "since Brussels is such an old town, it deserves to wear this ever-present musty perfume in its downtown streets." It was, however, only a few days until the sun shone, much as it does in America, and the odor—whether it disappeared, or whether I became used to it—was forgotten.

In a short time I became quite accustomed to the continental life of Brussels—to its slower pace, to its pronounced but charming link with the past. On one of the first days there, I learned that Brussels was really two cities. There was the old Brussels of the inner town, with its ancient streets and its quaint time-honored alleys. There was also the new, modern, fashionable Brussels, which has spilled and spread far beyond the original confines of the old town. Ancient Brussels was, long ago, an oblong-shaped fort with a boulevard completely encircling it. The roadways leading toward other Belgian towns are still designated by the "gates" or "doors" opening from what was formerly the walled enclosure of old Brussels. Of course the wall has long since disappeared, but one may still leave the old city by La Porte de Namur (The Door to Namur), La Porte de Hal (The Door to Hal), La Porte de Shaerbeek, and others. The Porte de Hal still stands, a stately monumental vestige of olden times, in sharp contrast with its modern surroundings.

Streets are to a city what trees are to a forest, and if certain trees of the woods attract special admiration, so too there are many streets of Brussels which in a variety of ways arrest our attention. First of all, there are the fascinating street names, which when translated from the French reveal such delightful fantasies as: "The Street of the Bishop," "The Street of the Golden Fleece," "The Street of the New Bridge," "The Street of the Four Winds," "The Street of the Six Young Men," "The Street of Firewood." One day as I wandered in a little-known section of the old city, partly lost, I looked up to read on the wall of the building, what I thought was the acme in fanciful naming, for I was walking on "The Street of the Twelve Apostles." There was our own street, too. By that I mean the street on which we lived for several months. It was "The Street of the Association," but of what "association" I have never learned. It was one of the many angling streets of the old town, lined with apartments, some offices and small shops. From our third-floor room we could view the passing traffic below,—some cars, some horse-drawn carts, numerous pushcarts, and pedestrians. Interesting to watch and hear were the hawkers who sell a variety of wares from door to door, and the peddlers who buy rags and bottles and papers. Would that I could describe in words the strange vocal gymnastics of the peddler as he announces to the matrons his presence in the vicinity, but these weird sounds must be heard to be appreciated. Perhaps most intriguing were the weekly visits of the traveling violinist who strolled very leisurely along our street playing the most beautiful airs one would want to hear. The melodious double-stop renditions of the old ballads mastered for a moment the common noises of the street, and for an instant we could feel the spirit of the Brussels of yesteryears. Surely the street musicians were numerous in times past, but now amid the traffic of our modern age, this one seemed quite out of place.

As interesting as the street names, and the traffic on them, are the buildings which give the streets their atmosphere. Although one may no longer find firewood for sale on the "Street of Firewood," he might perchance find a seventeenth-century building, where in years gone by a merchant sold this special commodity. He might, in fact, find many buildings of that century with great arched doors giving entrance to the courtyard behind. Here in this pleasant feature of European buildings, the courtyard, one finds, even in the heart of the city, little patches of earth where grow grass and flowers, and where from the walls of the apartments on every side, hang the flowering window boxes. The people of Brussels love flowers and find numerous places to grow them, even in the crowded flats of the old town.

We may not every day have the occasion to admire the inner courtyards of the Brussels apartments, but we may at any time enter one of the countless shops where businessmen ply their trade in a multitude of wares. "How courteously we are received!" has often been my thought as I purchased some small item of groceries. Suppose you were purchasing a pound of apples in a Brussels store. The conversation might proceed somewhat like this: The clerk (most often a lady) approaches, saying, "Bonjour, Monsieur" (Good morning, Sir)! and you reply



Drawing by Luc Wybauw

The Hal Gate, Still Standing as a Relic of the Ancient City of Brussels

with "Bonjour, Madame" (Good morning, Madam)! She says, "S'il vous plait, Monsieur" (If you please, Sir)? here meaning, "What would you like, Sir?" You reply, "A pound of apples, s'il vous plait." She responds with another, "S'il vous plaît," weighing out the purchase with quick movements. Handing the parcel to the purchaser she accompanies it with another "S'il vous plait, Monsieur." while you counter with "Merci" (Thank you), and hand her the money. She replies with "Merci," makes the change, and returns with still another "S'il vous plaît, Monsieur." The purchaser replies with still another, "Merci, Madame," and as you approach the door, the clerk gives the parting greeting, a final "Merci, Monsieur" (this for your trade) and an "Au revoir, Monsieur" (Good-by, Sir). By this time, if you are not completely exhausted by your lesson in conversational French you may answer with "Au revoir, Madame!" It is needless to say that the language of the Belgians is most polite!

Mennonite Relief Committee Headquarters, 6 Rue Jean Heymans, Brussels

Brussels shopkeepers have learned in recent years that English and American soldiers make good customers and in order to cultivate their trade many have learned English. One sees in numerous stores small signs stating: "ENGLISH SPOKEN," but apparently the vagaries of English pronunciation were too overwhelming for one businessman who nevertheless advertised his attainments in the battle for English as, "ENGLISH SPOKEN, AMERICAN UNDERSTOOD." As a Canadian, with due respect for "The King's English," it was a source of some amusement to point out this sign to American friends.

Leaving Brussels was like parting with a friend. "Sometime," you say to yourself, "we shall meet again." Of course, this can not only happen in Brussels, but no other city would I more gladly revisit.

Waterloo, Ont.

THE VALUE OF ATTENDING A CHURCH SCHOOL

BY RUBY P. ZOOK

Normal, healthy young people are much the same today as they have always been. They crave activity. They must have something to do. Just now, Christian young people (especially those of nonresistant faith) are facing many problems because of world conditions. Many of them are trying to answer the questions, Shall I go to college? Or, shall I get a money-making position? If I go to college, where shall I go? The expenses of a church school are so high, I wonder if what I receive there will be the equivalent of the cost. And, so, the problem remains a problem for days, weeks, or months.

Now, let us suppose that someone owns a beautiful, large house, surrounded with a spacious lawn, lovely trees and flowers; built on the summit of a small hill overlooking a pretty lake where many outdoor activities can be enjoyed. This same person also owns a small, tumble-down shack, unpainted and ill-kept, with surroundings that are most undesirable. The owner approaches you and informs you that either house is yours merely for the choosing. How well everyone knows which you will choose, even though you know it would take much time, effort, and money for the upkeep of such a beautiful home.

Of course, you will choose a church college where you can participate in any of the various secular or religious activities without a conviction of wrongdoing.

Again, as young people of a faith peculiar to the world, there is a challenge before you. The future of the church will be full of opportunities for service and the solution of many of her problems will depend upon you. Postwar activities are even now calling for young men and women who are prepared and ready for active service at home and abroad. Do not sit down and idly wait for that call to service but busy yourself with preparation.

Moses spent eighty years in preparing for God's work. Paul spent three years in Arabia after God called him. I know someone now on the foreign mission field who felt her calling to be a missionary when but a child. She finished high school and college in our church schools; then taught school a few years; later graduated from our school of nursing, and finally was called to active foreign service. She did not sit and idle away the hours but lived a busy, active life while waiting and preparing.

Where would be a better place to spend your time than at a church college where Christian teachers will assist you in gaining knowledge in preparation for a more active, abundant, and complete life?

As a student one should realize his obligation to his parents, his teachers, and his friends whose interest gives him a foundation upon which to build all through life. There is also an obligation to the church and the church colleges which offer such splendid and pleasant opportunities for development. Then, there is that obligation to yourself as an individual and to your future.

If you are a student at a church college, determine to make the best possible use of your time, for time is a sacred charge from God, so that you will be better fitted and prepared for the life that God is giving you—not only for a vocation in life, but for life in general.

The thrill and the joy that one experiences as he is about to matriculate as a freshman in a church college cannot be explained. The person who enters college intending his education to prepare him for better service in loyalty and devotion to God will not be disappointed by choosing a church school. You will be brought much closer to truth and to God. You well know that if one's spiritual life is neglected or dwarfed that person is the least educated, because he is not studying under the Master Teacher.

Your interests will be enlarged and broadened; deeper appreciations for the beautiful and worth while will develop. Your knowledge of many things will increase and you will know that the knowledge of one thing is correlated with that of another, so that learning becomes very fascinating.

The sacrifices and struggles which will, no doubt, be necessary in your effort to secure a college education will return in rich dividends. By that, I do not mean that you may attain any spectacular heights in the world of fame, or that your position and salary may be anything outstanding, but the experiences of college days will teach you to know and to depend on God in a way you never did before and will lead you into a fuller and richer life. Your faith in God will be greatly strengthened and your courage to face life and the future will be increased. You will grow in grace and power if you will make use of the numerous opportunities presented for Christian growth. God endows one and all with talents; some have few, some more, and some have many. It is up to you to yield yours to His will and to develop those in your life. Then God will lead you to the work which awaits you.

Your reading and working and thinking habits will be improved. You will learn the value of systematic methods in all manner of industry, and of thinking a thing through before doing it. Your sympathies will broaden. You will learn what it means to live with other people, and they will be given due respect and consideration. You must learn to think less of self and more of Christ and others.

Christian courtesy, absolute sincerity, as well as many Christian graces can be easily cultivated and developed in the environment of a church college, and the student should broaden in the arts of sociability, true friendliness, and helpfulness in the home, in church, and in all one's associations.

Have you ever heard anyone remark, "Well, Tom spent all that money and all those years in college, and now he's going back home to help on the farm"? Or, "Did you know Jane is getting married this summer, and she's just graduating from college—and her husband—well, he never even finished high school"? Let no one influence you that either Tom's or Jane's time or money was wasted. Tom will be a happier and more satisfied farmer, a better community citizen, a better home church worker—and Jane's life will be more complete. She will be a better homemaker, wife, and mother.

However, may I say, a formal college education is not essential for one to be truly educated. To grow in knowledge and in wisdom is what God desires of us, but a Christian student should know that to be proud of his learning is a sin—that the best educated man (or woman) is the one who speaks and lives for the common man. Just recently in speaking with a friend, she made the remark to me that the wealthy, educated persons who live for and speak to the common man are the "real" people of today. Snobbishness will never pay.

The Christian student's whole purpose in life, to be successful, must be to use all his powers and his influence for the common good. God has promised to give strength for the "all things." As the Christian student pursues happiness for himself and tries to help those around him to find it, God is a constant Guide and Helper, and he accepts God's promise, "I will never leave thee, nor forsake thee," and he goes on his way rejoicing.

"We can now see from where we've come,
  But cannot see ahead;
We only know we've come this far—
  The rest we will not dread."

La Tour, Mo.

JOHN H. GOCHNAUER, THE SERVANT OF GOD (1877-1948)

BY IRA D. LANDIS

One by one well-known and useful figures in church life and work pass on to the Great Beyond. "Blessed are the dead which die in the Lord . . . they . . . rest from their labors: and their works do follow them."

John H. Gochnauer

"Though ye have ten thousand instructors in Christ, yet have ye not many fathers"—and one of our fathers is again gone! When you sat with him, you were associated with one having an analytical intellect, yet interested in the spiritual growth of his entire flock. No labor was too great nor hardship too severe for him, when he knew the Lord was leading. His counsels were always fatherly, his personality was enriching, and when he spoke in pulpit or council, it was deliberately, constructively, and pointedly.

Of strongly Mennonite and agricultural stock were Joseph Hersh Gochnauer and Anna Franck Hostetter, who established their home on the East Hempfield acres of his father. Into this home came three sons, of whom John H. (April 9, 1877) was the second. The latter was educated in the one-room Oak Grove School near by, capping it with one year (1895-96) at Millersville State Normal School. Being needed at home, thereafter, he increased his store of knowledge by profuse spare-time reading. Though holding a teacher's provisional certificate, agriculture called him.

That fall he gave his heart to the Lord, and in the spring of 1897 Jacob N. Brubacher received him into church fellowship at East Petersburg in a class of two (he and Mrs. David S. High). With a commodious new meetinghouse built the year before and a Sunday school but four years old, John H. could be developed, and could be depended upon at a teaching position.

It is not surprising that, when in 1902 (December 4) Christian M. Lefever was ordained to the ministry, the father of John H. was at the head of the class and he at the other. On January 24, 1907, when Frank N. Kreider was ordained, he was again in the class with ten others besides the one ordained.

On February 21, 1907, Sadie Baymond, daughter of William Baymond and Rebecca Weidman of Manheim Township, was joined with him for life by Jacob N. Brubacher. Both have ever had their bearing on the molding of his life. God graciously blessed their home also with three children: Clyde (who passed away in childhood), John, and Anna. John is the farmer and Anna in the home is the especial comfort of mother for the present bereavement.

He served faithfully in the Sunday school, when on August 15, 1922, at forty-five, he was called to the ministry by lot for his home congregation, East Petersburg. Abram Metzler (Sr.) preached the sermon and Isaac H. Brubaker ordained him. Frank N. Kreider has been his senior co-worker for these twenty-five (plus) years. He also shared the lot with Henry E. Lutz in 1930, with whom as bishop there has ever been an appreciative co-operation.

When first called he took the charge so seriously that he lost sleep, appetite, and weight. His sermons he collected piecemeal during the day and night, and they were the result of deep meditation and prayer. His favorite expressions included: "I am not ashamed of the Gospel," and "the uplifted Christ," and he frequently preached from Rom. 1:16 and Jno. 12:32. His favorite hymns included: "Rock of Ages," "Jesus, Lover of My Soul," and recently, "Let Me Go Where Saints Are Going."

He was early called into the evangelistic field locally. His first meetings were at Ephrata and his last ones, fifteen years later, at Strasburg. An operation in April, 1938, was destined to limit his pent-up possibilities, not only here, for the decade yet spared.

In his preaching he used limited notes, many of which are still preserved. Favorite funeral texts included: Jno. 10:29; Jas. 4:14; Job 14:14, and Ps. 17:15. Other choice texts included: Acts 26:9a; I Tim. 5:22, and Acts 8:13a.[1]

His deep-seated concern for conservatism within the church grew with the years. This vision he drew through the Holy Spirit from the Word with the aid of church history. In later years he frequently referred to the Waldenses, Anabaptism and its leaders, and the Mennonite Church principles four centuries old. He especially sounded warnings against heresies: "Security without faithfulness is a present-day heresy."

He believed that the Mennonite Church had two fundamental pillars: nonresistance and nonconformity. "With certain fundamentalist teachings on the Sermon on the Mount (for example) and militaristic Bible schools don't ask the question why so many young men enter the military," he said in effect. Also: "Men lift up holy hands (I Tim. 2:8, 10) in modest apparel. Jesus wore His garments down to the foot. Rev. 1:13. What is the motive when we depart from church standards?" "The church has defined modest apparel. Some of us are less careful." "We have fellowship (I Jno. 1:7) in the same ship on a hostile ocean. Help us to strengthen the things that yet remain."

Brother Gochnauer was appointed to the Conference Tract Committee to take the place of Jacob H. Mellinger in 1934 and faithfully served since. When the Library Committee was first appointed in October, 1925, Brother John was wisely included as one, and at his death was chairman of the same. When the Publication Board of the Mennonite Church again requested this Conference to appoint its quota to the same, Brother Gochnauer (in the fall of 1935) was asked to serve with Amos S. Horst and Henry H. Hershey. He made the trip to the Oregon coast for the 1937 meeting and General Conference. This was the first and last annual meeting that he officially attended, though a member of the Board and deeply interested in its work to the end. When the High School Board of Trustees opened the first Lancaster Conference high school, Lancaster Mennonite School, in the fall of 1942, he was vice-chairman of the Board, and his wise counsels had their decided bearing on the molding before and since.

He believed "the Christian way of life was not only practical, but the best way," and then at a recent funeral, on Ps. 17:15 as a text, he joyfully exclaimed, "I shall be satisfied when I awake—nothing else will satisfy me." And on January 29 he quietly slipped away at his East Petersburg residence, to realize his desire. A large concourse of those touched by his life assembled for his funeral in charge of his colaborers, James B. Siegrist, Frank N. Kreider, Henry E. Lutz, and Amos S. Horst. The burial was in the beautiful near-by cemetery.

He saw his home congregation increase during his ministry from 343 to 443, the number of church services doubled, a thriving young people's meeting now going on, and bright hopes for the congregation in prospect. He saw souls saved under his preaching and testimony and many encouraged and established. He saw a Conference-wide educational program well founded. The church is the better since this servant of God has been loaned to us for a season. "He being dead yet speaketh."

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[1] His Bible shows the man, when for instance in John he especially marked 3:34a; 5:17, 26, 27; 8:41; 10:27, 29, 37, 38; 12:24, 27, 28; 13:7, 10c, 14, 15; 14:17, 19; 15:9, 10, 24; 16:8, 9, 11; 21:22.

MENNONITE NURSING—FACTS AND FIGURES

BY MAUDE SWARTZENDRUBER

The growth in this field of service in the ranks of the Mennonite Church is strikingly revealed by the facts and figures presented by the Director of Nursing Service, Mennonite Hospital and Sanitarium, La Junta, Colorado.

Would you like some information concerning Mennonite nursing? Would you like to know more about Mennonite nurses—where they are working; what they are doing; the number of nurses we have in our group? Nursing schools in America are young; your own Mennonite school is still younger. The first school in the United States was established in 1873. Your Mennonite school was established in 1915 at La Junta, Colorado. This is the only school of nursing of our branch of the Mennonite Church now in operation.

When was the first Mennonite nurse registered in America? We do not know. Such information is welcomed. In the year 1918 three young women graduated from the La Junta Mennonite School and were registered in the state of Colorado. Perhaps they were the first Mennonite R.N.'s (registered nurses) in this country. Since 1918—30 years ago—237 Mennonite girls have graduated from this school and have become registered nurses. No doubt an additional 200 have graduated from other schools and have also become registered in their respective states. We believe we can safely estimate that to date we have at least 450 to 500 Mennonite registered professional nurses. (We refer to only the one branch of Mennonites.)

At present there are forty-eight Mennonite students enrolled in the La Junta Mennonite School of Nursing. A recent survey reveals that at least forty more are enrolled in other schools of nursing, making a total of approximately ninety Mennonite student nurses now in the process of becoming registered. We can assume that approximately one third of these students are seniors; thus there will be another thirty added to our total number of graduates by fall when their three-year course will be completed. We will expect that the entire group of thirty will successfully pass their state board examination, for the Mennonite student nurse has a record of high scholastic achievement. Quoting from C. H. Smeltzer, Ph.D. who evaluated a battery of pre-entrance tests for a class of sixteen preclinical students who entered the Mennonite School of Nursing at La Junta: "We test for many, many schools of nursing throughout the United States but it has been a long time since I have run across a group of students as superior as these. How do you get them? With this group of superior people you can require a very high quality of academic work." Of the 254 graduates of the La Junta School who have written the state examinations, only eight have failed to pass all the tests at the first writing. This is considered a very low percentage.

Do you wonder what your Mennonite nurses are doing? We cannot account for the nurses who have graduated from other schools. Since we are acquainted only with the graduates of our Mennonite school we are limited in getting an accurate picture of the activities of our professional nurses. We hope someday to have up-to-date statistics on all Mennonite nurses.

Of the group of 237 Mennonite graduates of the La Junta School, 50% or 118 are engaged in the art of homemaking. The 119 who are not homemakers are found in the following fields of nursing: six are now in college (by the end of the school year there will be a total of twenty-six nurses with the A.B. degree—this includes married nurses); five are full-time instructors in schools of nursing; three are directors of schools of nursing; three are directors of nursing service; six are in full-time mission service; fourteen are in foreign relief work; fourteen are now serving on the staff of the Mennonite Hospital at La Junta; the remainder are scattered throughout the country, serving in hospitals, doctors' offices, public health, and other fields of service. We can be sure that wherever they are, they are ministering to the needy.

Do we need more nurses? Are there many opportunities for Mennonite nurses? These are some of the calls that come to us for qualified nurses: Puerto Rico—"We need nurses to help with the new medical work established here." Italy—"Send us nurse instructors and administrators to help us establish a school of nursing for our Waldensian young women." Small community hospitals in Colorado, Kansas, Nebraska, Arkansas, Oregon—"We would like to have Mennonite nurses and administrators to take over our hospitals; the hospital is here or is being built—will you run it?" Church institutions, such as Children's Homes and Old People's Homes—"We need a nurse to help in the medical care of our patients." Psychiatric rest homes—"Are there psychiatric nurses available to assist in the program of caring for our own mentally ill?" Lack of space does not permit enumerating all the calls and the doors of opportunity which are open. Our foreign mission and relief programs continue to need nurses to carry on their activities.

We must not fail to mention the great need for nurse instructors, supervisors, and general staff nurses to help carry on the program of nursing education in the church. Without trained and qualified assistants how can we hope to prepare nurses to meet the above-named needs? The avenues for service for the Christian nurse are not limited in these days of wrecked homes, broken health, and shattered faith in God. And who can bring courage, comfort, hope, and reassurance better than the nurse who can, by the very nature of her profession, gain admittance to the very innermost thought of the distressed? May we Mennonite nurses consecrate our talents, our skills, our all to Christ, the Great Physician, who alone can restore the broken in soul as well as in body.

La Junta, Colo.

THE TRAIL TO HELL

There was a time when the ratio of suicides to murder was one to ten. Today they are one to two. Idle, homeless, discouraged, disappointed, and incurable people seek relief in death. Recently in Boston I sought to ascend the steps to the tower of the City Hall, but the sign read, No admittance to tower, and the door was barred. Suicides, the guard said, was the reason.

The most beautiful spiral marble stairway in the world is in the Supreme Court building at Washington. Within a narrow compass it circles to the sixth floor. But it is barred for the same reason. The news columns are filled with news of people who hurl themselves from the windows of hotels and office buildings from a great height. The Empire State Building in New York has a ghastly record. A discouraged attorney and his wife leaped from the eighth floor of a New York apartment recently.

Others are addicts or die from an overdose of sleeping powder, which is now the easiest weapon to buy and the most painless way out. Ten cents will do the trick, while the purchase of a revolver requires a license. Why not at least a doctor's prescription to buy poison powders? Ray Hayton, 30, of New York, a writer of fiction thrillers, wrote his last thriller. He had shot himself through the head in his furnished room, with the unfinished thriller in his typewriter entitled "The Trail to Hell," which ended incoherently. By the typewriter on the desk was an empty whisky bottle for "men of distinction."

The title of his last story would be a good label for every whisky bottle. It would not be an extravagant estimate to state that fifty per cent of all murders and suicides in the United States have their origin in that same bottle. A young criminal stood on the gallows in a state prison with a rope around his neck. Asked if he had anything to say before the drop fell, he replied, "In the bottom of every glass look for a rope." Now that hanging has been abolished we suggest as a slogan, as a warning to all drinkers, in the bottom of every glass look for a serpent. That's what the Bible warns, "At the last it biteth like a serpent, and stingeth like an adder."—Progress Magazine.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

BEZALEEL, THE CRAFTSMAN

Exodus 31:1-11; 35:30—39:43; II Chronicles 1:5

Lesson for July 11, 1948

Golden Text: Whatsoever thy hand findeth to do, do it with thy might.—Ecclesiastes 9:10.

Man is gregarious. It is not good for a man to be alone. This is true in a much larger sense than that of having a wife. The family is the smallest unit of human society; then comes the local community, the tribe, the state, the nation, and the world at large. And we will not forget the church.

God has so constituted the individual that he is able to do only a small part of the work of this world. But He gives to mankind certain gifts, or capacities for service. One can be a success as a farmer, another as a mechanic, another as an artificer. One can't use a tool smaller than a sledge hammer; another is a precision worker whose skill enables him to work on gradations of a millionth of an inch, and enables him to split the atom. All of mankind working together can do the work of the world.

And whether God gets the honor and benefit of my service or not does not change the fact that He gave to me the talent to do the things that I am doing. A wicked Tubal-cain was an inventor of all kinds of instruments of iron and brass (he probably learned how to extract these metals from the crude ore). He did not give God the glory; but it was God who gave him the wisdom to do it.

In our lesson for today we have an artificer who recognized that his abilities were God-given, and dedicated them to the service of God. Whatever we do we should do to the glory of God. All our talents should be on the altar. But only a few people do so, and most of mankind doesn't even think about doing so. Moses was called to be the spiritual leader and organizer of the nation of Israel; and Bezaleel and those who labored with him were called to build the tabernacle. The pastor is called to be the spiritual leader and feeder of the flock of God, but every member of that flock is called just as surely to some service in the kingdom of God.

And to every call he gives to the individual called the wisdom and strength to do that work. And mankind should (but usually doesn't) do everything as unto the Lord. Only the best is good enough for God; the worst is good enough for me. But I want the best; God may have the rest.

The Chinese workman feels that he dishonors his parents if he does poor work. The Christian should feel that he is dishonoring God, if he does.

Not all men have equal ability. Only one in a generation can be supreme. But all those of lesser ability can be helpers. But the most faithful helper usually is ready to take the master's place when the master lays down his tools for the last time. Joshua took over when Moses passed away, and Elisha took over when Elijah went to his reward. But there were ambitious men who coveted the positions of Moses and Elijah, seeking the honor of men and the emoluments of office. None of them were fit at any time.

I am building a house at present, I have to make the plans and do the work. When the building is done, I'll get the praise or the blame, probably the latter. But it is not my idea as to how things should be done. I wanted an architect to draw the plans. I would but follow and obey the blueprints. In the building of the tabernacle God was the architect. It is true that Moses made the blueprints, but he made them exactly as his Lord had showed him in the mount; and Bezaleel and his helpers did the work exactly in confomity to the instructions in the blueprints. The people furnished the materials, and did the work; but all according to God's direction. They were all workers together with God. Neither Bezaleel nor Moses was boss. God was boss; they were but straw bosses or foreman.

Bezaleel's outstanding work was not the ark, nor the golden candlestick, but the brazen altar. The others were more beautiful and held in higher esteem, but the brazen altar was the place of sacrifice for sin. It was covered and bespattered with the blood of slain beasts. The fire that burned up the sacrifices came from heaven. Here at the brazen altar men made their first step in approaching God. That step was that of the penitent seeking pardon through another's blood. That first step is the most important step that I can take in this life, and the man who helps me is doing the most important work that any man can do.

Later comes the laver of regeneration, and the golden candlestick, symbol of the illumination of the Spirit; but the ark will be seen only when we pass into the holiest of all, into the presence of God. That is the end of the Christian life; the penitential altar is the beginning.

The anointing oil was made after a special formula. It was to be a holy perfume, and used only in the consecration of men and things to God. Used otherwise, it brought a curse instead of a blessing.

I am to follow peace with all men, and holiness, without which no man shall see the Lord. The first step toward holiness is consecration. After that follows the service devoted wholly to the glory of God. Using either the oil or the consecrated vessel (our bodies) for a baser purpose calls upon us the displeasure of God.

NAOMI, THE WOMAN OF FAITH

Book of Ruth

Lessons for July 18, 1948

Golden Text: Thy people shall be my people, and thy God my God.—Ruth 1:16.

It is not good for a man to be alone. But there is something worse. To live with a brawling woman. Prov. 21:9. Thompson, in his "Land and the Book," tells of such a one who scolded without letup for thirteen hours by the clock. Naomi was not such a one. She was just the opposite. Her name means "pleasant" and she lived up to her name. In the Near East today if one person wishes another the worst of bad luck, he says, "I hope your mother-in-law will come and live with you." It wouldn't be bad luck to have a mother-in-law like Naomi to come and live with you. I'd consider it a gift from heaven.

But men take advantage of wives that are gentle and pleasant. Woman is to submit herself to her husband, but that does not say that the husband wouldn't escape lots of trouble if he asked her counsel once in a while. And it seems to me that the man whose own judgment is the most fallible is the one who refuses to take advice from anybody, least of all from his wife. But the whole family has to suffer as a result of his follies.

Maybe I am reading too much between the lines, but it seems to me that Elimelech was that kind of man. Living amid disagreeable conditions brings out the very best or the very worst in you. It all depends on your perspective and your religious life. It brought out the best in Naomi and in Ruth, and later in Ruth's great-grandson, David.

It must have been hard for Naomi to go with her husband when he decided to go into a heathen community, but she went along. It was hard for her to bury her husband and her two sons in that land. She left Bethlehem full of the blessings of life but presently she was left empty. But the emptier her store and her lot, the sweeter became her bruised and battered life.

As soon as she was free to follow her own wishes and desires she decided she would return to her native land where she could have the fellowship of the people of God. Fellowship with God and His saints does more to comfort you under otherwise inconsolable conditions than anything else. If we have that, we can be happy even in times of heartbreaking sorrow.

The fact that both daughters-in-law loved her is ample proof that she was a woman with a heart of gold; and the fact that Ruth was willing to leave everything that one usually holds dear just to be with Naomi shows that in Ruth, Naomi had a daughter (in-law) who was worth more than seven sons. And seven sons would be to me wealth greater than that of Ford's.

Not everybody can be won to the Lord by your beautiful Christian life, but you can be sure of this, that without it, you will probably never win anybody.

Why did Naomi tell Ruth and Orpah to return to their own people, and why did she insist on it? Was it because she didn't love them? It was because she was too gentle and kind to be a burden where she could not be a help. And she did not ask for companionship and help unless it was given over and above the call of duty. Ruth met that test and returned with Naomi to Bethlehem and at Bethlehem we see the struggle between two beautiful souls as to who could do the most good for the other. Ruth started out by taking her place with the very poor, gleaning after the reapers in the field of Boaz, and thus helped to provide food for Naomi and herself. Naomi countered by maneuvering a love match between Ruth and the rich Boaz. Ruth repaid Naomi by giving her a home with comforts such as she had never had. Naomi came back by taking Ruth's baby and pouring out upon it the fullness of her loving heart as she nursed it with a love as great as though it were her own. So it went on, each one trying to outdo the other in deeds of love. Under such conditions home is heaven to both husband and the children. Under some conditions it is almost a miracle if the children turn out well; but under the conditions in that home at Bethlehem it could hardly be otherwise than that some of the finest characters of history had their rearing.

Your business and mine is everybody's business. No matter what we do, all who know us discuss the wisdom or unwisdom of our actions.

If you are single, everybody wants to help you find a mate; if you get married, everybody will talk about it for a week. If you do not have any children, everybody will either pity or condemn you; if you do have a baby all the women of the neighborhood want to see it; and besides suggesting a name for the infant, the advice they will give to the young mother would fill a book. Should it be so? Of course. If the race ever gets wiser and better, we will improve in our neighborly helpfulness; but may God have pity on that community where nobody rejoices with you when you are glad, and nobody weeps with you when you are sad. The proper upbringing of that little baby of yours is a genuine concern for the neighborhood, for the church, and for the nation. You may hold another John the Baptist in your arms; or a Paul; or (God forbid) another Hitler.

But why did they want that baby named "servant," which is the meaning of Obed? Did they anticipate the coming of Him who came to serve and who gave all He had for others, your Saviour and mine? Of one thing I am sure, he who serves others most is greatest in the kingdom of God.

JONATHAN, LOYAL FRIEND

I Samuel 18-20; 23:16-18; II Samuel 1:1-27; 21:7

Lesson for July 25, 1948

Golden Text: A friend loveth at all times—Proverbs 17:17.

Friendships are seldom one-sided. "A man that hath friends must shew himself friendly." "As in water face answereth to face, so the heart of man to man."

For a lasting friendship there must be an affinity of souls. He who is my friend only for the purpose of personal benefit is like the mosquito who comes calling, "Cousin, cousin." But just as soon as he has had his fill of blood, and possibly has given me malaria in the bargain, he flies away yelling, "no kin, no kin." They are the type described by Solomon when he says, "The rich hath many friends."

Saul called Jonathan the son of a rebellious and perverse woman. He denied all responsibility for Jonathan's being what he was. Maybe it was just as well. Jonathan was one of the finest characters of history; and as a friend he has never been excelled. He got those two extraordinary characteristics from somewhere. It is evident that he didn't get them from his father, so he must have got them from the one whom Saul called a perverse, rebellious woman. Unkind hearts say nasty things to and about those whom they should love.

But over and above our heredity to influence and mold our lives is faith in and love for God. It is said of some people that they went crazy over religion. Saul went crazy for the lack of it. I do not deny that there is such a thing as religious dementia, but I seriously question that faith in God ever was the cause of it. But if you go with me to the many institutions for the insane and with me study the life history of the patients, you will find that the large majority are there because they did not have enough of the grace of God to keep them from indulging in known sin.

In his forty years as king, Saul never did anything to restore the religion in the life of his nation.

But basic in the life of both Jonathan and David was an unfaltering trust in God and a willingness to let God be the arbiter of their lives.

While David was a shepherd boy, that does not mean that his parents were poor and of little worth. David's great-grandfather had been a mighty man of wealth at Bethlehem, and there is no evidence that the family ever lost their standing in the community. David's brothers were kingly in character and bearing. There have been many kings who never wore an earthly crown. But David's father evidently believed that all honest labor was honorable and that superciliousness toward men and things was the mark of a cad rather than that of a gentleman. His boys were trained to work.

But David also had a love for the beautiful and good. His love for music and singing; his devotional songs and prayers; his consideration of others; and his eulogies of the dead, and his willingness to prove his lasting friendship by doing kindnesses to their children—all these are evidences that in David we have a man with a perfect heart.

Jonathan was the son of the king. His entire life showed that it was more kingly to renounce a crown for one that was more worthy than to covet it. He apparently never questioned the will and wisdom of God, nor faltered in his life of faith. While he felt greatly grieved over what his father was and did, we never find that he was anything but a loving and dutiful son.

When two people like that meet, we have a friendship that amazes the rest of mankind whose hearts are too small to attain to or to understand it.

I Sam. 18:1. David had been sent by his father to bring some provisions to his soldier brothers who were in Saul's army fighting against the Philistines, and then to bring word back as to how they were faring. Upon his arrival at the battle front he found an unusual situation. The Philistines had a one-man army. And that one had dared, and had daunted Saul and all his host. He had done more; he had defied the living God. To David this was unendurable; and, with the permission of Saul, he went forth and slew Goliath. During his shepherd days he had practiced not only to play the harp, but also to use the sling. And he seemed to be satisfied with nothing short of perfection; with perfect faith and unequaled skill he went forth. He took with him five stones but needed only one. It is always good to make extra provision for any contingency that might arise. It was after his return with the sword of Goliath in one hand and his gory head in the other that he told his life story before Saul and Jonathan.

And it was then that the heart of Jonathan was knit with the soul of David. Saul rejoiced in it also, until he heard the women singing the praises of David above his own. Then the demon of jealousy took possession of his soul, and caused him to drive the one man who could have saved Israel from the Philistines from the army, from his home, and into exile. The result was his own death and that of his sons at the hand of the Philistines. Even Jonathan died with them.

But Jonathan never failed David; and David never failed Jonathan. The extent of Jonathan's love for David is revealed in the wilderness meeting where Jonathan went to strengthen his friend in God. If I am ever driven from all that I hold dear, you will prove that you are my friend by seeking me out and encouraging me. Sometimes you can get along alone, but in times like that you need a brother born for adversity.

BARUCH, THE SCRIBE

Jeremiah 32:6-15; 36; 37; 43:5, 6

Lesson for August 1, 1948

Golden Text: Thy word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

God wants His servants to work together. As in physics a multiplicity of pulleys in a block and tackle greatly augments their power over each one working alone; so in the service of God "one [shall] chase a thousand, and two [shall] put ten thousand to flight." The saints allow the devil to divide their forces while they are combating the evil, but his hosts unite in fighting the good.

And there come times when the number on the Lord's side are so few that they seem helpless; while the enemy, in number like the sands of the sea, comes on like a flood to overwhelm them. God always expects His servants to do their duty, but at such times they must.

Jeremiah's lot was a sad one. He was called to preach to an apostate nation. This he did, though he knew that as far as the people then living were concerned, it would be in vain. To labor in a losing cause with no other reward than abuse from those you would keep from destroying themselves and all that God holds dear is enough to make anyone's heart a fountain of tears. But to have for meat night and day nothing but your own tears, while your enemies mock you and say, "Where is thy God?" is enough to make anyone feel like giving up in despair.

But, in his day Elijah was not alone; nor was his labor in vain in the Lord. Neither was Jeremiah alone, and the message of Jeremiah has given courage in all the centuries since to those who were fighting against evil entrenched almost impregnably in the high places of the earth.

Right will ultimately triumph, but the stiffnecked resisters of His message and grace will not be the beneficiaries.

Baruch was handy with the pen. And apparently he could read what he had written. He must have been a lover of the truth or he would not have entered the service of a prophet of God at a time when true religion was suffering an eclipse.

And as God spoke by Jeremiah, His messenger, Baruch faithfully recorded the same. But that wasn't all. The Word of God should first be read in the house of God; and not the less in the home.

For some unknown reason Jeremiah could not go up into the house of the Lord. It is probable that those in authority had put a ban on the true prophet's testimony; for why should you be asked to listen to one whom you **will not hear?**

But God will not send judgment without warning; and He repeats that warning again and again lest someone should blame God. If there is failure, it is always our fault.

But Baruch could go up to the house of the Lord. And he did. And he read the entire message that God had given him through Jeremiah.

The people who heard Baruch were impressed, so much so that they reported the matter to the king.

Baruch was not welcome before the king; so he had Jehudi read the roll. There is a difference in reading. I doubt that Jehudi read with conviction. But we know that the longer Jehudi read, the angrier the king became until he took the roll and in his wrath cut it in pieces and burned it in the fire. It was the same spirit that in later generations caused persecutors to exhume the bodies of dead saints and burn them and scatter their ashes to the winds.

And nobody seemed to care. But Jeremiah had to hide himself from the wrath of the king.

But Baruch stood by Jeremiah, and at Jeremiah's request he secured another roll and upon that recorded all the former words besides many more that God gave to the rebellious house of Israel.

God's Word can never be destroyed, and they who resist it do so to their own destruction.

The human family is composed of individuals whose hearts are desperately wicked. But even so, we approve of truth and righteousness in the abstract. It is probably a vestige of the perfection that we had before the fall. Generations unborn revere and honor the men who are valiant for the truth today. But history holds monsters of iniquity in proper contempt.

Many who are no better than the Jewish apostates of that day revere Jeremiah, and despise his persecutors. But they (never-the-less) prove that they are children of their fathers by crucifying the Lord and despising His Word today. But before God we do not need to wait for the judgment of history to vindicate us. We can have His approval now, today.

* * *

WHAT THEN?

When the great, busy plants of our cities
Shall have turned out their last finished work,
When the merchants have sold their last order
And dismissed every last tired clerk,
When our banks have raked in their last dollar
And have paid out their last dividend,
When the Judge of the earth wants a hearing
And asks for a balance—What then?

When the choir has sung its last anthem
And the preacher has voiced his last prayer,
And the people have heard their last sermon
And the sound has died out in the air,
When the Bible lies closed on the altar
And the pews are all empty of men,
When each one stands facing his record,
And the great Book is opened—What then?

When the actors have played their last drama,
And the mimic has made his last fun,
When the movie has flashed its last picture
And the billboard displayed its last run,
When the crowd seeking pleasure has vanished
And gone out in the darkness again,
When the trumpet of ages has sounded
And we stand before Him—What then?

When the bugle calls sink into silence
And the long marching columns stand still,
When the captain repeats his last orders
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
All the wounded afield have checked in,
And the world that rejected its Saviour
Is asked for a reason—What then?

—J. W. Green.

COLONIZING

(Continued from page 209)

stated that nobody could live a Christian life while attending the school which she attended. To show that this daily Christian living is possible for young people presents a challenge to Mennonite young people. Finally, many parents whose families are grown are free to devote the remaining years of their lives to some form of service which is adapted to their age. In our small community here some of our most valued helpers have been grandparents and others of like age.

There are, of course, those whose duties are clearly where they are now located. However, I believe that those who are tied down where they are by moral obligations are in the minority. A minister, for instance, who has been ordained to serve a particular congregation and is definitely needed there would not be free to move as is a young man with two or three children, who is farming or working for wages, and who is one of a number who takes turns as elected or appointed to various teaching or committee jobs in a congregation of two or three hundred members or more. In the Jerusalem church, which had grown large, there evidently was still needed the strong leadership of the apostles who still retained Jerusalem as their home base when the multitudes were scattered abroad.

There is no doubt that problems of various sorts will arise in work of this kind. Most certainly it will mean some financial investments which will bring not material returns but returns of an intangible nature. It will surely mean the separation of many miles from other members of our family. It may mean living in less desirable surroundings with fewer conveniences. It may mean exchanging a good job or business for one with smaller money returns. It will mean in many cases having less industrious, less thrifty, less dependable, less religious neighbors, but therein lies our challenge. Every missionary faces these things daily for the greater purpose of evangelism, and finds them a comparatively small price to pay for the returns from such self-sacrificing service.

Let us consider these things in the light of what I may give up in order that others may gain, not in the light of what I may gain or lose for myself. Truly "A man's life consisteth not in the abundance of things which he possesseth." "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven."

Concord, Tenn.

Has your sweetness of temper, your loving obedience, your cheerful self-denial, your steadfast faithfulness, caused those who dwell with you to take knowledge of you that you have been with Jesus? Or has your home life been a constant contradiction to your testimony abroad? Remember, the testimony of Jesus began by showing "piety at home." He was "subject to His parents." Seek, oh, seek "to adorn the doctrine of God your Saviour in all things," first of all in that station of life where He has placed you.—S. A. Blackwood.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We are continuing the study of **Youth and His Personal Problems** under **Unit VI** in this issue. Youth looks forward with eagerness to act. It is a prudent youth who will inquire at every source of wisdom and experience for the best course to pursue and the pitfalls and dangers to avoid. Happy is the person who having found good counsel will hold fast to it and make use of it in meeting the issues of life. The following topics are discussed in this number of the Christian Monitor:

1. **Choosing My Vocation.**—Life is a sacred trust. We are called to use our possessions of time, talent, physical powers, earthly means, spiritual gifts, as good stewards of the One who has entrusted them to us. We need to discern **what** is our entrustment and **who** has entrusted it, and seek to learn **what His will** is conctrning the trusts of life. We then should close our ears against the clamors that come from any unauthorized source, seeking to pervert the ways of life, and to tempt us into an embezzlement of our entrustment to promote the ways of the usurper against God.

2. **My Recreation Problems.**—God has made us for activity and for renewal of our strength by periods of rest and change. In solving this problem as to what form our recreation shall take, we shall need to keep the issues clear as to what purposes recreation is to serve and whether it is truly serving and bringing honor to the Lord who made us and has first right to our strength and service.

3. **Standards for My Social Life.**—God has placed us here with society. He finds that it is not good for man to be alone. With this social provision He has fixed laws of righteousness and purity and love and truth that govern the life of every one who is submissive to God's plan. We may well take heed to the standards of life for our social conduct which God has ordained if we would please God and be happy and successful.

4. **What Shall I Read?**—Reading is a means of receiving communication from fellow men by the means of the written page. We may talk face to face with persons and receive helpful thoughts and impart helpful thoughts. Written words enable us to have these thoughts so preserved that we may receive them whenever we use the opportunity of reading. Just as there is danger in the intimate association with wicked and perverse characters, so there is danger in the writings of similar characters who have the gift of writing. This will suggest that we select our **reading company** with care as we would select our friends. We will need the counsel of those who have our soul's eternal interests at heart when we enter into the association of writers who are living and dead, and are speaking through the printed page.

"If the spring puts forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, manhood will be contemptible, and old age miserable."—Blair.

CHOOSING MY VOCATION

Luke 12:22-34

Topic for July 11

MOTTO

"Seek ye first the kingdom of God."

MEDITATIONS ON THE TOPIC

I. **My Vocation and Its Choosing.**—It is implied that a vocation means a calling. There are many kinds of voices calling to the youth. But a youth is not bound to heed every call of every voice that speaks. When it is clear as to who is calling and as to the right of the caller to a claim upon the service of my life, then it will be a simple matter to obey the voice and accept the service as my own. This simple choice is the choice of masters. "No man can serve two masters." It is necessary to give allegiance to **one** and to reject all other voices. This will make it needful that I choose the Lord first of all as my Master and Commander. Loyalty to Him will point to the duty to reject every work or calling that has in it any trace of contradiction or dishonor to Him who is my supreme love.

In one sense after I have settled the choice of Master, I waive my own choice of every other occupation and make them subject to His choice for me. God does give me the use of my judgment and reasoning and never takes away from me my right to will what I will do. But when I have given my allegiance to Him, my judgment and reasoning are directed by His teaching and inspiration and the openings of His providence. My elders and instructors who are over me in the Lord may have much to do with my present decisions as to what God would have me do. In childhood, much responsibility is yet in the hands of those over us. When childhood enters upon personal responsibilities of judgment, some of these other agents may be released in favor of our own decisions of judgment. At such a time, we are duty bound to pray and to think and to counsel and to weigh, but never for a moment to relinquish our loyalty to God, and to make our decisions with the full purpose to obey in all things what is His will for the moment, hour, or period of time.

We never in this life reach the place where we do not need to be "submitting yourselves one to another in the fear of God" (Eph. 5:21; cp. I Pet. 5:5). This submission which is ordered of the Lord will often waive some decisions of our judgment for the sake of love and peace which are of greater importance than even a more workable plan or procedure.

II. **The Text.—Luke 12:22-34.**—This passage leads us to center our thoughts on the higher things of life and God's kingdom, making all temporal matters subservient. This principle will guide us in many decisions and make our choices according to God's will.

OUTLINE STUDY

I. Characteristics of a Suitable Vocation for the Christian.

1. It fits to my natural gifts (Eph. 4:7)
2. It has the approval of Christian counselors (I Cor. 12:28-31).
3. It is conducive to Christian service (Matt. 20:26-28).
4. It contributes to human welfare (I Cor. 10:24).
5. It makes possible Christ-centered living (Col. 3:17, 23).

II. Principles Governing the Christian's Choice of a Vocation.

1. Give first place to the kingdom of God (Matt. 6:33).
2. Recognize the Lord's leading (Prov. 3:5, 6).
3. Submit the will to God's will (Ps. 32:8, 9; John 4:32-34; Eph. 5:18).
4. It should enable me to bring glory to God (I Cor. 10:31).
5. It should enable me to improve my talents (Matt. 25: 20-23).
6. It should be in accord with good stewardship (I Pet. 4:10).

III. A Method of Procedure in Finding a Vocation.

1. Pray for Holy Spirit guidance.
2. Make a survey of the vocations.
3. Eliminate those in which you find no special interest.
4. Get all the information you can about the remaining few.
5. Analyze the vocation holding first interest in the light of your convictions and abilities.
6. Take advice from those who know you best, particularly your parents and teachers.
7. Try by training and/or experience the one of your choice.
8. Let the final choice be guided by the Spirit of God.

IV. A Method of Procedure in Ascertaining God's Leading.

1. Hold secret communion with God and ask for guidance.
2. In regular appointed times present your case to God.
3. In definite commitment yield your will to Him.
4. In faith and expectancy wait for His manifestation.
5. Record your impressions, consider and reconsider.
6. Seek the advice of a spiritual counselor.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Follow."
2. God's Calling for Boys and Girls.
   a. To faithfulness in present duties:
      —Following the direction of our parents and teachers.
      —Obedience to work assigned.
      —Learning from Christian heroes.
   b. To growth in grace and knowledge of spiritual things:
      —Faithful in church and Sunday school.
      —Devoted to the work of the church.
      —Responsive to the cause of missions.
      —Responding to the prompting of the Spirit.
      —Obedient to the Bible.
   c. To be ready to prepare for my calling.

For Seniors

1. Legitimate Vocations for the Christian.
2. Full-time Service, a Calling.
3. The Christ-centered Life.
4. How to Find God's Plan for My Life.

PERSONAL THOUGHT

Do I follow the principles and ways of life in which loyalty to God and obedience to His Word and directing Spirit occupy first place above every selfish and secular and material interest?

SEED THOUGHTS

All the way along, the Christian pathway is a way of choice; it never becomes compulsion.—Sel.

If your own lot seems humble,
  Don't shed a single tear;
Do what the Lord commands you
  And you'll have nought to fear.

People in humble stations
  Can help their fellow men
And they will be rewarded
  When Jesus comes again.
    —B. L. Olmstead.

I would like to emphasize the influence made upon me as a boy by the devotion of my father to his vocation. As a physician he demonstrated such complete unselfishness in his desire to serve humanity that I began to share his zeal and wanted, in turn, to make my life a blessing to my fellow men. As he sought to do the will of God as it was committed to him, he inspired me to find the field in which my talents might also be used to the glory of God, and to the service of God's children.—Paul E. Martin.

MY RECREATION PROBLEMS

Eccl. 2:1-13; Mark 6:31, 32

Topic for July 18

MOTTO

"Glorify God in your body, and in your spirit, which are God's."

MEDITATIONS ON THE TOPIC

I. How Recreation Becomes a Problem.—Our association is not always of one mind with the ways of God. Our own minds may become entangled with the lusts of our natural tendencies until we lose a clear vision of what is in accord with the Spirit of God and the plain teaching of His Word. Someone may say of what we are accustomed to think wrong, "There is no harm in it." In our overconfidence in him, or in response to a weakness within, or in a yielding to indulgence to what seems uncertain, we become perplexed and do not know what we should do. As long as we do not outline in our minds a course of action and form a purpose of heart not to defile ourselves, we shall continue to struggle with uncertainties and find life perplexing on every hand when we want to seek refreshment of body and mind.

A few simple rules faithfully applied will deliver us from our perplexities and give us a clear vision of our duty and privilege. Not alone are we safe in doing what seems all right to ourselves. Does it seem right to my weak brother over whom I have influence, and will my indulgence in what seems all right keep his conscience bright and clear in following me? Am I keeping my knowledge of God's revealed will clear by an absolute obedience and loyalty to Him? "Whatsoever is not of faith [that it is all right] is sin." Doubtful moves, to our own mind, darken our heart and disable us to face issues clearly. Better refrain from a thing all right in itself, than to do it when we are doubtful of its being well to do.

Some recreations are chosen of God for us which we may clearly use to refresh ourselves. Use them and perhaps there will not be so much clamor for so-called vacations and amusements that some think so essential.

II. The Text.—Eccl. 2:1-13.—Here Solomon describes how he tried out the way of seeking what seemed pleasing to the sensual life and how he had to acknowledge that it was vanity and vexation of spirit and without profit under the sun.

Mark 6:31, 32.—Here we have the Saviour's motive in seeking recreation for the disciples. They needed a quiet time alone after so much business with the crowds, for conference, meditation, and prayer.

OUTLINE STUDY

I. Clarifying the Issue.

1. By well-defined motives (Col. 3:17).
2. By recognizing the evil (Job 6:30).
3. By recognizing compromise (II Cor. 6:14-18).
4. By holding fast to that which is good (I Thess. 5:21, 22).

II. God-approved Recreation.

1. Sleep (Eccl. 5:12).
2. Eating (Acts 27:34).
3. Resting (Ex. 23:12; Isa. 58:13, 14),
4. Relief from responsibilities (Num. 11:16, 17; Ex. 18:24-26).
5. Isolation from crowds (Mark 6:31, 32, 46, 47).
6. Nature study (Ps. 19:1-4; Matt. 6:28).
7. Christian hospitality (Rom. 12:13; Tit. 1:8; I Pet. 4:9).

III. Principles to Govern Our Recreation.

1. The spirit of thanksgiving (Phil. 4:4; I Thess. 5:17).
2. Activities should develop Christian personality (Luke 2:52).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Joy."
2. What We May Enjoy:
   a. Rest.
   b. Food.
   c. Good companionship.
   d. Clean play.
   e. Change of activity.
3. What to Guard Against:
   a. Evil associations.
   b. Uncomely behavior.
   c. Ungodly talk.
   d. Ungodly places.

For Seniors

1. What Is Our Recreation Problem in Our Community?
2. Whose Responsibility Is It to Solve Our Recreation Problem?
3. How May We Keep Our Recreation Christian?
4. What Successful Methods Are Being Used to Solve the Recreation Problem?

PERSONAL THOUGHT

Is my desire for recreation born of noble motives for the glory of God and the increased efficiency in my service for Him? Does unbridled lust have any say in my plans for recreation?

SEED THOUGHTS

Recreation is not the highest kind of enjoyment; but in its time and place it is quite proper as prayer.—S. Irenaeus Prime.

Any pleasure that takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to our soul.—Richard Fuller.

Innocent recreation will help me; but any pleasure impairing my moral and spiritual energy is wrong, and should be avoided.—J. Ager Beet.

Never go to any place from where you would be unwilling to be called to your eternal home.—Herbert Moninger.

Encourage amusements that are pure and Christlike, and live such a life that the world may know that the truest and best pleasure is found in following "in His steps."—Moninger.

A Christian amusement must be blameless as well as ingenuous, safe as well as rational, moral as well as intellectual. They must have nothing in them which may be likely to excite any of the passions which it is his daily task to subdue.—More.

Thou who hast filled the world with beauty, and hast made us keenly sensitive to enjoyment, wilt not condemn the innocent pleasures that come to us, in many ways. Thou dost require only that we shall remember Thee in all things and that whatsoever we do shall be to Thy glory and for our eternal good. —Sel.

STANDARDS FOR MY SOCIAL LIFE

Tit. 2:1-15; I Tim. 4:12

Topic for July 25

MOTTO

"Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly."

MEDITATIONS ON THE TOPIC

I. My Social Standards of Life.—Standards may be described by the negative and the positive—things that I will not do and things I will do. **Things I will not do** may be included in the two descriptive phrases: "ungodliness and worldly lusts." **Ungodliness** is anything that does not take God into account and that goes against His holy law of righteousness and truth. The way of the appetites and the way of the passions are made for indulgence without thought of right and wrong by the person who fails to deny himself. Social conduct after an ungodly pattern accepts the vain thoughts of those who do not regard God and His Word. **Worldly lusts** fall in line with ungodly doings and make a god of fleshly passions. Impurity in talk, indulgence in degrading passions, social drinking and feasting without regard for bodily needs and health or the effect upon those who follow the way of indulgence come under this category.

Things I will do are described in the words: "soberly, righteously, and godly." My social conduct is what may be described as **sober**, that is, with good sound sense. Light, silly talk and behavior that trifles with sacred and serious values are not found in the standards of the social life of the godly. (Cp. Eph. 5:3, 4.) If there is any merriment, it is of that type that does not weaken the standard of purity in morals, nor does it make light of religion, nor does it make such sacred things as marriage a huge joke. **Righteousness** is exalted. No untruthfulness is tolerated. Honesty and purity and the things that make for peace and for edification are given first place. Words and actions all point positively to the integrity and purity of him or her who does them. **Godliness** always takes thought that we owe all our life to our Creator and Redeemer.

II. The Text.—Tit. 2:1-15.—This passage points out the standard of life for men and women, both the aged and the young. It points to holiness of life as the standard for all. The older are to teach the younger. The minister is to exemplify his teaching. People in all the walks of life are included in the living of standards of uprightness.

OUTLINE STUDY

I. Standards for Various Ages (Tit. 2:1-10).

1. For aged men.
   —Sober; grave; temperate; sound in faith, in charity, in patience.

2. For aged women.
   - —Behavior becoming holiness.
   - —Not false accusers—not given to much wine.
   - —Teachers of good things.
3. For young women.
   - —Taught by aged women.
   - —To be sober.
   - —To love their husbands.
   - —To love their children.
   - —To be discreet.
   - —To be chaste.
   - —Keepers at home, good, obedient to their own husbands.
4. For young men.
   - —To be sober-minded.
   - —Following a pattern of good works.
   - —Uncorruptness in doctrine.
   - —Gravity.
   - —Sincerity, sound speech.
5. For servants.
   - —Obedient to masters.
   - —Pleasing.
   - —Not answering back.
   - —Not purloining.
   - —Showing good fidelity.
   - —Adorning the doctrine of God our Saviour.

II. The Grace of God and Its Work (Tit. 2:11-15).

1. Has salvation for all men.
2. Teaches us:
   - —To deny ungodliness.
   - —To deny worldly lusts.
   - —To live soberly, righteously, and godly in this present world.
   - —To look for that blessed hope—Christ's appearing.
   - —What Christ has done for us.
   - —What Christ's work accomplishes for us.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Pure."
2. How to Behave in Society.
   - a. At home.
   - b. At school.
   - c. At church.
   - d. In company of boys.
   - e. In company of girls.
   - f. Before elders.
   - g. Before strangers.

For Seniors

1. Standards of Personal Life.
2. Standards of Relation to Older People.
3. Standards of Conduct Toward Strangers.
4. Standards of Youth in Social Activities.
5. Standards of Courtship.

PERSONAL THOUGHT

Does our contact with others adorn the doctrine of God our Saviour in all things?

SEED THOUGHTS

Show me men who imbibe the spirit of the world, who choose the company of the world, conform to the maxims of the world, are swallowed up in the gaiety, fashions, and amusements of the world; behold, these are the ungodly, who are brought into desolation as in a moment.—Gardiner Spring.

The man who casts his lot with the "crowd," usually casts his lot where God is not.—Sel.

The torch of religion may be lit in the church, but it does its shining in the shop and on the street.—Sel.

Society should be organized upon a Christian basis, and its character determined by Christian people.—D. Kauffman.

Social gatherings which have for their object that form of amusement which gratifies carnal lusts of the sinner and encourage him in his wayward life, should not be patronized by Christian people.—D. K.

This is the climax of the apostle's teaching. Purity in heart, purity in aspirations, purity in life; pure thought, pure speech, holy living—such is the ideal to be held before all people, young and old.—D. K.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

WHAT SHALL I READ?

Phil. 4:8; Rev. 10:2-11

Topic for August 1

MOTTO

"Meditate upon these things."

MEDITATIONS ON THE TOPIC

I. Standards of Wholesome Reading.—The holy Book given by inspiration of God is profitable. It points out the condition of men's lives and shows them the way to make their lives what they should be. We may test all reading matter by this Book of God. Its standards of right and wrong are the only standards that abide the test. Books that cannot be vindicated by the standards of the Bible are not able to abide the test. We may read literature that simplifies practical things of life if it will uphold the ideals of the Christian life as held forth in the Holy Scriptures.

We may expect error in the writings of the best of men. We need to give credence to their teaching and writing and take the advice of the Apostle Paul who wrote, "Prove all things; hold fast that which is good" (I Thess. 5:21). It is only the words that are inspired of God as given to us by holy men of God who have been moved by the Holy Ghost (II Pet. 1:21, that we can rely upon as infallible and safe for a standard of life. Yet we may read the writings of men who have no claim to inspiration but have that illumination by the Spirit that enables them to have unusual insight into the teachings of the Word of God. But such should ever be read with that reserve that gives to the inspired Scripture the right of correction and instruction above the views of fallible men.

Then we may read the books of history and research and the literature that instructs us in the things of this natural life. True life stories and biographies may be instructive if we learn to form philosophies in accord with the teachings of the Scriptures and not with the philosophies of men of the world or even the views of the authors who write. Unless we are able to discern this, even very interesting and well-written books may become poison to those who read when they imbibe false ideals and standards of life.

We are largely dependent on trusted pastors and teachers for counsel in our reading matter. We choose editors of periodicals and lesson helps. We have friends who have gained our confidence whom we trust to teach us conscientiously in the fear of God. It is our privilege to seek their knowledge, and to profit by their experience. We have followed a course of church fellowship because of such confidences and should ever continue to prove that we are right by an honest, prayerful study of the Word of God. Brethren may read and converse together for enlightenment concerning what is written and taught and thus honestly prove all things. But when we find writings habitually erroneous and disturbing to our faith and leading into pernicious thought, we should cast them off and give our testimony against them.

II. The Text.—Phil. 4:8.—This passage sets forth the kind of things we should think about. If reading matter enables us to think of such things, it is a good thing to read.

Rev. 10:2-11.—Here was a vision of a little book that was to be **eaten** by the man John. It was a God-given message he was to deliver. So the inspired message of God **should be eaten** by those who are to teach others. Part of this process of eating is to read and to meditate on what we have read through the aid of the Holy Spirit of God.

OUTLINE STUDY

I. Read the Bible.

1. The book of the law (Josh. 1:8; Ps. 1:1-3).
2. The Holy Scriptures (John 5:39; II Tim. 3:15-17).
3. What is worthy of meditation (Phil. 4:8).

II. Read Literature Written by Sound Teachers (Tit. 2:8; I Tim. 6:3-5).

1. Meeting the problems of my present life.
2. Giving light on the teaching of the Book of books.
3. Holding up true scriptural ideals of life.
4. Biographies of worthy characters.
5. History written by capable writers.
6. Stories that inspire nobler living.
7. Books recommended by trusted overseers.
8. Helpful periodicals.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Meditate."
2. What Shall I Read?
   - a. The Holy Scriptures.
   - b. Books written by faithful authors.
   - c. Papers prepared by careful Christian editors.
   - d. What faithful friends and teachers can approve.

For Seniors

1. The Importance of Reading the Scriptures..
2. "Reading Maketh a Full Man."
3. Books and Periodicals for Young People.
4. Danger Signals to the Christian Reader.

PERSONAL THOUGHT

Do I seek for profitable reading that will edify my soul and will make my life more serviceable and a glory to God?

SEED THOUGHTS

Be less concerned about the number of books you read, and more about the good use you make of them. The best of books is the Bible.—C. Schriver.

Thou mayest as well expect to grow stronger by always eating, as wiser by always reading.—Fuller.

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry that sparkles on his fingers.—Joseph Parker.

Read not books alone, but men, and amongst them chiefly thyself. If thou find anything questionable there, use the commentary of a severe friend, rather than the gloss of a sweet-lipped flatterer; there is more profit in distasteful truth than in deceitful sweetness. —Quarles.

Few are sufficiently sensible of the importance of that economy of reading which selects, almost exclusively, the very first order of books. Why should a man, except for some special reason, read an inferior book at a very time when he might be reading one of the highest order?—John Foster.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

TWENTY YEARS OF MENNONITE YOUTH MOVEMENT IN HOLLAND

"Let no man despise thy youth.—Paul.

In the past God has marched on the feet of youth. There is no reason to think that He has changed His plans in our day. In turning the pages of the sacred canon, or browsing through the pages of history, it will be found that many of the greatest crusaders, apostles, reformers, pastors, missionaries, and evangelists of all time were young men.

The founder of the world's most unique nation, Abraham, was a young man who acted on God's challenge; left loved ones, friends, and country to travel to a strange land. What a march of success! What centuries of triumph! What a trail of success!

Another hero of faith, brought up in the court of Pharaoh, who stepped off the throne, said farewell to the massive fortune and goodby to the pleasures of sin, was the young man Moses. What a record of glory! What lasting fame! What a grand success!

No write-up would be complete in a galaxy of mighty men, that would miss Daniel, a youth surrounded by the temptations of an Oriental court. Yet he maintained his separation, kept his poise, stood immovable; as well as his friends. What an impact they made on the mighty empire of Babylon! What footprints they made on the sands of time!

The New Testament affords another list of triumphant young men. John, the beardless youth, who late gave us the Gospel, three Epistles, and the climax book of the Bible—Revelation. Simon Peter, the impulsive fisherman, ignorant, unlearned, who, with the fire of youth controlled by the Nazarene, became the great preacher of the day of Pentecost. Stephen, the fearless youth, who became the martyr, left his impress etched deeply in church annals. The fruitage is evident in the conversion of Paul, and a host of others inspired by his sacrificial spirit. Paul, learned, well trained, fiery, intensive, dynamic, a crusader for God, was called a young man.

What a record of young men in church history! Suffer but the naming of a few. It was the young man Ignatius, facing his persecutors, who said, "Let fire and the cross, let companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body come and all the malice of the devil come upon me: be it so, only may I win Christ Jesus." Later, when sentenced to be thrown to the wild beasts, he cried out, "I am the wheat of Christ; I am going to be ground with the teeth of wild beasts that I may be found true bread." Time would fail to tell of such young men as Germanicos, who displayed such zeal for Christ that pagans were converted. Felicitatis, a zealous Roman woman, whose young sons were scourged, pressed to death under weights, the next two had their brains beaten out with clubs, the fourth was thrown over a precipice, and the three youngest were beheaded. And so on—**ad infinitum!**

Later, Peter Waldo, the founder of the Waldensians; John Wycliffe, the early translator of the Scriptures; John Huss, the famed martyr, burned at the stake in Bohemia; Martin Luther, the reformer of Protestantism; the more radical young men, Conrad Grebel, Felix Manz, the founders of the Mennonite Church, who insisted on going back to basic New Testament teaching.

Nearer our day, the young Wesleys, founders of Methodism; William Carey, who opened the doors of India for Christ; and a host of others. Today, tens of thousands of young men and women are taking the banners of King Emmanuel into all parts of the world. Largely, these were young when they entered the ranks of the missionary band. There are other tens of thousands of young people in the fold for Christ, who give of their lives, time, and substance for His dear cause. Why this lengthy introduction? Both for inspiration and instruction!

Holland, while not the cradle of the Anabaptist Church—later called the Mennonite—movement, was an influential background factor in our church. This nation, and the nonconformist groups in this nation, have made a tremendous contribution to our denomination, and evangelical Christianity in particular. In the late centuries there has been an unfortunately liberal element. However, there is a break. Once again they are turning the pages of their own church history and restudying their Anabaptist creed. Many of the ministers are preaching the truth more soundly. Also, many young men are becoming C.O.'s. These need our friendship and fellowship. For them it is a new road. For us it is the "old road." To inspire us to assist these who are again walking what we believe is the "good way," is why we insert the following write-up, taken from the **Mennonite Weekly Review.** It is an account of a gathering where the speakers in Holland review—evaluate—the past, present, and future. It is written by Piet Doves, Zaandam, Holland.

In April the Mennonite Youth Movement in Holland celebrated its twentieth anniversary. Delegates of the local groups, district officers, advisers, and delegates of other Mennonite groups gathered in Utrecht to attend the conference held to celebrate this jubilee.

The meetings opened with a fellowship meal in one of the rooms in the beautiful old church, and we enjoyed the friendships, old as well as new ones, and listened to the speeches in which the speakers pointed out what they had received through the movement.

The evening meeting was opened with Scripture reading, prayer, and the singing of "I Feel the Winds of God Today," which is a favorite song of our young people.

Message by Chairman

The chairman, Jan van Bekkum, continued with a speech about the past, present, and future of the Youth Movement. He recalled how, thirty years ago, everywhere in Holland young people of the church began to organize themselves to continue the fellowship they had during the instruction received before baptism. To form a nation-wide organization was not their goal, and it was about ten years before we had such an organization.

Following is a summary of the rest of his message.

The tendency to individual freedom prevented a movement with a "top" who would rule the local groups, and so the local groups existed without any contact with each other. In about ten years the leaders of the local groups gathered and decided to form a general Mennonite Youth Movement, and this fact we remember now.

The form of organization is somewhat loose and gives each group its freedom. The local groups are organized in districts, each district with its own board. From these district boards one delegate is chosen and he is the officer of the general board; so with eleven districts we have eleven officers. The task of the general board is to organize youth conferences, camps, and other activities, while it edits a monthly paper, "De Hoeksteen" (The Cornerstone).

Relation to Other Groups

In the beginning the D.J.B., as the movement was called, was quite closely connected with the so-called "Gemeetedag Beweging," a movement within the Dutch Brotherhood which had a strong "back-to-the-Bible" spirit and tried to have a religious revival, not emotional, but more with pietistic tendency. As the D.J.B. grew older the ties with this movement were loosened and now it is completely free, though we will have a delegate of the "Gemeetedag Beweging" in our midst.

We made contacts with other groups, such as the Quakers, and more and more the importance of this "youngest Mennonite child" was realized. Our meetings at Elspeet, well known to our American friends who have been overseas, are the high points in our work, and one always returns from Elspeet with the feeling of "I felt the winds of God today," and with a feeling of friendship and relation to the whole Mennonite body.

Elspeet too was the meeting place for our Swiss, French, German, and American brethren who visited our country. and I may say that we are very thankful that we had the opportunity to have those meetings. Visits to Mennonites in foreign countries we had too. In 1936 we visited the Mennonites at Danzig and the South Germans, while in 1938 a trip to England was organized to meet the Quaker groups in that country with whom we felt a very close relation.

Effects of the War

The war broke out and all these contacts were broken. Systematically our organization was torn apart by the decrees of the German occupation authorities who didn't want to have the youth organized in groups which were not Nazilike.

In secret the local groups went on with their work and sometimes we could even organize a district meeting, which was a real blessing for the young people who attended. The general board could not do very much because transportation difficulties prevented us from getting together. The local groups, however, were very active and did their best to continue their work, and when the war was over and the general board met for the first time again our membership was greater than before the war.

Beginning Again

Much work was to be done. We had to start all over again. Our paper needed to appear again, but paper shortage prevented that. Other ways of communication were sought and found, and so the first year all our work was very primitive. Meetings were held at Elspeet, but it had suffered much from the war.

Our camp material was gone, but camps were organized. Contacts with foreign countries were taken up again, and all through our group a new spirit began to grow.

Still it was not the same work as before the war. The young people were changed by these terrible years. The need for a strong Christian testimony was felt, and we did our best to give it. On the other hand, there was a tendency to neglect religion and seek more the "pleasant side of life." This is what we had to fight.

Contacts Renewed

Contacts with Mennonites all over the world were laid again, and first we came in contact with the Mennonite relief. Soon a desire for closer fellowship came up. A correspondence between Holland and American youth began and we became more personally known to the American Mennonites, of whom we had not heard too much during the past years. **I was personally very happy I could go to the United States to have contact with Mennonites and study at one of their colleges.**

Stimulated by American relief and by a re-emphasis of the Bible, we started a relief project and a program for voluntary service units is under way.

After this speech, each of the officers told about his work, and we received an insight into the work which sometimes seems so unimportant, but which in reality takes much effort and time.

Sunday Meetings

On Sunday we first went to church, where Ds. Fleischer gave an inspiring message on Ephesians 2:20, 21, where Paul speaks about the Cornerstone which keeps the whole structure together. When we build on that foundation, we will have no trouble, for there is only one foundation man can lay, namely, Jesus Christ. Without that stone the whole building is idle and ready to collapse.

After a common meal, we listened to a lecture of Dr. Richards from Bossum, who spoke on "The Mennonite Youth Movement Has Become an Adult." He pointed out how our Mennonite youth has been affected by the war, and in many ways has a lack of responsibility.

New Methods Needed

Many other things outside the church, such as study, work, and sports, attract the young people. Before the war, life was much easier than now. Not so many questions came up, and the young people as a whole were more carefree than now. The war has made them more critical, and many problems arise which must be solved. Because of this it is difficult to approach the youngsters in the traditional way.

New ways have to be found, and we begin to see more spiritual depth in our movement. In the local groups, discussions about the real basic problems of life, religious and social, are held. In some cases, however, the local groups began to be a kind of amusement group, and in those cases the officers have to see that this will be changed into a more worthy kind of real church group.

As a summary, he pointed out that we do not need to be optimistic, but with God's help and with the conviction that Jesus Christ is the cornerstone of our building, we can look to the future with trust.

Ds. Attema, who has been our adviser for more than twenty years, closed the week end with a short message.

Thankfully we look back to this week end in which we were so richly blessed. The future will have its problems, but they will be solved when we have a strong faith.

ANTI-SALOON LEAGUE HAS NEW NAME AND NEW SUPERINTENDENT

The National Anti-Saloon League, in a meeting in Pittsburgh ending January 18th, voted to change its name to the "National Temperance League," and elected Major Clayton M. Wallace of New Hampshire, Superintendent. He succeeds Mr. George W. Crabbe who suggested he be relieved of the heavy responsibilities he had been carrying so long.

Major Wallace has been State Superintendent of the A.S.L. of Indiana. He is a young and vigorous man of recognized ability.

The National Temperance League is organized in forty states and expects to effect consolidations which will extend its organization to four other states. The President is Bishop G. D. Badorf of the Evangelical United Brethren church, who succeeds Bishop Ralph Cushman of the Methodist Church.

Sam Morris of Texas will direct the field-speaking force.

Mr. Crabbe, retiring general superintendent, told the delegates, "We're not foolish enough to think prohibition is just around the corner." He added: "But public sentiment is swinging more every day. That's largely due to two things: Women bar flies and obnoxious liquor ads. Both have even disgusted a lot of wets and to top it off the liquor people are utterly arrogant about it."

BOOK REVIEWS

Women at Worship, Frankie Oliver Ivy; Standard Publishing Company; 1944; 118 pp.; 60¢.

This is a book of prepared devotional talks for the benefit of the busy or timid woman, who has a desire to be used in a small way, yet feels her inability. Conducting a devotional period is something many shrink from, rather having some one else to be responsible for so important a work. Yet if we were confident of ourselves it would be different.

One with a good memory will certainly appreciate the suggestions and examples this author gives us. Whether we are very young or too old to do it well, it is inspirational and guides to suitable Scriptures for one's particular needs.

The author's purpose is to encourage worship among believing women who are working in their capacity for the Lord—in sewing circles, in group prayer meetings, or wherever women gather for a good cause. As we read it we feel our souls reaching out for more of the beauty God gives to enrich and purify our lives and to make us humble, brave, and loving.

It is a book to be *used*. We may speak from it, commit it to memory, or any use we would like. So unlike many books that make rigid reservations as, "No part of this book may be reproduced in any form without permission in writing from the publisher," this one is at our disposal, though any of us would be glad to give due credit to Frankie Oliver Ivy if we would use it.

The book has a table of contents, paper cover, and good reading print. There is a short prayer and a long suggestion with each talk.

By one statement on page 24 the author might lead some to attend a movie show that she would call fine, worth-while, and entertaining. We teach that the movie is too subtle in its total influence to attend any.—Bettie M. Keener.

Christianity Is Christ, W. H. Griffith Thomas; Zondervan Publishing House; reprint; 159 pp.; $1.50.

This is an easy book to read, with its clear type. It is thought-provoking and will be helpful to persons who have doubts about fundamental things in Christian religion. It is written in simple language and from a sincere heart. The writer is clear, logical, and scriptural in presenting truth. The book will strengthen faith and inspire the soul of the reader. It answers the questions of the character, teaching, death, resurrection, Gospel, grace, and influence, of Christ. The book presents the Lord in the rich diversity of His person and work—not only the Christ of history, but also the Christ of experience. Some churches have thrown complete emphasis on individual experience; another view is to speak of Christianity in terms of the ethical. Others are apt to think of Christianity as a doctrinal structure; others think of Christianity in fine shades of meaning and stand ready to fight for special interpretations. Another defines Christianity along institutional lines, and others solely along denominational lines. Such people may adopt the view that all expression of Christianity in our world is false except their particular brand. The writer keeps well balanced on these points. To read the book prayerfully is not only to be informed, but to be drawn closer to Christ as Saviour and Lord. The book will prove a valuable asset to younger ministers as well as men in our churches who are brought face to face with attacks on the Christian faith. It is worthy of a place in any library.—Aaron Mast.

Behind the dim unknown,
Standeth God, within the shadow,
Keeping watch above His own.

—Lowell

LIFE MORE ABUNDANTLY

What a strange fascination there is about life. To a Christian of any spiritual vision this statement of our Lord has a real attraction.

While life itself is a mystery and we cannot find any really satisfactory definitions of it—it can be fully enjoyed and experienced nevertheless. One day of experience of living is worth more than a whole volume of definitions.

Life is of great value in the sight of man. It is something that he will defend and make every effort to prolong. If death, the enemy of life, threatens, he will do all in his power to resist it. How important the law of self-preservation is, we all know.

When life ceases, all our powers, gifts, and capabilities cease with it. Life is essential to a full realization of our manhood.

Thus life is made by God the great prime law for enjoying the spiritual world. Life, not religion, is the hallmark of Christianity. The New Testament is full of life. The purpose of Christ's coming was that we might have life—and life more abundantly. The same New Testament also declares that life is a gift. As physical life is a gift to us at our natural birth so eternal life is imparted to us on our being born of the Holy Ghost.

Life in the Bible means to be alive towards God and a capacity to enter into what He enjoys.

In the age to come, in Revelation 22, that full expression of life is depicted by a river and a tree—a river to show its never-ending, ever-broadening, and ever-deepening flow—a tree of different kinds of fruits to show a fullness of variety of life that we can never know now.

In the furnace of fire at Babylon the three Hebrew young men of Daniel's day were able to live at perfect ease because of the presence of the Lord with them. In the coming day we shall possess such a life that will be able to exist in, and enjoy, every part of God's universe. Such abundance of life we cannot experience now, but soon we shall. In such an abundance of life there will be full scope for the full realization of our redeemed humanity.

There is a sense in which that verse can apply to us now and that is to experience such a fullness of the Holy Spirit that we can realize the fullness of God's plan and purpose for our lives at present.

In John 7:31-39 we have a picture of the abundant fullness of that life of the throne-seated Christ flowing from us to a needy world. This fullness of life will only be known by those who thirst (be conscious of great need) who come to Christ as exalted Lord crowning Him as King and Lord of all. The life must be His flowing in and through us unhindered in its expression of Him. May we sincerely thirst day by day for a greater fullness of His abundant life. He will surely satisfy the longing soul.—G. J., in The Indian Christian.

CHRISTIAN DOCTRINE

(Continued from page 211)

Two families were upon the earth. Each lived in the fellowship, and by the nature, of the life which they had assumed. When men in general assumed to follow their own ways of life, to choose their own fellowships, and proposed to establish a unity of fellowships between the sons of God and the children of men, the world went forward with speed to its destruction.

(To be continued)

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SOMETHING ABOUT WATER

By David F. Kirby

Water is, to most people, just something wet, to wash in or to drink when they are thirsty. But, to a chemist, water is a very interesting substance. It is made up of two gases, but it is not a gas itself, except at high temperatures, as when it is boiled to turn it into steam. When it freezes, it takes up more room than before. This is why it is not wise to let a water pipe freeze, as the pressure of the expanding water will burst the pipe.

All water naturally comes from the clouds in the form of rain or snow. How it gets to the cloud is an interesting story of evaporation. Thus water is constantly moving from the clouds to the earth, and by way of rivers to the ocean, and then, in the form of vapor back to the clouds again.

In its travels from land to sea, it picks up all manner of impurities. These it holds until for one reason or another, it drops them. The sand it carries from the head of a river it may leave at the outlet, or mouth of a river. It may hold germs, or tiny living things. These are so small that they can be seen only through a microscope, or powerful magnifying glass. The chemist is very much interested in finding out what is in water, before it is used for drinking or washing. This is because many kinds of impurities are dangerous to the health of the users, and often make people sick. For this reason the men who have charge of water supply systems for cities and villages spend a great deal of time and thought in making water pure.

There are two kinds of water, or rather, grades of water. These are "hard" water and "soft." The difference between them is the amount of a certain chemical that is carried. Hard water does not make suds easily when soap is put into it. Soft water is that water which does respond to soap in making suds or foam easily.

Water is a good conductor of electricity. This makes it dangerous to handle electric wires with wet hands or wet gloves.

Water keeps heat very well. Thus, if a basin of water is heated to boiling, and placed inside an airtight oven containing food that has been partly cooked, the water will give out enough heat to finish the cooking. This is the basis of what is known as the "fireless cooker" which is used in many homes.—The Friend.

"We are really progressing in life only when we are moving toward the kingdom of righteousness, peace, and joy."

EDITORIALS

(Continued from page 201)

fields are as yet untouched. With Bro. Hartzler giving considerable time to this phase of work, we can look forward to a definite strengthening and enlargement of service unit activity, at home and abroad.

The expanding program in Puerto Rico, one of our newest mission fields, and the plans for occupying our new field in China are two other instances of the forward movement of our mission work. The appointment of five new workers for Puerto Rico and two additional for China shows in concrete terms the interest of the Board in these fields. Five new workers for India and two for Argentina, as well as the return of five on furlough from India and two from Argentina show that the older fields are not being neglected. Two new workers were appointed for the Mexican border work. The work in the cities and rural fields is also being cared for, as well as the institutions under the Board.

Let us pray the Lord of the harvest that He may continue to send forth workers into His harvest field, and then help answer our prayers by giving and sending and going.

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CHRISTIAN MONITOR

In Summer Hours 'Mid Nature's Bowers

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OVER THE MOUNTAIN PASS

BY MARCIA SWANSON

The heat was intense, and the three strong boys of the neighborhood were rendered almost lifeless. To find them reclined beneath a tree on a Sunday afternoon deserved a red mark on the family calendar—but there was no letup in the conversation.

Joe thumped the ground, "If I only had my new buggy!"

"I'll say," said Ben, "then we would be having a vacation too. I'm tired of working."

Three heads weren't together for nought. A trip was planned that would take them to the mountains west of their valley. To be assured of the consent of their parents, they would promise to pick the year's supply of huckleberries.

The following week they hitched the matched team to the spring wagon. They had three things of much importance on the load that day—horse feed, boy feed, and empty baskets for the berries. Ben's packet had a peculiar bulge, for his mother had insisted that he take an onion just in case of a poisonous snake bite.

They didn't know where they were going or when they were coming back. The team traveled slowly over the hills and ridges, for wagon teams which hauled bark from the mountains to a near-by tannery kept the road at its worst. After going through the gap and having what they called dinner from the lunch basket, they entered a road along the side of the mountain. The land was covered by a bushy growth, but they couldn't see any berries. They crossed and recrossed a small stream and then turned into a mountain hollow. At dusk a dreary little farmhouse surrounded by a log barn, chicken house, and buggy shed appeared on the scene. A boy and a hound came to meet them.

Joe asked, "May we sleep in the loft of your barn tonight?"

"Yes, sir, just unhitch your horses and I'll show you where to put them."

Three weary boys lay on Mr. Cooper's newly mowed clover hay.

When the old man came home that night and saw the spring wagon in the front of his barn he asked, "Bob, whose wagon is this?"

"Hush! Pop! huckleberry pickers."

Now the vacationists in the loft heard this conversation and they rolled with laughter.

Mr. Cooper wanted to see these chaps from the valley; so he was out of bed early the next morning. The boys were already out of the loft and had washed their faces in the log watering trough. The contents of their food basket were fast diminishing, but they had plenty of cake and pie for breakfast. As they sat on a log along the side of the barn the old man gave them some hints concerning the huckleberry business.

"You see, they grow on a place that has been burned off the year before. I know just where them places are. You have got to know or you don't find any berries. I have a plenty in the house the old woman picked that I'll sell ye."

He took them into his house—it didn't look like Mom's—and from under a filthy old slat bed came the berries.

When he found that two of these boys were the sons of the preachers in the valley, he began to expound unto them his knowledge of the Scriptures. His pet theme was the prophecies of the Book of Daniel. He spoke with zeal for two hours and enthralled his listeners with the thoughts of coming reigns and judgments. He had visions of his own which needed explanation and also judgments to pronounce. Some of these fell on the schoolteacher and some on his neighbor across the ridge. "Buck Humes wasn't exactly mean—just sneakin'! He blamed my boys for things I knew my children wouldn't do. My boys never bothered his old bird houses. I never speak to him."

Soon the boys took the berries, hitched the horses to the wagon, and slowly wended their way down along the mountain, out through the gap, and finally reached home.

A few years later one of these boys was getting ready for another trip. This time he was traveling alone in a new Model T Ford. He had worked hard that week: made hay through the day and studied his sermons in the evening.

An ugly black cloud had arisen in the west, and his wife and children had reluctantly said good-by. As he drove over the hills and ridges and into the gap, he contrasted his fine new car with the horse and buggy of other days. He was thinking—when suddenly the first mild breezes of an approaching storm blew through the top of the car. Quickly the curtains were gotten out from under the back seat and put on all sides.

THE ROADSIDE TREE

Margaret Jeffries

A lofty tree by the roadside grew,
Rearing its head to the heavens blue.
It grew and spread till, broad and tall
It reached out sheltering arms to all.
When the fierce rain beat and the hard winds blew
It bent to God's will, as His creatures do.
When the storms had passed it stood upright
And lifted its face to the healing light.
How many of us, a small voice asks,
Are like that tree in its growth and tasks?
Do we grow by the roadside and offer to all
The help that we can, whether great or small?
Do we breast the storms of life and then
Lift our hearts to the light again?
Shall we, understanding, less faithful be
Than the broad, tall, sheltering, mindless tree? —The S. S. Banner.

The little mountain stream was now a raging torrent. Situations such as this were not new for this traveler. God had never failed him. Wasn't he God's, and wasn't the work God's? He took off the fan belt, tied a piece of inner tube to the exhaust pipe and fastened it to the spare tire, and laid his satchel on the seat. The water came as high as the door, but the fords were narrow and he arrived safely on the other side. This time he continued on the main road and drove into the churchyard.

Across the road lived Buck Humes. He was the fire warden, the switchboard operator, the community nurse, and also the church janitor. It was too early for the services; so the preacher went over to see Buck. He lived alone. Everyone walked cautiously around his house because rattlesnakes had been known to hide in the tall grass and to come from under the old rickety porches.

Buck was milking his cows. The tinkle of the bells could be heard as they were licking the last of the meal from the wooden trough. He came with his pail of milk and greeted his visitor heartily, "You hain't been here to preach fur us fur a long time. Come in." As they sat by that old cookstove with its pot of boiling coffee, a thought came just like a flash and the preacher asked, "How are you and your neighbor, Mr. Cooper, who lives across the ridge, getting along?"

Buck replied with his head down, "I never wronged that man. In fact, I never did one thing to them boys of his'n in the first place. I caught them here on my property throwin' rocks at my bird houses and I sent them home."

"Have you never talked to the old man, expressed your regret for this incident, and told him if you had wronged him or his family that you were sorry? You know sometimes it's like this—two mountain goats meet on a narrow pass. If there is a head-on collision, both may perish. One must be willing to lie down so that the other may pass over to the other side. In this case you need to be that submissive one."

Buck looked thoughtful, but didn't say much. He went into the other room, put on clean overalls, took down the church keys from the nail, and then they walked over and opened the church.

That Model T motor in the little mountain valley was as good as any church bell. Everybody came to church; there was no place else to go. Most of the people walked and carried lanterns. Buck took his place on the back bench; he was the janitor. His neighbor from across the ridge took the back bench on the opposite side of the aisle. As the preacher stood before his people he longed to outstretch his hands and bind those two hearts. The message must be simple so that every one could understand; so he chose the theme of brotherly love. When he pronounced the benediction upon the people that night he prayed that the Spirit would bind the truths where they were sorely needed.

As Buck locked the church door he was pondering his responsibility to his brother. Weeks passed and he admitted to himself that the old-time peace of his heart had fled.

(Continued on page 230)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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HOW ARE YOU WALKING?

BY URSULA MILLER

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."—Proverbs 13:20.

Sara Fry paused at the door of her youngest daughter's room in consternation; at first glance there seemed to be terrific disorder. Looking again there was a pattern, a system, in the disarray. Edna was, of course, sewing, altering garments, mending. Edna was certainly temperamental, tempestuous, like a puff of wind. Sara hoped the time would come soon when she would acquire some poise, some maturity. Of course, she thought, maturity does not fit the very young, after all. Edna had only finished high school. And children are, after all, only children at seventeen and a half. If only her father had lived till she was safely grown. He was a real anchor for the children and she herself, Sara, felt as if she had failed deplorably. The other two were apparently quite settled and never had seemed to stir up so many problems.

At that instant the subject of her thoughts burst into the house in great excitement.

"Mom, Mom!" she shouted, "Where are you?"

"Here I am, Edna," her mother replied. "Where have you been?'

"O Mom!" as an automobile drove from the lane, "Isn't he glamorous? Isn't he something?"

"Edna, who? And what in the world are you talking about?"

"Darth, Darth Hoyle!" Edna replied.

"Darth? I don't know any Darth. A queer name if I know anything! I hope he isn't as odd as his name," she said dryly.

"I met him at Esther's last night. So when I was down town he brought me home. And I have a date for tonight. I hope you don't care."

"You know our standard, Edna. You are young, but you are permitted to have dates with boys of your own kind—nice boys from nice homes," her mother said seriously.

"Is he that kind?" she asked as Edna failed to reply.

"No nice boy, no date," she continued as Edna still had not replied.

"Yes, Mom."

"No, Edna."

"Mommie, yes," was Edna's laughing reply.

That date was followed by a number of others. Each time Edna left the house with the stranger Sara's soul protested vigorously, but wisdom warned her not to say too much.

"If only the summer were over and Edna were safe in school at Sharon!" she confided to her family one Sunday when both her other children were visiting at home with their families and Edna was gone for the afternoon. Sharon was the church school which Edna was planning to attend.

"We can tell him to make himself scarce; I don't like his looks, either," said Edna's brother, half laughing but very much in earnest.

"No, no!" came in protest from all the others.

"That is just the way to bring on a crisis, in case Edna is infatuated, which I still can't believe," came from her sister.

"Left alone we hope and pray that Edna will come to herself and the thing will die a natural death."

"Oh, yes! God forbid that Edna—" said the mother.

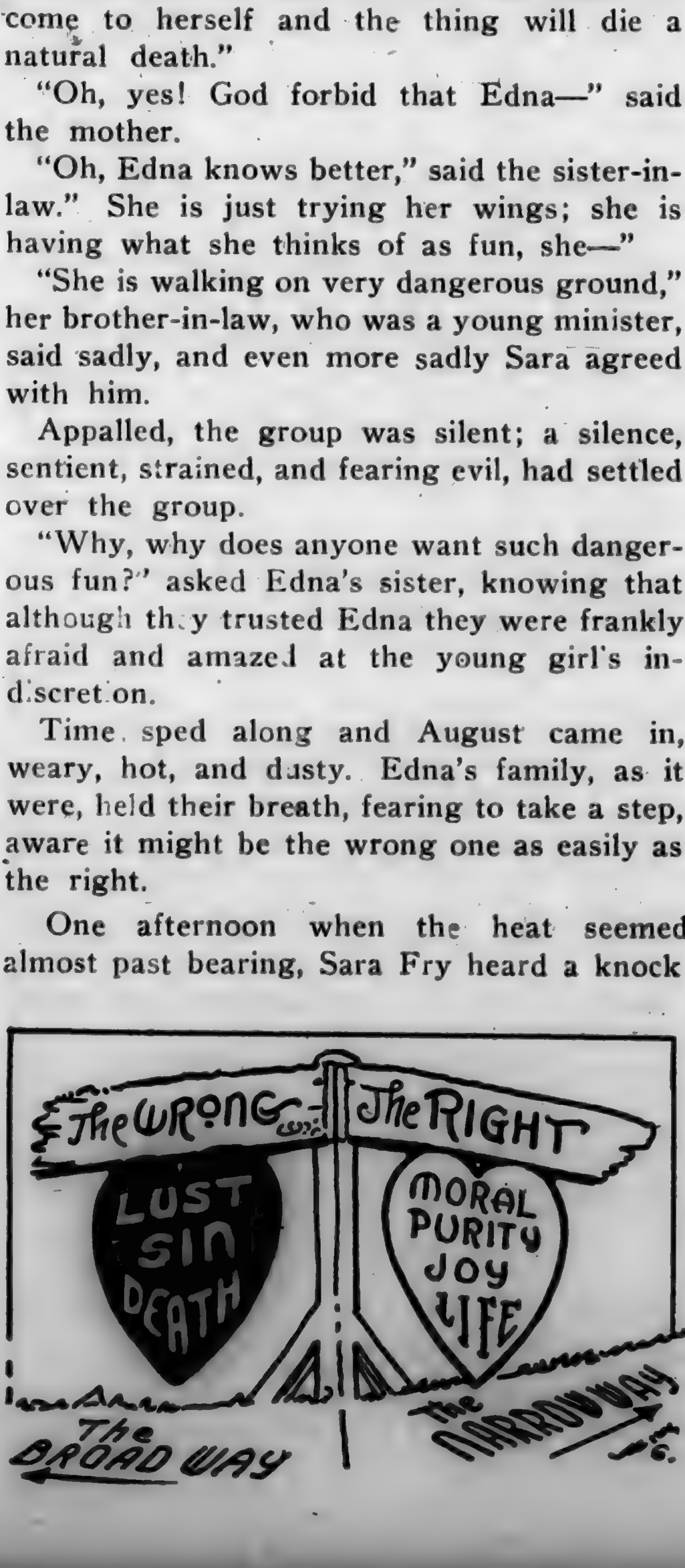
"Oh, Edna knows better," said the sister-in-law." She is just trying her wings; she is having what she thinks of as fun, she—"

"She is walking on very dangerous ground," her brother-in-law, who was a young minister, said sadly, and even more sadly Sara agreed with him.

Appalled, the group was silent; a silence, sentient, strained, and fearing evil, had settled over the group.

"Why, why does anyone want such dangerous fun?" asked Edna's sister, knowing that although they trusted Edna they were frankly afraid and amazed at the young girl's indiscretion.

Time sped along and August came in, weary, hot, and dusty. Edna's family, as it were, held their breath, fearing to take a step, aware it might be the wrong one as easily as the right.



One afternoon when the heat seemed almost past bearing, Sara Fry heard a knock at her front door. Supposing Edna to be in her room sewing she hastened to admit her visitor. There stood Darth Hoyle. Greatly disturbed, she nevertheless invited him in—invited him to be seated—treated him as a guest. The shades were drawn to keep out the heat, so the room seemed cool in the semidarkness. He was beaming; he was in gay spirits as he said,

"Well, Mom, Edna and I want to get married."

"No, no, God forbid!" Sara exclaimed.

"Why not? Most people do."

"She's far too young, too immature."

Ignoring that he went on, "If you'd let me have her trust fund I could soon make a fortune."

"Trust fund? I don't know what you are talking about. And I don't believe you do, either."

"Ho, ho!" he laughed loudly. "I know all about the money left for Edna's eddication. If she wants to get married the money is mine. See?" He laughed again.

"You are entirely mistaken. Edna will have to work her way through school," the mother said hopefully. "If there's no money he won't want any Edna," she thought.

"In that case you won't want to sell or maybe mortgage your house and let me have the money," he suggested.

"What can be the matter with you? Sell or mortgage my house? Why, my own children, wouldn't think of asking that of me. Indeed, no."

"Well, well, I will have to think of something else," he said, unashamed.

"Oh, where were you?" Sara inquired of her daughter a short while later. "I had company. Where were you, anyway?"

Edna laughed merrily, with deep amusement. "Well, you know the only cool place in the house is on the floor behind the couch by that window; I took a pillow and lay down on the floor for a nap."

"And did you—were you—?"

"Sure, Mom, I was asleep only with one eye. I heard every word," Edna said.

Her mother stared not able to utter a word.

"Don't worry, Mom, I wouldn't be found dead—why, Mother Fry, it can't be possible that you believe a thing like that of me," said the astonished Edna.

"What could we think? You were having dates—going places—"

"I can't believe that my family would have such a low opinion of me," said Edna soberly.

"We had only your actions to judge by—"

"No, you know me. I have ideals. Why, I couldn't bear the sight of him. He never laundered his hair." Edna spoke with disgust and contempt.

"Well, in that event I simply cannot understand why you even bothered with him at all. He always has seemed to me a good person to leave alone."

"It just seemed a good idea at the time." Edna said. "A little matter of revenge."

"One evening I came upon a group of several young folks as he was talking about me; his back was towards me. He did not see me. Clyde saw me but I motioned for him to be quiet. He was saying that little Edna Fry was such a simple little thing but a trust fund could even make her endurable. Clyde grinned and I simply faded away. He never knew I heard him but I thought simple little Edna had better teach him a little lesson. Him and his trust fund! Why doesn't he go to work like other people. So don't worry, Mommie, I've had my last date with him."

"Well, thank the good Lord for that," was the fervent reply.

Yet that very evening Sara had a few moments of distrust. Darth came and confidently entered the living room. He has no shame, thought Sara, remembering the afternoon.

"Let your hair hang down for this evening," he said. Edna gave him a look as cool as ice. Then she brightened, saying,

"With hair as long as mine that would be odd. O Mother, I believe I will read my story aloud to you and Darth this evening."

"I thought we'd go to a different place tonight, once; I'm getting a little fed up with your tame gang." But Edna had run to her room and returned soon with quite a serious looking manuscript. The evening was very warm; Edna read in a low voice without expression. After a few minutes her guest got out his watch, looked at it, slipped it into his pocket. Every few moments this was repeated. Finally, he could stand no more. He arose saying,

"Time to go, cutie."

"But I'm not going anywhere," replied Edna.

"Oh, yes, you are. And high time to be moving." He moved to the door. Edna went too. Sara sat as if turned to stone, terrified. What kind of young people are there today? she wondered. Darth opened the door for Edna to precede him and then turned to say a few words to Sara. Then he too passed out and closed the door. Sara stared. There beneath the chair where Edna had sat lay her shoes. And miracle of miracles there stood Edna herself, laughing at her mother's frozen look.

"Turn out the light. Lock the door and let him go. I told him plenty often I was not going tonight or any other night. And I meant it."

"Where were you?"

"Very simple. When he said good-night to you I was almost around the house at the back door which I had opened when I got my story to read. My charming story. I fear he did not appreciate it." Then she added, "And when he hears from Clyde that there is no trust fund whatever then he will turn his eyes to greener pastures."

"I could and will fall on my knees and praise the good God for your getting your understanding back," her mother remarked.

"I never had any notion, not the slightest—Mom, you know I didn't," Edna said indignantly.

"Well, you were walking in a very dangerous path, my girl," said Sara grimly. "Even for a bit of revenge or just some fun to my way of thinking it was just too close to the edge of danger."

"I guess it was foolish," conceded Edna slowly.

"It was that. If one can't help a person at all, help build up his character or bring him to the Lord and the church, it is better for the real young not to associate with him. He that walketh with wise men shall be wise; but the companion of fools shall be destroyed."

It was a year later and Edna was again sewing and getting ready for school. Garments and patterns were scattered about her room as her mother remembered them from last year. There was no distressing affair now, however; Edna seemed as sane, as poised as the rest of the family.

"School is really grand; I think I'll teach for a year or so to make things a little easier for us."

"That will be fine," replied her mother.

"But I want to study writing along with whatever I do. O Mom, do you remember when I read aloud my story to that fellow,—Darth Hoyle, last summer? My good story! I fear he did not appreciate my deep literary effort."

"I thought that name seemed familiar. Here is an item in a daily paper some things were wrapped in." The mother showed it to her.

"In jail for forgery! Well, I'm not surprised." After a long silence she said,

"That was a dreadful, a terrible experience, last summer. Sometimes, for a long time afterward I would wake up in the night terrified that I was with him."

"You did? Why in the world then did you ever even let him get acquainted with you?"

"Well, he begged and begged. And I told you why. It seemed a good—well, not good, but an exciting idea at the time. But now I even shudder to think how dumb—how amazingly foolish I was."

"Let us thank God it is in the past."

"It taught me a great lesson on separation," Edna said. "Can two walk together, except they be agreed?" One of our teachers gave a lesson on walking; said we give our testimony when we walk up the street; had us look up Bible references on walking, and there are very many. Enoch walked with God and so did Noah. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

"Why, Mom, if I had been a little dumber and kept on going with him I should be destroyed by now; I can even yet hardly believe it of myself what I did."

"Well, thank the Lord the entire episode is in the past," said the practical Sara. And both of them began planning happily about their work.

Protection, Kans.

I AM HABIT

It is mighty hard to shake me;
In my brawny arms I take thee;
I can either make or break thee;
I am Habit!

Through each day I slowly mold thee;
Soon my tightening chains enfold thee;
Then it is with ease I hold thee;
I am Habit!

I can be both good and vile;
I can e'er be worth your while;
Or the cause of your decrial;
I am Habit!

Oft I've proved myself a pleasure;
Provide myself a priceless treasure,
Or a menace past all measure;
I am Habit.

Harmless though I sometimes seem, yet
My strange force is like a magnet;
Like a great and greedy dragnet;
I am Habit!

Though you sometimes fear or doubt me,
No one yet has lived without me;
I am present all about thee;
I am Habit!

Choose me well when you are starting;
Seldom is an easy parting;
I'm a devil or a darling!
I am Habit!

—Unknown.

FOR FORTY YEARS—NO BATH, NO EXERCISE

Not a single bath in forty years is the record of which Dr. Julien Besancon of Paris, distinguished scientist, is boasting. By study of old people and the causes of longevity, he came to the conclusion that baths were harmful.

As a substitute he rubs himself night and morning with alcohol of 90 degrees strength. Dr. Besancon is 78.

He says that anyone who wishes to live to a great age should give up sport at 40 and avoid all forms of exercise. "I have not taken any exercise for forty years," he adds. "Occasionally I go for a very short walk, but whenever possible I take a car."

But if he has not already done so, there is one bath Dr. Besancon must take if he expects to stand in the presence of a thrice holy God. That is the "bath" which is called the **"bath of regeneration"** (Titus 3:5, Weymouth).

Alcohol at 90 degrees strength may be a substitute for soap and water as a cleanser of the body, but there is no substitute for the "precious blood of Christ" to purge the soul from guilt and cleanse its reddest stains. —Tom Olsen in Now.

"Of one accord." The great thing is not the numbers, but the agreement. The prayer of two souls attuned to exactly the same key shall prevail more than that of thousands occupied with varied interests.—Sel.

The Bible is a window in this prison world through which we may look into eternity. —Timothy Dwight.

TRAVEL IN THE PHILIPPINES

BY LOWELL STEIDER

A member of the relief unit in the Philippines gives a graphic description of travel in the island republic.

Do you want to go traveling? Where shall we go? All right, let's make it Manila. Come along with me in your imagination. Perhaps we had better go down to the bus station and find out when the bus leaves. One is never sure from one day until the next when the schedules change.

We are down at the station now. Perhaps it is a restaurant, or maybe it is just a bamboo structure with a thatched roof for shade. This one was once a large brick building, but it was destroyed by the bombing. Only the walls are left. The roof is now covered with nipa or grass. The front side is open. The office is in the back of the building, another bamboo lean-to shed, where a man sits at a desk. Yes, this is the manager. He is very polite and bids us the time of day and asks if there is anything he can do for us. He tells us that the first bus is 7:30 A.M. That is a nice time. "But sir, would you mind coming over past the house? We have some large bulky baggage?" "Oh certainly," is the reply. "Where do you live, sir?" We go home again, prepare to get ready for the trip of the morrow and pack our suitcases and whatever we want to take along—probably a lunch, too. It seems that many Americans do not appreciate the quality of food that is served in these Filipino restaurants.

We arise early in the morning with the happy anticipation of going some place. We hurriedly eat our breakfast, anxiously watch the time, expecting the bus to come at any time. It is now 7:15. We wait until 7:20. Then we wait some more. My! the bus is supposed to leave the station at 7:30. Do you suppose they have forgotten us? 7:25—no bus. 7:30. we look down the street. Here comes a bus. Can this be the one? Yes, they are blowing the horn. It stops in front of the house. "Hey, Joe! Ready Joe?" we hear the conductor call. We hurry out and look at the bus. Yes, this is the right colored bus, but it is marked Vigan. Well, we get on anyway and go down to the station. There is our bus. They used another one to pick us up.

But wait a minute! Can we possibly get on that bus? There are already people standing in the aisle. We stand and wait a short time. Pretty soon the conductor of the Manila bus comes over and asks us where we are going. He takes our baggage to put it on top with the rest of the cargo. Let's examine what they have up there. There are several bundles of firewood. There's a large woven crate filled with chickens. There in the front are bags of rice. Here in the middle is a bunch of corn tied together by the husks. There are many other bundles and bags of odd shapes and sizes. The conductor puts one of our large bags on top. The smaller one we carry.

Well, let's see if we can get in. The conductor leads the way. We enter the door. Yes, this bus has a door. He speaks words that we do not understand. There is a seat that has been taken by a little girl. She kindly moves to another seat that already has two persons in it. Now that makes room for us. Watch out for that box in the aisle. There are two hens with their legs tied together; don't step on them! And that bundle of laundry! Step high. All right, we made it. What a relief to at last be seated!

There come three more ladies. Do they expect to get on yet? Look at those large baskets on their heads. The conductor takes the baskets, sets them in the aisle, if there's room, or on top of the other stuff. Sure enough, they made it. Strange to say, it doesn't look much fuller than it did.

Who's this man coming here? Oh, that is the driver. We might get going yet. Whew, but it is hot! Our suitcase is under our legs and our knees are poking the front seat. We at least start to move. Wait a minute! One more passenger wants to get on. The conductor argues that we have a load. The man is on the step now. Yes, he made it. Never too full for one more—not in the Philippines. We are at last out of the station. Yes, it is a little after eight o'clock. We drive a block down the street, make a right-hand turn, drive another half block and there are three more people waiting to get on. But we do not stop. They must take some other bus.

Let's take a look at the bus we are riding. It looks like a homemade affair. It looks like a truck with a closed body built on it. On one side of the aisle the seats are made for two people to sit, and the other side is for three. The seats do have spring cushions covered with leather. The back is just wooden slats. "My, what a bus!" you say. But look at that bus that is passing us. It is open on both sides. The seats run clear across the bus. You climb in on either side, something like getting in an old top buggy. Look at the people. They are hanging on both sides. How do they manage to keep from falling off? Where is everybody going?

There are many different bus companies in this country, but the truck bodies are all made on the same pattern. They buy a truck chassis. Just the hood and windshield are with it. Then they build a body on the chassis. We see some pretty nice-looking bodies though, for being made only by hand, with a tin snips, a hammer, a bolo, a plane, and a saw. That's about the supply of tools that they use.

Here comes the conductor for our fare. "How much is it?" "$6.50, sir." $6.50 for 418 kilometers; that would be about 1¼ cents a mile.

We've been rolling pretty steadily so far. My, isn't this beautiful country? Up and down the hills. Around the curves. Here comes a tunnel and we pass right through the mountain. Look out across that valley. See all the rice paddies. Look at that nice field of corn. Way over there is the China Sea. It is good to have a camera along.

Ah! There is the pavement, and for a little while we can relax after that rough ride out of the Abra Mountains. Here is a bus stop. We unload two passengers and take on three, but no baggage. We start off again. My, it is hot when we stop!

What is the fuss about? The conductor whistles. Two women want off there by that trail. How can they get through that pile of stuff? There, she steps on the seat up over that baggage. What's this? Oh, she has some baggage on top of the bus. The conductor gets up on the bus. What is it? A five gallon can of kerosene. She steps up to the side of the bus. Here it comes right down on her head. Clunk! The conductor let go a little too quick. The other lady has a basket of things she bought at the market. There's a chicken, too. All on her head.

There comes a Calesa, or two-wheeled cart pulled by a horse. They are built up very high and with the seat behind the axle. The shafts of a well loaded Calesa are often forced up above the horse's back by the weight behind the axle. Many people make their living transporting people in this type of rig. They carry six to eight persons many times, plus baggage. Calesas are built with a top for shade and curtains on the sides for the rainy seasons.

Other fellows buy jeeps, lengthen the body on the rear and put on a step to get in. Then they fix seats for people to sit on. They drive back and forth between local towns and gather their loads. Anybody who does any hauling, hauls loads in this country. It doesn't matter if the springs bend backward. As long as the vehicle runs and they don't have things piled on the hood so that the driver can't see, they keep going.

Isn't that a beautiful grove of cocoanut plams right along the beach? That would be an ideal spot for a picnic. Could there be a nicer drive? There are trees on both sides of us, and the ocean to the right of us, with the pavement following the curve of the beach.

What's this? It looks like a little town. We go around a curve. There is the "People's Restaurant." Yes, they are going to stop. We've brought our lunch along. But let's see what they have to eat. It is just a small place with four average-size tables. The people are sitting down. Here comes the food—rice, chicken, fish, or maybe pork, cabbage, string beans—and there are some scrambled eggs. Look! They are refilling the dishes. Yes, they keep food in front of you till you are satisfied, here—no portions set out, with so much and just so much when you order a full meal. No drinking water? Here it comes. Filipinos drink very little water until they are through eating.

It is 12:30. We're ready to go again. We start to drive off. "Stop! Stop!" somebody calls. One of the passengers is still in the restaurant. Here he comes. Now we're off. The bus is still crowded. It's strange how every time we stop and let somebody get off, there is somebody ready to take his place.

Did you notice all the youngsters selling things through the bus windows when we stopped at different places? See the young girls carrying baskets of fruit on their heads: mangos, oranges, bananas, and different kinds of rice candy. What are those packages wrapped in banana leaves? Oh, that is cocoanut candy, very tasty too.

Look at that cloud of dust ahead! There must be another of those rough stretches of road of which there are many. Bumpity, bump! Rattle, bang! The driver didn't hit that very easy! Oh, my poor back! How far do we have to go yet? There is a kilometer post—number 47. Look ahead. There are the radio towers of the U.S. State Department. It won't be long now.

Yes, the traffic is getting heavy. We are now almost in Manila. My, how the people drive! Watch that jeep turn out of the right lane into the middle third lane and zoom around that slow-moving bus. There comes another in our lane right towards us. We slow down. There, he cut in ahead of another car again. Our lane is clear. Look at the saying written on the truck bumper: "Forgive us our trespasses."

We turn off onto another dusty street and turn a couple of corners. Now we're on Quezon Avenue. We make another right-hand turn down a back alley and a left-hand turn into what looks like somebody's back yard. Lo, and behold, there are busses here! Sure enough, this is Santiago Sombrano's bus station.

At last we have arrived. What a relief to at last stretch out and have room to inhale a full breath of air!

And this is travel in the Philippines.

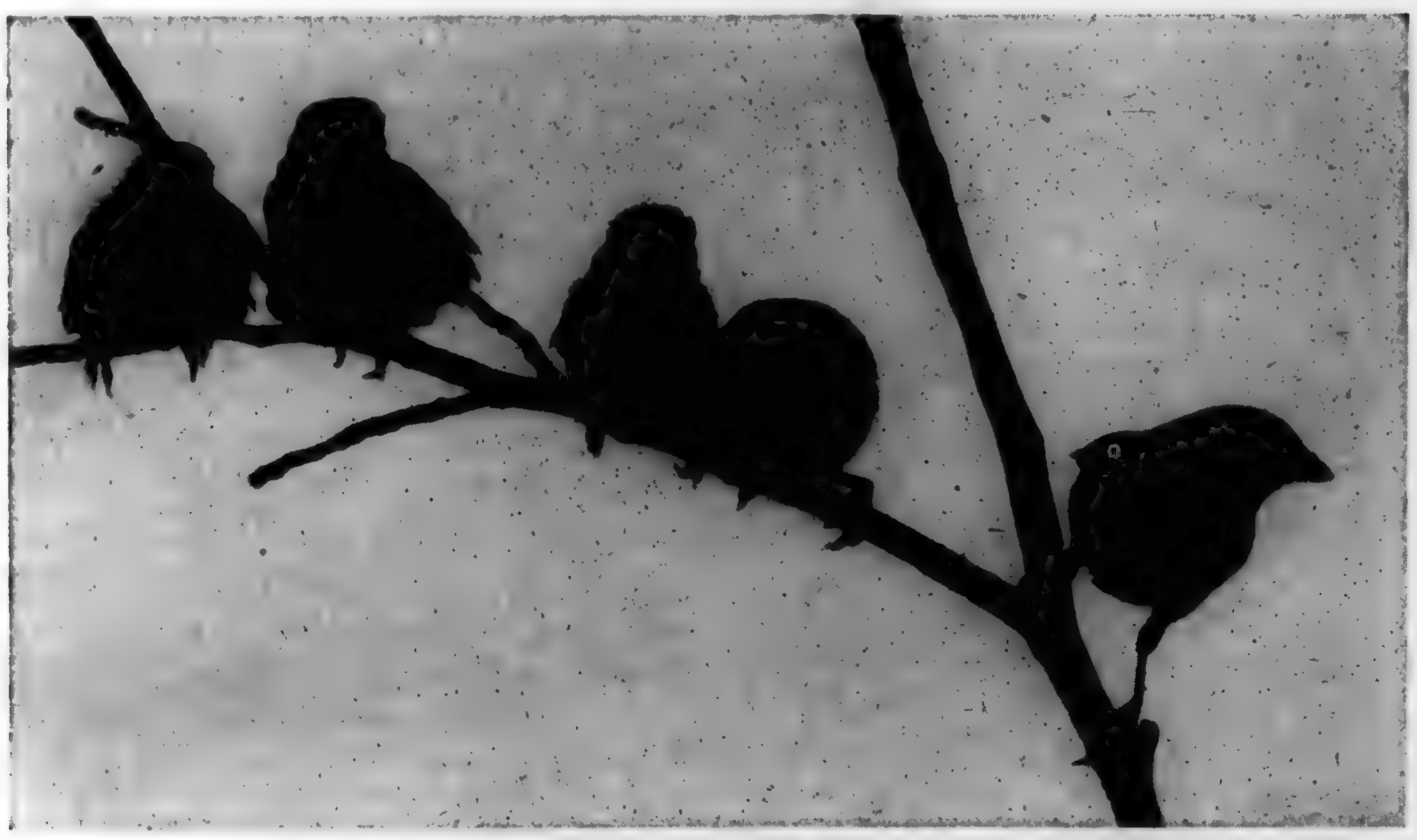
—Philippine Relief Notes

THE SONG SPARROW

BY ANNA M. STONE

Who does not know the song sparrow! While sweet robin sits on the brush singing so rarely, the song sparrow is scattering his gladness without care from a low perch near and, unlike robin, who pipes up only when the weather warms and cheers him, obviously has a heart and a song for any fate.

We recall one recent spring in particular, when April was a month of rain squalls, baby blizzards, and brief, infrequent bursts of genial shine. The horizon would be temporarily blotted out with whirling snowflakes or gusts of driving sleet, but before the air was clear the song sparrow was pouring out a flood of reassuring song. It was as if he proclaimed to all and sundry, "You can't fool me. Spring is here! Spring is here! You'll see! You'll see!" such irrepressible triumph was there in his melodious strains.



A Song Sparrow and Young

A bird of the garden, the roadside, the pasture, and the wild shrubbery along the field edges, it makes its appeal mostly to the ear, its inconspicuous gray and brown dress being Mother Nature's livery for the ground nesters, that they may the better elude the prying eyes of inquisitive enemies. But the gray throat and breast overlaid with brown stripes, aggregating into a large, dark central spot, unfailingly confirms Mr. and Mrs. Song Sparrow's identity, even when songless and sitting demurely on a fence post watching your movements, or hopping before you in a meadow, perhaps trailing an apparently broken wing to lure you on and away from a precious nest to which your feet may have unsuspectingly strayed too near in the grass.

Of all dainty things, the song sparrow's nest is among the most delicately wrought. A few shreds of dry grass, tiny rootlets, fragments of dead leaves and shredded bark may form the outer walls, with a cozy lining of finest grass and possibly some long hairs. For several years a gooseberry bush in the garden has been the sanctuary for one of these winsome structures, but last year after three bluish-white eggs, speckled with brown, had been desposited, an unknown enemy destroyed them overnight. Although song sparrows frequented the garden all summer this year, the old site was not reoccupied, suggesting the query: Granted that birds return to the same locality year after year, do they instinctively avoid a site which from previous experience has proved unsafe?

No birds will come oftener about the house, nor repay you more generously with song for the joys of the bath than our little song sparrow friends; and from observation we have learned that the birds abandon themselves most wholeheartedly in its delights in a shallow dish in which their feet can feel the bottom. Only after edging wearily round and round the dish, with one foot clinging to the wooden edge of it, while he splashed the water with the opposite wing, did the early song sparrow assure himself it was safe to let go, sidle down the sloping edge and paddle boldly in. Nothing could dissuade us from the notion that his ecstatic trilling from a near-by tree, where he paused to compose his feathers, was not a grateful "Thank you, ma'am; thanks awfully."

Early to come, loathe to leave, is the rule of the song sparrow, and as late as November we found a lone one in the shrubbery bordering a lane. Tirelessly gay and debonair in summer, the autumn has obviously taken all the strut out of him. That chattering of a gray squirrel at our intrusion brought Mr. Song Sparrow out of his cover to see what was going on, and, as if welcoming a little diversion, he hopped forward from branch to branch, finally settling on a small stub near by. He certainly looked a bit disconsolate as the breeze ruffled his feathers, and his long tail hung limply at right angles to his humped up body. And not a peep could we coax out of him. Returning that way soon after he and Mr. Squirrel appeared simultaneously within two feet of each other, giving the impression that they were hobnobbing for lack of kindred company.

The merry minstrel of every garden, every lane and pasture during the open season, the song sparrow pours out his "Sweet, sweet, sweet Can-a-da" without a songless intermission as descends on most other birds; but when all the gay floppery of summer is flown, he, too, is up and away for southern climes, leaving a sense of loneliness and arrested melody in all the outdoor spaces.

—Young People.

OVER THE MOUNTAIN PASS

(Continued from page 226)

Now, his favorite evening pastime was listening to the gossip on the community telephone lines. This particular evening two women were having an uninteresting conversation, but these words came to his ears: "Did you know Bill Cooper is sick and ain't got nobody to take keer of him?" Buck hung up the receiver. He trimmed the wick of his lantern, lit it, and put some potatoes, side meat, and a can of milk in a sack. Then he locked the door, flung the sack over his shoulder, and went over the hill, past the graveyard, and down to the Cooper farmhouse.

And the mouth that cursed him, he now fed.

The Law (Word) of the Lord is perfect. It is finished. We can no more add to the revelation of God than we can add to the finished work of Christ or the work of Creation, although man in his pride makes many attempts. We presume to add to the grace of God when we go about seeking righteousness. The Scriptures of truth cannot be broken, so that no repairs are ever needed. To add or to diminish is only to mar the perfect Man of our counsel.—Pastor Smith.

CHRISTIAN MONITOR PULPIT

STAND FAST IN THE LORD

BY R. E. NEIGHBOUR

TEXT: Philippians 4:1-5.

The Holy Spirit opens up before us, the very heartbeats of the Apostle. He was a saint who knew all the tenderness and compassion of his Lord. Listen to the way he speaks in the Holy Ghost: "Therefore, my brethren dearly beloved and longed for, my joy and crown."

Paul's Heartthrobs

1. My brethren. To Paul, he was only one among many, and the "many" he called "brethren." This word assures us that the Spirit has in mind the household of God, that great and noble family known as the church. Even our Lord delighted in calling the members of that family, "brethren"; for He said, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father." Throughout the Epistles the word is frequently used. It is a word which suggests not only "kinship," but also "comradeship." It carries with it, the thought of unity and holy fellowship.

2. My dearly beloved. This is the second name Paul gives the saints at Philippi. Think you that he was insincere in using such a term? By no means. Paul did love the saints, and he stood ready to impart unto them his very soul, his life's blood. He sought their welfare in all things, because they were dear unto him. What does the Spirit say? "We know that we have passed from death unto life, because we **love the brethren.**" If any love not his brother, he abides in death. The whole Christian life is one of love, and of loveliness.

3. My longed for. Certainly we long for those we love. They are in our hearts, and they will not let us go. We seek their good in all things. We yearn after them in all of the tender mercies that are in Christ Jesus. For them we are willing to spend and be spent. In their behalf we are ready to labor. Paul wrote to the Thessalonians: "So being **affectionately desirous** of you, we were willing to have imparted unto you, not the gospel of God only, but our own souls, because ye were dear unto us." To us, this is the spirit that should dominate Christians everywhere, until they can truly sing, "Blest be the tie that binds."

4. My Joy. What was Paul's joy? He said, "For what is . . . our joy . . .? Are not even ye in the presence of our Lord Jesus Christ at his coming?" When they wept, he wept; when they rejoiced, he rejoiced; because he loved them so—they were his joy. Did not the Lord say, "My joy might remain in you." We **have** His joy, but we also **are** His joy. When the lost sheep was found, it is written: "He layeth it on his shoulders, rejoicing." Once more Christ said, "Rejoice with me, for I have found **my** sheep which was lost."

5. My crown. Here is a crown that may not be worn on the head, but in the heart. The saints were Paul's crown.

What greater joy, what better crown of glory, could be ours than to greet in heaven those whom we have definitely led to Christ?

What crown of glory, just to view
Some precious souls you guided through
From paths of sin to life anew,
And on to Glory.

That joy, will be a crown, for you,
To wear in heav'n, above the blue,
A joy that you will e'er pursue,
All filled with glory.

"So Stand Fast in the Lord"

This is what Paul prayed for the ones who were his dearly beloved—"stand fast in the Lord." The expression "stand fast" is an urge to unmovableness, steadfastness. It was Epaphras who labored earnestly for the saints in prayer that they might "stand perfect and complete in all the will of God." To the Ephesians Paul wrote in the Spirit, Put on the whole armour of God, that ye may be able to **stand** against the wiles of the devil."

The Galatians had run well for a season, but they soon turned again to a yoke of bondage. There is much today to call both the young and old, away from steadfastness. The world, the flesh, and the devil are seeking by any means, to call believers into forbidden bypaths. A vacillating, shifting saint dishonors His Lord. We need to "stand fast."

But how can we prevail? Our verse says, "Stand fast **in the Lord.**" God has said, "Let him that thinketh he standeth take heed lest he fall." What is our hope of victory? It is the Lord. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Yes, we may resist the tempter. We are assured of victory, when we stand fast **in the Lord.**

Let us, once and for all, cease to excuse our faulty following of the Lord. Let us stop condoning our sinning. Let us know that God has the power to uphold us, and to keep us, that we may stand fast, and hold our Christian integrity unto the end.

Two Noble Women at Outs

How pathetic is this picture; how true, alas, to present-day church life. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." We have no place and no time in the church for squabbles and schisms. Paul knew these two women very well, for he addressed them by name. He placed them on the carpet, before the whole church; he did it in all tenderness and considerateness, saying, "I beseech thee."

The Spirit knows how a little leaven leaveneth the whole lump. Let one or two women get at outs in the church, and they charge the very atmosphere with the spirit of division. They stop the wheels of Zion. But how can they get together? God says "the same mind **in the Lord.**" Yes, the spokes of the wheel get closer together, as they get close to the hub. So let the women and men of our twentieth century churches, get close to Christ. A good revival is the best way I know to put an end to all strife.

We need to set our love on Christ, and then we will love one another. Differences of opinions we may have, but one Lord. We may not see eye to eye, but we can walk heart to heart.

"Those Women Which Labored with Me"

A Christian woman said to me one day, "I don't like Paul." I was amazed, and I said, "Why?" She said, "Because he did not like the women." We were not slow to tell her of the women who labored with Paul in the Gospel. To this, our verse bears abundant witness: "Help those women who laboured with me in the Gospel." Will you turn with me to Romans, chapter 16, to see something about the women who labored with Paul, not alone at Philippi, but in many places.

Verse 3—"Greet Priscilla . . . my **helpers** in Christ Jesus." "Who have for my life laid down their own necks."

Verse 6—"Greet Mary, who bestowed much labour on us."

Verse 7—"Salute Junia . . . my kinsman, and my **fellowprisoners.**"

Verse 12—"Salute Tryphena and Tryphosa, who **labour** in the Lord."

Verse 12—"Salute the beloved Persis, which **laboured much** in the Lord."

There are others in that great chapter. But listen to this: Who was it in the days of Christ, who labored for, and stood so faithfully by, the Lord Jesus Christ? Consider the "Mary's" of Christ's day.

Now turn to the Acts, chapter 1, "These all continued with one accord in prayer and supplication, with **the women,** and **Mary** the mother of Jesus."

Next, note a verse in Acts 2: "I will pour out my Spirit upon all flesh: and your sons and your **daughters** shall prophesy." Thus spake Peter at Pentecost.

We also read of how Paul sought a place down by the river side, where the **women resorted to pray.**

Truly, the women who publish the good tidings are a great host. And did not the

Spirit say in I Corinthians 11:5, "Every woman that **prayeth or prophesieth** with her head uncovered, dishonoureth her head"? Yes, she may pray and she may prophesy, but she must not be mannish, or rule over the man.

"The Book of Life"

In this same verse 3, the Spirit speaks of Paul's yokefellows and fellowlabourers, "whose names are in the **book of life.**" Perhaps we should tarry a moment to observe this marvelous "book." Who wrote it? When was it written? Where is it? Perhaps Revelation 13:8 will help us some, "Whose names are not written in the book of life **of the Lamb** slain from the foundation of the world." This suggests that the book was of very ancient, and heavenly origin. Christ spake of them whom the Father had given unto Him. He told His disciples to rejoice that their names were written in heaven.

All of this has to do with the book of life. And Paul wrote, by the Holy Ghost to the saints at Philippi that their names were in the book of life.

"Rejoice in the Lord Alway"

Rejoice when your goods are spoiled by evil men, by war, or in peace; rejoice when you are counted worthy to suffer in Christ's name; rejoice when men speak evil of you, defaming you falsely; rejoice when the shadows of death hover around you; rejoice when there is no fruit in the vines, no herd in the stalls, no cattle in the barn, no grain in the fields. You ask am I to rejoice **in these things? No,** you are to rejoice **"in the Lord,"** you are to **joy** in the God of your salvation. You are to rejoice **in spite of such things** as we have mentioned.

If you are impoverished, He will make you rich by and by; if you suffer, you yet shall sing; if your father and mother forsake you, God will take you up; if all men malign you, falsely, God will vindicate you; and, if you die, you shall live again.

Why should we look at the earthly things any way? Let us look unto the things which lie within the veil. Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." So "Rejoice . . . and again I say, Rejoice."

"Let Your Moderation Be Known unto All Men"

Moderation is a great word. It includes gentleness, sweetness, considerateness, quietness of spirit, calmness, unperturbedness. All of this, and much more, is tucked away in the word "moderation." We are not to be highstrung, we are not to be quick to take offense; we are not to be given to bitterness, and hasty speaking. We are to have self-control; we are to have patience, and goodness, and long-suffering.

The servant of the Lord must be "moderate," because he must not strive. He must be gentle, because he is not to resist evil. He must be patient because all things are working out for good to them who love God; who are the called unto His purpose.

Moderation bespeaks a trusting spirit, a confident soul, willing to abide the day of deliverance. Moderation forecasts a soul that has rest in the Lord, and is not troubled.

"The Lord Is at Hand"

With this we must close. Why does Paul say just here, with such seeming abruptness, "The Lord is at hand"? He says it because he wants saints to rejoice, no matter what their present difficulties may be; he wants them to have moderation no matter what flings they must take, what criticisms they must endure, what reproaches they must undergo.

The Spirit says, "The Lord is at hand," because the second coming of Christ will put an end to all of our conflicts. That is not all. The Spirit wants us to know that we should suffer on, because when He comes He will bring with Him His rewards for the faithful.

Beloved, we are living far distant, in time, from Paul; and we can almost see the moving in the tops of the "mulberry trees;" the Morning Star seems about to shine; the divine call, "Rise up, my love, my fair one, and come away," is about to be heard. The midnight cry, "Behold, the bridegroom cometh," is about to sound.

The words, "The Lord is at hand," were words of cheer, words of comfort, words of encouragement, words of inspiration. This is no time to let down the bars, this is no time to "ease" along, this is no time to be idle, "The Lord is at hand." This is the time to be up and doing, occupying, sowing, reaping, soul winning, saint establishing. This is the time to hasten to the uttermost part of the earth with the message of the Gospel. Listen, "the Lord is at hand."

You may not have long to love, long to labor, long to live the Christ-life, long to lead men to Christ. You may not have long to prepare to meet thy God, for, "The Lord is at hand." Hasten to the byways and hedges, hasten to the lanes of the cities, hasten to the last man who has not yet heard the Gospel, "The Lord is at hand."

If you are cold and indifferent get to the fires of the altar; if you have wandered away from God, take you words and hasten to Him; saying "Receive us graciously."

—Cleveland Gospel Herald.

"WHY HE SUCCEEDED"

A lady I knew came back to the place she had lived as a child. Passing a fine, big house, she read a name on the brass plate upon the door. "Who is Dr. Joseph Walker?"

"Why, don't you remember him? He lived in a little house close to your father's farm."

"What! Joe Walker who used to pick berries for us in the summer?"

"Do you remember anything much about him?"

"No, except I remember my father said that the berry rows Joe picked never had to be gone over the second time. He did his work well, and I remember he never wasted a moment."

"Well, that's just what they say of him now. That is how he has made a succcess."

—Publisher Unknown.

ANIMALS THAT FLY

By Bennie Bengtson

Whenever we think of anything as flying our mind turns at once to either airplanes or birds. Back in the ancient times there were tales of winged horses and lions, but these, of course, never existed outside of myths; but there are mammals that can fly. For bats, though often thought of as birds, are mammals, the only ones possessing the power of flight.

Found all over the world, except in the cold polar regions, yet they are especially numerous in the tropics. Night loving animals, they spend the daylight hours hid away in some dark corner or crevice, in hollow trees, or in caves and old abandoned houses. For this reason we see little of them even though they are quite common.

Bats vary a great deal in form and size, ranging from a very tiny one about the size of a butterfly and weighing less than an ounce, found in southwestern United States, to the immense so-called "flying foxes" of Australia and parts of Asia, which have a wing spread of five feet.

In food habits they vary just as much as in size. Those of the temperate zones feed mostly on insects, but the large bats of the tropical regions eat fruit and sometimes are a pest to fruitgrowers. Some bats eat fish, and the vampire bats of the South American jungles have developed the habit of feeding only on the blood of living animals.

In southern Canada and the United States the little brown bat is the most common. One of them flew into our home on a summer evening, evidently attracted by the light, for it flew around and around the lamp. Fearing it would knock the chimney off the lamp I captured it under a hat. The bat seemed quite large while flying but this, I discovered, was on account of its wing spread which measured a foot or more. The body was only about five inches in length, covered with soft brown fur.

The wings, formed of a skinlike membrane, folded by drawing them close to the body much as we would close an umbrella. As I held it in my hands the bat would open and close its mouth with a snap but did not seem to have any voice beyond a low squeak. It bit savagely into the canvas gloves I wore on my hands but because of the shortness of its teeth could not penetrate to my hands. After looking it over I went to the door and released the little animal. In swift and erratic flight it vanished into the night.

The expression "blind as a bat" is often used, but it just isn't true, for bats are not blind. Their vision is exceptionally good at night, for I have seen them dart in and out among trees, avoiding branches and tree trunks with remarkable skill. Even when disturbed during daylight they fly off without trouble.

When winter and cold weather comes some bats migrate to warmer regions. Others hibernate in caves where they gather in large numbers and sleep away the winter months.

—The Watchword.

Editorials

Selective Service Act of 1948

Now that this act has become a law by the President's signature the American people will be intensely interested in the regulations and procedures which will be used in putting it into effect. Major General Lewis B. Hershey, who was director of the draft during World War II, has again been appointed as Director of Selective Service. According to the terms of the law, actual drafting cannot start until September 22. In the meantime, however, draft boards will need to be set up so that all the men aged nineteen through twenty-five may be registered. The men will be registered by age groups over a period of time, beginning August 30. 13,000,000 registration cards and certificates are said to have been prepared, and it is estimated that the first registration will reach a total of 9,600,000, and that the list will grow at the rate of several thousand each month as young men reach the age of nineteen. Indications are that the twenty-five-year-olds will be drafted first, for the obvious reason that if they are not taken at once they will soon be past the age limit provided for by the law.

The various provisions for exemption and deferment under the law are also of considerable interest. Married men will not be called up at present, and high-school students under twenty will be deferred until graduation. College students will almost certainly be deferred until June, 1949. Medical students and others who pursue subjects that have to do with national health, safety, and interest, will also be deferred, it would seem. Ministers and theological students will be exempt from training and service. Men engaged in certain occupations in industry and agriculture may be granted deferment according to the ruling and designation of the President from time to time.

Veterans who had ninety or more days of honorable military service during World War II or who served a year or more in the armed services between September 16, 1940, and June 24, 1948, are exempt. This exemption applies to conscientious objectors who performed noncombatant service, but does not specifically exempt those who served in Civilian Public Service.

Of special interest to us as a peace church are the provisions made for the deferment of conscientious objectors to war in any form. We shall quote from Section 6 (j) of the Selective Service Act. The whole section is entitled "Deferment and Exemptions" and division (j) refers to conscientious objectors. The quotation follows:

> "Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, be deferred."

In the same paragraph, which we have quoted only in part, provisions are made for appeal in case the local board does not honor the claim of a registrant to being a bona fide conscientious objector under the terms of the law.

The National Service Board for Religious Objectors, 941 Massachusetts Avenue, N.W., Washington, D.C., gives some helpful suggestions as to procedures for conscientious objectors in meeting the requirements of the law. The first act that will need to be done by men subject to the draft law will be to register with the local board at the designated time. Failure to register is a violation of the law subject to the penalties attached to the act. Signing the registration card does not commit any one to willingness to perform military service.

After registration the local board will send out to eligible registrants a classification questionnaire which goes into detail concerning the education, family status, occupation, and physical condition of the person involved. Particularly important is Series XI in the questionnaire which reads:

> "By reason of religious training and belief I am conscientiously opposed to war in any form and for this reason request that the local board furnish me a Special Form for Conscientious Objectors (S.S.S. Form No. 150) which I am to complete and return to the local board for its consideration."

In this special form the conscientious objector can state his claims in detail and also attach any documents that might help to sustain his claim.

As a group of people who do not believe in war we naturally regret to see this law placed upon the statute books of our land. Despite the claims of militarists to the contrary, the mailed fist has never been very successful in promoting peace. We doubt whether it will bring peace in our troublous time any more than it has in the past. But since our lawmakers and the President have spoken, our regrets will have little effect upon what happens from here on. Our aim should be to obey the terms of the law as far as we can do so conscientiously and in the light of Scripture as we understand and believe it.

We have great reason to be thankful, however, that our government recognizes the rights of conscience and makes provision in the draft law for conscientious objectors to war in any form. In one sense the terms of the law seem quite generous in this that those who establish their claim to sincere conscientious objection are deferred instead of being assigned to Civilian Public Service, as in the Selective Service Act of 1940. A few things should be noted in this connection, however. First, the conscientious objector will need to be well established in his faith, for he will probably be tested more severely than under the former draft law. Some draft boards may adopt a policy of not granting any C.O. status, in order that all such registrants may be screened by the appeal board and Department of Justice. This behooves all our young men to heed the advice of Peter: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). It is also a challenge to pastors and churches to teach and train their young people in the principles of the nonresistant faith.

Secondly, we should demonstrate to the government and to the people about us that we are worthy of this concession granted to conscientious objectors. That is to say, our lives should be consistent with our profession as a peace-loving and peace-living people. If we are belligerent in our everyday life relations, we will have difficulty in convincing people that we are lovers of peace. If our lives do not tell for God, we do not come under the definition of a conscientious objector as given by the Selective Service Act.

Thirdly, as our young brethren are deferred according to the terms of the law it is incumbent upon them that they give their time to worth-while pursuits that will make a contribution to the service of God and to their fellow men. It is in this connection that the church may be of help. The General Conference held at Souderton, Pa., in 1946 saw the need of providing service units for our young people and took action authorizing the Mennonite Relief Committee to sponsor and establish such work. A very definite advance was made at the recent meeting of the Mennonite Board of Missions and Charities at Mackinaw Dells, Illinois, when Bro. Levi C. Hartzler was appointed full-time Director of Service Units. The church, then, has the authorization and organization to provide various types of useful service for young people, whether in the draft age or not.

Selective Service does present a challenge to us in 1948, and we can successfully meet it if we first of all recognize the claims of Christ to our loyalty and service.

CHRISTIAN LIFE

HOW TO FIT INTO THE CHARACTER OF THE CHURCH

BY RUBY P. ZOOK

It is most important that we learn to fit into the body and program of the Church of Christ.

"The church is a divine institution of which Christ is the Head and His people are the component parts. It is the organization through which God works to make known His Word and will to man, which Christ organized to carry on the work of salvation, in which the Holy Ghost moves in choosing the Bride of the Lamb. As we study this organization we are at once impressed with its simplicity and its completeness for effective work. God provides for thorough, yet not for needless nor cumbersome organization. The church provides for the temporal and spiritual welfare of all its members. It provides for the effective preaching of the Gospel to both saved and unsaved, and if its provisions are fully carried out all the saved and unsaved in every nation will hear of the power of Christ to save." The foregoing explanation was given by Bro. Daniel Kauffman.

This institution, called the church, consists of a body of truly converted and baptized members whose Head is Christ. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence" (Col. 1:18). To fit into this assembly one must necessarily be devoted to His call and be worthy of this high calling by loyalty and devotion.

In this body everyone is a steward, and there are many, many duties to be performed, and there are many responsibilities to be carried; so there are diversities of gifts given to different members; and God has provided that for every duty to be performed there is a saint to perform it.

1. There needs to be much praying and heart-searching and light-seeking on the part of each member that everyone may know every member is fully upon the altar, ready to do what God wants him to do.

2. Each member needs to keep in close touch with his brethren, in close touch with the Word, and in close touch with God Himself, so that in the selection of brethren to fill the various stations in the church those who are God-called and qualified for the work may be selected.

3. When the church is prayerful and active in the work of the Lord, a call from the church to any member should be recognized as a call from God.

4. Each member should apply himself earnestly, prayerfully, unselfishly, and trustfully that he may perform his duties to the glory of God and the highest interests of the church.

5. Each member should be loyally supported in the work to which he has been called. Only a few of the members of this body are needed for officials, but there is no end of opportunities in the way of prayer, Bible study, church attendance, personal work, helping the needy, distribution of literature, etc.

The church is a body, as has been said, and there must be perfect union with the Head and perfect obedience and service, if one is to fit into its character. How very much grieved God must be to notice that this perfect union is many times broken among those who profess to be of this body!

We are told in His Word that the church is as a bride waiting for her bridegroom. The bride loves her husband and separates herself from others to be his only. So, if we are to fit into this body we must forsake all and follow Him, the Bridegroom, so that the perfect union of love with Christ will not be marred.

The church, chosen by God, is sinless. Therefore, its members must live a sinless life. "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ . . . cleanseth us from all sin" (I John 1:7). "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I John 3:6). "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2). These quotations make it an absolute fact that a child of God lives a sinless life. God, our heavenly Father, regards the members of the church as His children and overlooks and covers up shortcomings, but He takes careful note of willful sin and careless disregard of His Word and will punish accordingly.

To fit into this church one must live "soberly, righteously, and **godly**, in this present world." What is it to live godly? His children must recognize God as the Giver of all blessings, and give Him praise and glory for all they have. As children resemble their parents not only in appearance, but also in daily life, so may God's children shine in the image of their Father in purity, reverence, truthfulness, love, long-suffering, goodness, meekness, righteousness. When God shines into the lives of His children, they can truly lay claim to godliness.

His children must be filled with the Spirit. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Spirituality means to have the Holy Spirit reigning in one's heart. Then the qualities of the Holy Spirit will be manifested in one's daily life—and not only on the Sabbath.

Having forsaken the world with its sinful lusts, and being filled with the Spirit, the consecrated child of God knows nothing but to live for God and to spend and be spent for the glory of His name and the advancement of His cause and kingdom here on earth. "Yield yourselves unto God, as those that are alive from the dead" (Rom. 6:13). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

To fit into the character of the church one must be wholly obedient, and the Bible says, "To obey is better than sacrifice." "Obey my voice, and I will be your God, and ye shall be my people." Obedience consists not only in being submissive to the letter of the law, but also in gladly receiving the Word.

The church is pure and bright—it is as the golden candlestick shining in a dark and sin-blighted world. Isaiah's "Woe is me!" and Peter's "I am a sinful man, O Lord," and Paul's confession, "Christ Jesus came into the world to save sinners; of whom I am chief," have been the experience of many who gave themselves wholly to God and saw themselves in God's mirror, His Word.

The church is made up of a body who keep in touch with its Head through prayer, for its members "pray without ceasing," and they know that "men ought always to pray, and not to faint." The assurance of answered prayer is absolute if one comes "boldly unto the throne of grace, that we may obtain

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THE ROBE OF RIGHTEOUSNESS

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness" (Isa. 61:10).

The fashion plate tells you and me
That we must look just so
Before we meet the public eye
Or on the street we go.
We're told to wear first this and that
To meet Dame Fashion's pace
But I've a dress that I can wear
At any time or place.

It doesn't change for seasons
In winter, spring or fall,
And all can wear it old or young,
Large, medium or small.
It's price was dear—God purchased it
With His own precious Son;
So we must pay to wear it
And every evil shun!

It's called the Robe of Righteousness,
And once you wear it, too,
I'm sure you'll never want to change,
For nothing else will do.
You'll feel at home in palaces,
Or in the humble place;
Your dress will be appropriate
To all occasions grace!

I once was dressed in filthy rags
And thought they looked so fine
Until the Lord came in and changed
That sinful heart of mine.
He clothed me with His royal robe
When I had made the choice,
To follow Him and to obey
His leadings and His voice.

—Margaret Bogart.

mercy, and find grace to help in time of need." And thus one is led to worship.

All men are worshipers. God has created the human family in just that way. Man cannot be otherwise, but it is a serious question whether all are worshipers of the true God. True worship not only brings glory to God but it beautifies the soul; and the longer one worships God the more brightly shall he shine in the image of God.

When fallen man is rescued from sin and brought back to God he is restored to his uprightness of life, now "created in righteousness and true holiness." So, to be perfectly fitted into the church one must live a righteous life.

"The peace of God, which passeth all understanding" is a blessing of being fitted into the character of the church. The child of God has life, faith, hope, assurance, freedom from condemnation, and he can look God in the face and know that he is freed from sin and guilt.

"As a building, the church is in preparation for a glorious habitation. Each part is yielded to the workman's labors unto perfection for the final purpose of God's indwelling," the editor of the Christian Monitor wrote a number of years ago. To be a part of this church we must be an individual temple fitted and made holy for God's dwelling and worship. He has said, "Know ye not that ye are the temple of God?" It is the business of the Christian to keep this temple as nearly perfect and whole as possible, for it is His abiding place and shall be forever.

The church is a happy church. So, even in the midst of greatest trials and hardships there is a satisfaction, a "joy unspeakable," a pleasure connected with the life of its members that the world cannot know. "If ye know these things, happy are ye if ye do them."

There may be many other characteristics of the church which have not been mentioned, and one that I now think of is love. In the church "We know that we have passed from death unto life, because we love the brethren," for "every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God." Love is really a test of true discipleship. Love is the highest attribute of Christian character and to fit perfectly into His church we must have His love in our hearts, for "God is love."

The last characteristic to be mentioned is that **blessed hope** which is true of the church. Ever since the two disciples were informed that Jesus was coming again in like manner in which they saw Him ascend into heaven, the hope of His return and the endless blessings to follow have been the fondest hope of each member of this body of believers. Their faith is the foundation of that stirring hope which prompts them on in their heavenward journey and assures them of an eternal existence of never-ending glory. "And every man that hath this hope in him purifieth himself, even as he is pure." La Tour, Mo.

PREPARATION FOR PEACE

BY DENNIS W. FOREMAN

Pastor of St. Paul's In Canton, Ohio

What would be the result if half the propaganda were made for peace as is being made for war?

Since one week following cessation of hostilities of the latest world war there has been talk about the next world war. During the same period of time most of the talk about peace has been done in hushed whispers. It is certainly true that there have been those who have tried to talk peace, but propaganda makes a loud noise. Above the roar of the presses and the blaring of the loudspeakers which are for the most part our strongest advocates of violence, the whisper of peace can scarcely be heard. It is not an overstatement to say that the radio and the newspapers have much to say about war and little or nothing to say about peace. Any peace movement or any peace gesture is given little attention, whereas the barest mention of the remotest threat of hostilities is expanded to the limit.

The philosophy of our dealing with the question of war and peace is decidedly unfavorable to the promotion of peace. The progress of peace, like the progress of all goodness, is slow, because it is modest and unassuming; whereas, war, like all evil, is aggressive. It employs all kinds of tactics to espouse its cause.

We need to conduct a relentless, tireless, indefatigable program of propaganda for peace. When we look squarely at the matter, we are compelled to admit that even the peace-loving citizens of our land do not say enough about it, and what we may say we do not say as firmly and as forcefully as we should.

One of the first steps we need to take is to discount most of the war talk of our times. We should not fall for public statements and written articles which propose half-truths and no truth at all as being the whole of truth. Everything we hear over the radio is not necessarily true simply because it is transmitted by the magic of the wireless. Like all other inventions, the radio will serve evil as well as good. Neither should we be led to believe everything we hear said over the radio or everything we read in the newspaper simply because it has been said by people in positions of authority. Men too sometimes lend themselves to the promotion of evil as well as the good. This is a rather unhappy conclusion one must draw about his fellow men and is made unhappier still by being so unfortunately true. Someone has said quite truthfully:

"The war spark is often fanned by trade winds."

If a study could be made of the personnel who hold stock in munitions plants, in this country as well as in other countries, the result would be quite revealing. Men whose fortunes are invested in plants that manufacture arms, or in mines that supply the raw materials of war are interested in seeing their stock boom. Why else would they make the investment? If it should prove true that stockholders in such enterprises are also men in high government positions, one is compelled to question both their competency and sincerity.

Another type of propaganda we need to take with a grain of salt is the fiction of suspicion against our imaginary enemies. It would be false to say that we do not have enemies. This is as true in our individual relationships as it is in our international relationships. But to allow ourselves to be frightened into thinking that every nation that does not agree with us in matters of policy is therefore ready to pounce upon us is to allow ourselves to be intimidated by those who pretend to be our friends. We have only to brush the cobwebs from our sluggish memories to be reminded how quickly we allow our attitude toward other nations to change. How long has it been since we were feeling sorry for Russia? How long since we felt proud of her? How old is our suspicion?

We have our own particular type of propaganda which is the most effective in the world, if we would use it. It is Christianity, applied. Unless we practice Christian principles in dealing with our national enemies, we can hardly call ourselves a Christian nation. So long as we employ the same tactics that our potential enemies use, how can we expect to be any stronger or more successful than they are? What do we more than they?

We observe today this unhappy thing taking place in the newspaper and the radio programs, the return to jibes, jests, and jokes which put our so-called enemies in an unenviable and even an embarrassing light. It never strengthens the bond of friendship between our nation and another nation when that nation is made to bear the brunt of some stinging jest on the radio. This can do as much to promote ill will and provoke an unwholesome incident as can some blunder in diplomatic circles.

We are not making preparation for peace today. I know of no record which informs us that we have ever drafted men to bear arms unless war followed. If we are successful in performing such a clever maneuver this time, it will be the first time. All of us know that the arming, clothing, feeding, housing, and transportation of the soldier is not the chief cost of conducting a war. To be sure, the soldier is the most priceless part of the war machine. No other cost really matters. But the cost of equipping and maintaining an army, the personnel of the army, is of course the least cost. This fact should reveal to everyone of us that war is planned and promoted for other than human interest of the masses. The great cost is the materials, supplies, munitions. What does this do to the picture? It changes the face of it entirely. The soldier becomes merely one of the items of the transaction. He is part of the overhead, or more likely, the incidental cost. War simply becomes a big business for big business.

People were made for peace, not for hostilities. Let us begin, if it is not already too late, to prepare for peace by demanding the truth. If we really want peace, let us preach, teach, talk, and in every way conceivable,

(Continued on page 243)

OUR HOME CIRCLE

MARKS OF A CHRISTIAN HOME

BY CARL A. JOHNSON

It is a privilege to pay tribute to the power and beauty of a Christian home. The power for good of such a home cannot be easily estimated and the influence for evil of a home not controlled by Christian principles is also incalculable.

The home in America is in a state of decline. Anyone who knows what a Christian home is and who pauses to investigate present conditions will admit that. The home, as an institution, is fighting for its life. The innumerable fads which take so much time, promising much but paying off so little, do not help to build better homes. The traveling mania, the luxury mania, the worship of the golden calf or the get-rich-fast mania, the the recreation mania, the sport mania, the theater mania, the cardplaying and gambling mania, and the club and lodge mania, are all a menace to the inner unity and quiet simplicity of true home life. With so many activities for each member of the family—diverse in nature and purpose—the spiritual unity, moral purity and integrity of the Christian home are, to say the least, difficult to maintain.

To make a home Christian there must be the personal acceptance of Jesus Christ as Saviour and Lord on the part of the heads of the household and there must be a faithful adherence to His teachings.

Nearly every product on the market has its trade-mark to distinguish it from the product of other firms. Christianity, as a way of life, also has its marks of distinction and designation. What are some of the marks of the Christian home in this modern world?

I. **An Ethical Marriage.** In the first home that God prepared and gave to man there was a garden for work, pleasure, and recreation, a sabbath for rest, and a man and a woman for mutual love, co-operation, and companionship.

A home is more than a roof to keep out the rain, four walls to keep out the wind, a floor to keep out the draft, doors to keep out the cold, and windows to let the light in. A home is more than polished floors with soft, resilient rugs, colorful walls adorned with artistic pictures, ornate furniture, books on the shelves, and magazines in the racks. A home is more than a place where the larder is full of food and a table sumptuously spread with well-prepared food. Many folks enjoy all of that but have not a home. A home is more than a place to eat and sleep. I have seen bunkhouses in Minnesota lumber camps, in Texas cotton fields, on Colorado prairies for the cowpunchers, and in South Dakota railroad camps where a group of men lived. Frequently these bunkhouses are tidy, have comfortable beds and good food, but none of them is a home. As soon as the day's work is completed, the bunkhouses are deserted.

A Christian home is a vestibule of heaven, the father's kingdom, the mother's world, the child's paradise. It is a dwelling place on earth where the invisible bond of love has made a man and his wife one in life, labor, and purpose, where each lives for the other and all live for God. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What God therefore hath joined together, let not man put asunder" (Matt. 19:5, 6).

II. **Regard for the Sanctity of the Marriage Vow.** Christianity stands for the sanctity of marriage. Marriage is not a sacrament but it is sacred. Today men and women enter into marriage lightly and set it aside lightly. No legislative body on earth can enact laws that will make lawful and moral that which God has declared unlawful and immoral. A divorce may be had for any whim. And some have the audacity to advocate trial marriage!

In taking the marriage vow the man promises "to love, comfort, honor, and keep her." These words are solemn but not magical. Two persons with different ideals, different habits, different likes and dislikes, are not suddenly made one. Many adjustments have to be made, and it is in the making of these adjustments to mold and fit two lives for each other for life that mental misunderstandings and emotional explosions occur. Here the injunction of the apostle Paul to the Ephesian Christians in chapter 5, verse 25, comes in: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Christ's love for the church was infinite, sacrificial, unfailing, and complete. If the husband regarded the marriage vow as sacred, and loved, cherished, and honored his wife, as Christ loved and cherished the church, many of the prevalent domestic problems would never exist.

There is also a definite duty for the woman in the taking and keeping of the marriage vow. We are living in a day of the exaltation of womanhood. That is excellent. However, we have gotten beyond that stage and there is a trend to worship femininity. A woman who projects her personality and asserts herself is looked upon as superior and of good breeding. When this superiority is expressed in the home she becomes domineering and critical and often this sin, a tool of the devil, breaks up a home. How many domestic tragedies could have been avoided if these words of the Scripture were applied: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22). This is not servility. But it is a definite and deliberate submission that honors the Lord and the husband and wife together. Such natural love and such mutual submission will do much to promote domestic happiness and preserve the sanctity of the marriage vow as well as to perpetuate the home as a basic institution in the world.

III. **Proper Use of and Respect for Parental Authority.** Christianity does not stand for parental cruelty but authority. And to every child the commandment is "Honour thy father and thy mother." This commandment is reiterated and enlarged upon by Moses when he rehearsed the law to the children of Israel: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear" (Deut. 21:18-21).

A proper attitude of children towards their parents is of great importance as they face life. One of the first lessons any of us needs to learn is submission to authority. The secret of self-control, with its many subsequent virtues, is lodged in the thought of being controlled. What is the situation in the average home today? Parental authority is a joke. It is reduced to a shadow. So many parents are weak and compromising, and the sad part of it is that their children have gotten away from them instead of coming to them. It's bad for the parents but it is worse for the children. No colt ever broke itself to harness, and it can't be used until broken. The better it is broken the more useful it is. There is trouble ahead in the world for any boy or girl until he learns to put on and respect life's harness. He needs

"SHEW PIETY AT HOME"

I Timothy 5:4

Be kind to thy father, for when thou wert young,
Who loved thee as fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless, and bold—
Thy father is passing away!

Be kind to thy mother, for lo! on her brow
May traces of sorrow be seen;
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been.
Remember thy mother, for thee shall she pray,
As long as God giveth her breath;
With accents of kindness then, cheer her lone way,
Even to the dark valley of death.

—Selected.

to learn—the earlier the better—the value of authority, discipline, and restraint. On the other hand, parents are not to repress or to warp the child's individuality or personality. They are to live so consistently that Christian ideals are shaped and caught rather than enforced. Dr. Edman's statement on discipline is applicable here: "A Christian has a threefold advantage over an unbeliever. He understands the value of discipline; yields to higher authority; and is at peace with God."

—Evangelical Beacon

THE FOCAL POINT OF THE RACE—MOTHER

BY JOHN J. HOSTETTER

Dedicated to my mother who has reached the allotted Bible age of threescore years and ten.

(The following thoughts are forthcoming from an inspiring sermon on Mother's Day at Bullange, Belgium, by a visiting minister, Bro. Isaac Baer, on his way to Hungary.)

Everyone living and all who have ever come into this world, can trace their lineage back to the first mother, Eve, as Adam named her, and said, because she was the mother of all living. Another point we have in common is that we have all had a mother. Eve stands for the beginning of motherhood, and is the representative of mothers for all time. Mother is the most sacred and revered person in any language, even though she holds a degraded place among many unchristian peoples of the earth. Everyone remembers his mother in the tongue in which she spoke to her offspring. The mother tongue carries with it the fondest memories through life. Mother is the first person any of us had anything to do with upon entering the land of the living. She gave us her greatest concern. Great hopes and ambitions were built around and for us, even before we arrived. The lot of each one was made easier or more difficult, depending on the ideals set up in the mind of the mother for her children. Thinking of the important place woman has at her disposal, even in the physical realm, if she refused to accept the role of a mother for one generation, the race would last just that long, then become extinct.

Woman has a definite command to be fruitful and replenish the earth. God planned this for her part in the propagation of the race. She has always fulfilled the duty of mother in being the instrument through which all men were born into the world, but she has a much more important place to fill than this. In her are centered the influences of heredity and environment, both of which make vital contributions to man's future usefulness and happiness. Mothers often minimize the power and capacity to mold lives that are in their grasp. "The hand that rocks the cradle rules the world"—moves the nation. The nation is made up of men and women that their mothers have produced. Abraham Lincoln said of his stepmother, "All that I am or hope to be, I owe to my mother." Many have laid laurels and honors at the feet of the one who deserves them—mother.

God's Word gives much instruction on mother and woman's part in the drama of life. Sin placed many more hardships on woman, and the Lord said that she would have multiplied sorrow, that travail should be her lot in bringing forth children. Every mother draws near to the gates of death when her child is born. Many mothers die every year from childbirth. Sin and ignorance have placed a cruel load on the wife of a non-Christian husband, being in slavery or subjection to her husband that God said should rule over her. Solomon had much experience with womankind, and passes this on to the brighter side of the picture. "Who can find a virtuous woman? for her price is far above rubies." The most complimentary answer comes back, "The heart of her husband . . . [can] safely trust in her." There is nothing more satisfying and nearer the heavenly than this confidence that can be placed in a wife or mother.

Although sin placed a heavy hand on woman in the fall, nevertheless she also is the instrument through which God brought a redeemer to the race, in the form of God's Son, Jesus Christ. Even if she was partly influential in leading man into sin, she could get no help from him to redeem herself, or man, but meekly submitted to God's will and became the handmaid of His great plan, through whom the Saviour was born. In all the glimpses we have of Christ and His relationships with His mother, they were of obedience, concern, thoughtfulness, devotion, and consideration from the human side. When He was on the cross, bowed down with suffering and the weight of the world's sin hanging on Him, even when He was paying the penalty of sin, while the hour of death was drawing near, He looked down in pity on His mother, and commended her to a dear friend for safe keeping through life. These memorable words will be a challenge to us to think of the mothers of the world today who have no one to sponsor their welfare—Son, "behold thy mother!"

Many of us do not render the honor to our mothers that they deserve, and should hang our heads in shame, for our thoughtlessness, and lack of appreciation. Why not give the words of love, the caress on her brow, the flowers now while she is living and can enjoy them, and show her gratitude for these well-deserved considerations? It is only through the love of Christ that such manifestations are possible, as He alone raised woman and mother to her proper place. God did not take a part of man's feet to make woman, neither was she created from a part of man's head. The former would indicate she was lower, and could be trampled upon; the latter may give her liberty to dominate man. She was taken out of man's side, thus giving recognition to the equality of both, and one is a counterpart of the other. Still sin has made extremists of men and so we have many perverted ideas of man's and woman's importance, often conflicting. Woman lost her position in the fall, but was restored again in Christ. Christ said definitely that His disciples would give some things later that He was not able to give them at the time because they were not yet able to receive them. Paul states that the things he writes are the commandments of the Lord, and gives some of these fuller teachings in his epistles. Among these were his instructions on woman and mothers.

In Romans 16 Paul mentions many women who had labored much in the Lord. The qualifications of a godly widow and elder women are given in the first epistle to Timothy. They are classed as mothers, and deserve consideration and help by fellow Christians. There is much instruction about the proper relationship between men and women in the Epistles. Paul refers the good teaching and ancestry of Timothy to his childhood training and learning the Scriptures, and gives credit to his mother and grandmother. He goes into the matter fully and in detail on man's and woman's relationships to each other. He evidently had a special revelation and inspiration from the Lord to present this thought, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:2). Then he goes on to give the details of the prayer head covering and its significance. God's plan is **God, Christ, man, woman,** as to headship. One of the important teachings found here is, although man is considered the head of the race, yet we find that woman is placed on even a higher plane, because of humbly bowing to her circumstances, recognizing the position that God wants her to take, with some visible sign. Paul says for this cause ought the woman to have power on her head. By this attitude she manifests the spirit of humility, and God is able to raise her to a higher position, so that all the honors that are conferred on true mothers are not in vain or out of order. Jesus emphasized the teaching that "he [or she] that humbleth himself shall be exalted," is personified in women who take their proper place before the Lord, and sincerely want His blessings.

Many of the peoples in Europe follow a system that holds the mother of Jesus upon a pinnacle, to the exclusion of full worship of the Christ. In fact, she is reverenced and worshiped more than our Lord. Although we feel this is a form of idolatry, yet there are some commendable points to be gained from this practice. It does instill a greater reverence for and devotion to mothers in general, and inspires closer family ties. It is a means of holding the family together, making the home more meaningful. On the other hand, in our free America, mothers are on a different plane from the average viewpoint. A big show is staged once a year by many well-meaning folks, but the day set aside for commemorating thoughtfulness to mother, loses much of its significance through commercialism, as is often the case with so many of the memorial occasions. The true Christian can observe this memorial in a way that is uplifting, and will be a reminder to him for the rest of the year, as to his responsibility and privilege of giving credit to whom credit is due—our mothers.

(Continued on page 256)

MISSIONS

OUR PRESENT MISSION SITUATION

BY J. D. GRABER

The following is the report of Bro. Graber, Secretary of the Mennonite Board of Missions and Charities, at the annual meeting of that body at Mackinaw Dells, near Eureka, Illinois, June 13-15, 1948.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." This word of Jesus describes our present situation very aptly. Never before, it seems, has there been such an appealing spiritual situation in the world that makes such heavy demands on our resources. It is literally true that there is no spot on earth where there is not a tragic need for the Gospel. From dozens of places come urgent demands for opening new work and the very best case can be made for each one.

Obviously the Mennonite Church can not open mission work in every needy and worthy field, and we must guard against overexpansion on the one hand and the danger of a mere superficial smattering in too many places on the other. It requires large sums of money to carry on the work of the Gospel anywhere beyond the home community. We have not yet found a way of getting transportation to distant parts, furnishing and transporting equipment, and giving an adequate support to our missionaries without the spending of much money. In fact all these items are much higher than they have ever been in the past. Maintaining the **status quo** requires increased giving; expansion requires still more. The Board has only such money as the constituency gives, and unless mission giving to the Board program continues to increase expansion of the world-wide witness will not be possible.

Although we are aware of the dangers of overexpansion, we feel certain that there are still many unused resources in the Church. We believe the Board should place definite needs before our brotherhood in a challenging way. We have confidence that if the cause is presented and if needs are made clear there will be a hearty response. A systematic and regular method of giving by more and more of our people represents a large potential not yet released, and will make possible the extension of our witness into still other new fields.

The complete list of the areas in which we are at present working and in which work is contemplated is impressive. Outside continental United States we have work in two fields in India, two fields in Argentina, in China, and in Puerto Rico. It is our plan to open a mission in Uruguay, and to the present session of the Board will be brought proposals for beginning mission work in London and in Belgium. The Conservative Amish Church is considering undertaking a Gospel witness in Poland under the sponsorship of this Board. In addition to these we are carrying the responsibility for nine city missions, the rural mission program at Culp, Arkansas, one hospital and one school of nursing (with another hospital and school of nursing contemplated), two old people's homes and two children's homes. Besides these there is the work of the Eastern Board in Tanganyika and Ethiopia. District boards and local groups are carrying on a really large number of other city and rural mission stations and a number of charitable institutions. Mention needs still to be made of our world-wide relief and service program, at home and abroad, and our educational, publishing, and philanthropic undertakings.

But this is not enough. World need on every hand was never so great. Our resources in persons and money are still only partially released. We must learn to give still more of ourselves and of our means to Christ and the Church. We must remember too that the Gospel-proclaiming and disciple-making function of the church is central, and that all the programs of the church must finally be weighed in these balances. As long as the church has any resources at all they must be available for the central and primary task.

Political developments bring large elements of uncertainty into the world-wide program and the situation recalls the last portion of the words of Christ quoted in the beginning: "The night cometh, when no man can work." In India independence is now a reality, and the country has been divided into a Moslem and into a Hindu state. Our missions are both, fortunately, far from the border and have not been seriously disturbed. Others in Pakistan and near the boundaries where rioting and mass exchange of populations were most severe, have been tragically disrupted. The constitution of Hindu India, in which both our fields are located, guarantees religious freedom. Although some restrictions to a foreign organization and some discriminatory legislation against the Christian minority are sure to be made, we view the prospects in India with hope.

China is much more uncertain. So far it has not been found possible for mission work to be continued in Communist-held areas. Many informed observers are pessimistic about the ability of the Nationalist Government to withstand Communist pressure indefinitely. We had formerly thought that West China, where our mission is located, was relatively secure, but recent Communistic advances in the Northwest look like part of a campaign to take West China. Their success and the speed of their advance will likely determine how long our missionaries can remain in their field. It is also hoped that if the Communists should invest the largest part of China that they would find some way of working with western nations and that mission work would thus not be entirely ruled out. Prayer is requested for China that God's overruling Providence may keep the door for the Gospel open.

A CHANNEL CHRISTIAN

A channel Christian may I be
With passage open, Lord, to Thee,
That Thou mayest use me every day
To help some others on life's way.
Thy Spirit, Lord, I would not hold
Stored up in me, to hoard His gold.
I trust that Thou wouldst let me be
A source of help to all I see.

A channel Christian I'd become
That I may condescend to some
Who need a lift. O help me, Lord,
That I may bear Thy precious Word
In full compassion, urged by Thee
When God, the Spirit, works through me.
I would be true to Thy design
That Thine own will may now be mine.

A channel Christian make me, Lord,
Supported by Thy glorious Word!

—S. J. Gardner.

Personnel

Jesus expressed a universal truth when He said, "The labourers are few." Always the need has been and will be for consecrated and "throughly furnished" workers. This shortage of workers is particularly acute in our Argentina Mission. Since the last Annual Meeting of the Board, however, the following number of new missionaries proceeded to their various fields: Four to Argentina, five to India, five to China, and two to Puerto Rico. In addition to these the following numbers of missionaries returned after furlough: one to Argentina and four to India. These numbers are not impressive, but they do represent steady growth. Considered along with those to be appointed at this Annual Meeting, and especially when one considers the really large number of interested young people, most of whom are now in our schools, we see an everincreasing crescendo of potential candidates from among whom our missionaries will be appointed. The Plan of Advance adopted last year calls for the appointment during the next five years of sixty life-service and twenty short-term missionaries. The five-year average has been somewhat more than met during the past year, and from all indications we should be able to meet its requirements this year again. We believe this Plan of Advance represents the minimum expansion for the church's mission effort during the five-year period, and we are hopeful of more than fulfilling its requirements.

Following is a statistical survey giving the present status of our work:

1. India (Central Provinces Field)

Opened 1899

a. Number of missionaries on the field	24
b. Number of missionaries on furlough	7
c. Number of missionaries on retirement	5
d. Number of new missionaries arriving on field since last Annual Meeting	5
e. Church membership	1,354

2. **India (Bihar Field) Opened 1940**
    a. Number of missionaries on the field 4
    b. Number of missionaries on furlough 2
    c. Number of new missionaries arriving on field since last Annual Meeting 2
    d. Church membership 14
3. **Argentina (Provinces of Buenos Aires and Cordoba) Opened 1917**
    a. Missionaries on the field 16
    b. Missionaries on furlough 8
    c. Missionaries on retirement 2
    d. Missionaries arriving on field since last Annual Meeting 4
    e. Church membership 684
4. **Argentina (Chaco) Opened 1943**
    a. Number of missionaries on field ... 3
    b. Number of missionaries on furlough 0
    c. Number of new missionaries arriving on field since last Annual Meeting 1
    d. Church membership 22
5. **China (Szechuan Province) Opened 1947**
    a. Number of missionaries on the field 5
    b. Number of missionaries on furlough 0
    c. Number of new missionaries arriving on field since last Annual Meeting 5
6. **Puerto Rico Opened 1946**
    a. Number of missionaries on the field 11
    b. Number of missionaries on furlough 2
    c. Number of new missionaries arriving on field since last Annual Meeting 2
    d. Church membership 57

Puerto Rico is an encouraging field. The work there is in the early, expanding stage and new people are continually responding to the Gospel. Our two congregations there are growing normally. A new church building and a clinic building at Pulguillas are required and the work is to be expanded to new stations. During the year the Executive Committee purchased the La Plata property from P.R.R.A. and so the entire La Plata service project is to become an integral part of our Puerto Rican program. A separate report on the purchase of this property will be given at a later session by the Treasurer.

The year in our city missions has been one of work with no significant changes. The financial prosperity continues resulting in a self-satisfied attitude among the city folk. The work thus becomes more difficult and results continue to be rather limited. There is steady church growth, however, in most stations, and several have reported fruitful revival seasons with a resultant acquisition of new members. A two-day conference of city missionaries was held in Chicago at the end of last October. This was the second such conference held, which is now to be a biennial feature. City missionaries and Board members in attendance found the fellowship stimulating and the discussions valuable.

The children's homes continue for the most part to minister to children from broken homes, with the number increasing. They are not really functioning as orphanages, but making a home for children of divorced parents, giving them Christian teaching while they are in the Home, and the contacts with parents this service occasions is all considered to be highly worth-while. Old people's homes give a less spectacular service, but their ministry is mainly to those unfortunate ones for whom these homes conducted by the church in the spirit of Christ are a greatly appreciated blessing.

Hospitals and Nursing Schools

The La Junta Hospital has been operating at full capacity even with the added facilities of a new wing. It is clear that the services of this church hospital are being more and more appreciated. The School of Nursing continues to do a work of critical necessity in the church. The work of both school and hospital have been exceptionally heavy because of understaffing. Here is another place where the laborers have been too few. The special need at the Nursing School is a new residence building for the students. A report on this need will be given to the Board and recommendations for action will be presented.

The new Hospital and School of Nursing at Elkhart and Goshen is at present in a period of rest, pending a report on a survey conducted on a county-wide basis by a firm of hospital consultants. Just what form the program in Elkhart County will eventually take will probably depend for a large part on the nature of this forthcoming report. It is clear that the rapidly increasing demand for hospital service from the Mennonite Church, as evidenced by the Lebanon, Oreg., Greensburg, Kansas, and Culp, Arkansas, developments, underlines the urgent necessity of more and more trained and qualified nurses. To bring this about more nursing education facilities in the church are critically needed.

Conclusion

We close as we began; there is very much work to be done. The fields are ripe unto harvest and the grain is wasting because of the shortage of reapers. It is still day; doors are still open. We have NOW in which to consecrate ourselves and our resources to a task that is staggeringly large. We do not know how much time is left. A speaker at a recent foreign missions conference said that foreign missions have at the most ten years of time in which to justify their existence. By the end of that time it may be too late for men and nations will turn to other and lesser things and our opportunity for vigorous evangelism may be lost. Therefore, "Let us work the works of Him who sent us while it is day."

Elkhart, Ind.

CHANGES WROUGHT BY THE GOSPEL

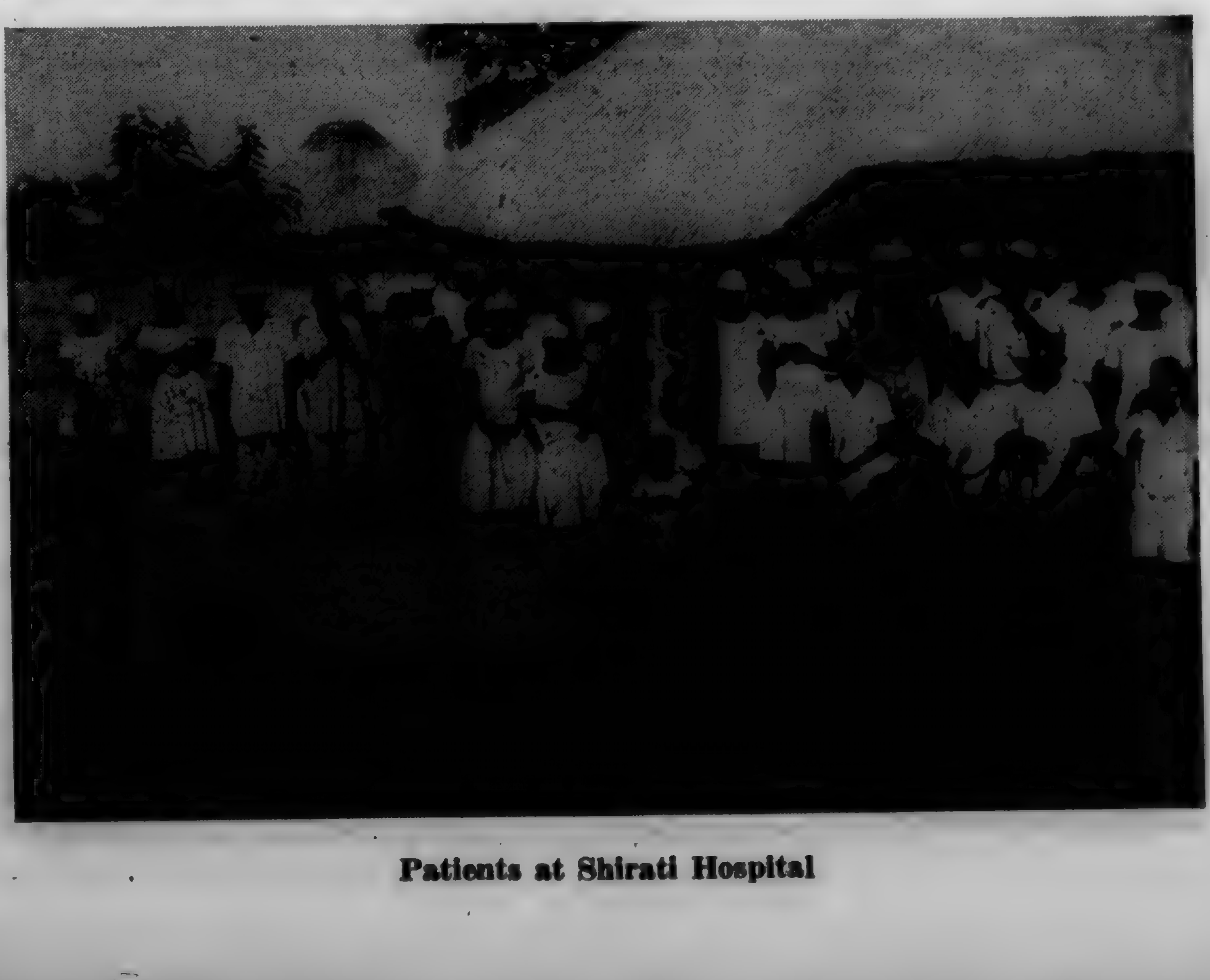
BY MURIEL TAYLOR MACK

A missionary to Tanganyika writes of the power of the Gospel of Christ as manifested in the mission there.

About three months ago a woman with an incurable cancer was brought into the Shirati hospital. Her old husband and a young son, who had recently had infantile paralysis and could not use either his hands or his legs, came with her. Because we realized that the mother would soon have to face her Maker and that she had never heard the way of salvation, we put forth special efforts to witness to her. The Holy Spirit worked in convicting power, and she accepted the Lord. It was a blessing to visit her and to speak to her. The Lord seemed very real and precious to her. She never complained or even mentioned her sickness, unless one asked her how she was feeling. Before she died she asked to be given a Christian burial here, and when the Lord released her from her sufferings her body was wrapped in a white cloth and laid to rest in the cemetery below the church. There were several messages and songs at the grave, and in our hearts was a real happiness to know that her sufferings were over and she was enjoying heaven. Her old husband had also found the Lord and was happy. What a change the Lord had made! In place of despair was peace and hope. In place of wailing and weeping there were Christian hymns. In place of eternal death there was eternal life.

* * *

In a fellowship meeting a native brother made a confession. He told us that he had not been as kind and patient as he should have been in his own home. He told us how he used to feel toward his wife that she was inferior and merely his property and that he had the right to order her around in any way he wanted to. He said there was no love between them, but rather hatred and quarreling. Since the Lord had worked in their



Patients at Shirati Hospital

hearts things had been different, but he still felt that the Lord wanted to teach him more. Praise God for such a confession and for such a change in that home. Heathen homes are not founded upon love, and seldom is there any fellowship between husband and wife. But in real Christian homes Christ is the head and husbands and wives take their rightful places. A heathen woman hearing the confession, which he made in his wife's presence, would have marveled and would have been unable to understand. Only Christ can bring about such a change!

* * *

Widows are inherited. At a man's death his wives are bequeathed, along with his other property, to his oldest son and other relatives. Often widows live a very loose life, going from village to village as they want to. According to heathen philosophy the woman remains the wife of the dead man, and there is no legal way to be remarried. All her subsequent children belong to the dead husband's clan. In our church in Tanganyika there are a number of widows whose lives are different, because they know the Lord Jesus. Changed from a life of sin to a life of testimony! They do worth-while work in the girls' homes or hospitals.

* * *

Luka's and Ruth's baby died. He wasn't sick long and the reason for the death was difficult to diagnose—some intestinal ailment. But Luka and Ruth had a real testimony. Even in the midst of sorrow they had peace, and they did not doubt the goodness of God. Contrast that with heathen parents, who in similar circumstances would have believed that their child's death was caused by witchcraft. In order to appease evil spirits they would have had to offer sacrifices and to fulfill customs—and all the time their hearts would be filled with sorrow and suspicion.

To every one who believes the Gospel is the power of God unto salvation—salvation from sin in all its sundry and subtle forms.

Musoma, Tanganyika, East Africa.

VISITATION IN BELGIAN WORK CAMPS

BY CHARLES GRIKMAN

The author, a missionary to refugee and work camps in Belgium, is a valued friend and helper to our relief workers in the little country.

The first Sunday in the month of May was Easter Sunday for the Greek Orthodox and Greek Catholic (Uniat) churches. As there were large gatherings of refugees in various places for the midnight mass, we carried out, with the help of our young people, a systematic distribution of Scripture portions and tracts on the streets of Brussels, Charleroi, and Liege. Many received the Word of God for the first time and were very grateful. Altogether during the night 3400 Scriptures and leaflets were given out.

Scene in the Mining Section of Charleroi, Belgium. Both Physical and Spiritual Help Has Been Given in This Area by Our Workers.

Thanks to the lorry which was at my disposal for ten days, I was able to visit quite a few places, located far from railway stations, for the first time. Holy Scriptures have been greatly appreciated. On one occasion I visited the Polish Center at T. in order to see a Russian Evangelical. Meanwhile he had moved to another place, three kilometers away. I tarried for a while and had conversation with the landlady, who was greatly interested in the things of God. Then I went to the other place. During my talk there the same lady arrived on bicycle. After our conversation she had consulted her husband and now came to seek for a copy of the Bible.

Useful contacts were made in the Big camp of Flenu, where there are at least 200 families, many of whom are thirsty for spiritual things, including quite a few intellectuals. One of my objects is to find in each camp or center a trustworthy person, a sort of representative, who gets a supply of helpful books and Gospel magazines. Thus small circulating libraries are being established. People are fond of reading, but books in their languages are hard to find. From several sides we hear that the books of Dr. Oswald J. Smith, professor Marcinkowski, etc., are much appreciated.

On Whitmonday for the first time I addressed a gathering of refugees in the camp of M. Bibles were distributed. Then I spoke about the meaning of the Word of God, underlining the importance of meeting the Living Word in the written Word. In conclusion, nearly all of those present decided for Christ, including three young people—children of Evangelical parents. In many quarters there is a serious interest in the hearts of these refugees, who have suffered so much.

Ten converts have applied for church membership and are now passing their probation and preparatory period. The next baptismal service will follow (D.V.) within a few weeks.

During the month a smaller group of Evangelical refugees were visited twice in the Grand Duchy of Luxembourg. The first time Mrs. Grikman and two other Christian workers accompanied me. As we could stay but for a short time, in order to use the precious moments in the best possible way these believers sang some of their favorite hymns while lunch was served to us. Their joy was great as we were the first Christians to visit them after several years of loneliness.

Whenever possible a house-to-house visitation in the camps is carried on with Gospel talks and Scripture distributions in the various languages. The local believers are doing much along this line. Recently a package of beautifully colored pictures, illustrating Bible stories, reached us from the States. Such pictures are very helpful for the instruction of the children.

I had the joy to accompany Mennonite Relief workers to two of the refugee camps where they distributed packages to the children. The camps were stirred when we arrived. Crowds of young and old gathered together. These occasions were used for the preaching of the Word. Quite a few responded to the invitation to accept Christ. Scripture and tract distribution accompanied the giving out of packages. Thank God for all these opportunities to spread the Good News!

During May 45 different camps and settlements have been visited 50 times, when 114 Bibles, 15 New Testaments, and 8,000 Scripture portions and tracts were distributed.

Brussels, Belgium.

◆

He delights to fill the hungry with His best good things, but the rich—the full of enjoyments—He sends empty away, as Mary sings in her most lovely song of praise. Nay, it is when we seek God with our whole heart that we have the promise of finding Him (Jer. 29:13). For as He deals with the parched earth, so He does also with the soul of man. He first makes the earth to desire rain, and then He pours on it the full river of God, that is, the full rain clouds (see Ps. 65:9, with the margin reading).—John Dickie.

◆

For friendship, of itself a holy tie,
Is made more sacred by adversity.
—Dryden.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

EBEDMELECH, THE ETHIOPIAN

Jeremiah 38:1—39:18

Lesson for August 8, 1948

Golden Text: As we have therefore opportunity, let us do good unto all men.—Galatians 6:10.

"Honor and shame from no condition rise;
Act well your part: there all the honor lies."

In all ages men have prized freedom and the full use of all their physical powers. Ebedmelech had lost both of these. He was a slave and a eunuch. But he proved that a man could be a man for all that. There was not a nobler soul in all the king's palace. And (Isa. 56:3-7) God looks down upon the sons of men and when He finds one who in spite of many handicaps still chooses the things that please the Lord, He gives him a place and a name above his fellows. And we must not overlook the fact that he belonged to a race which the proud Jew thought was only fit to be looked down upon and treated with contempt. If you allow adverse conditions to embitter and humiliate you so that you allow those emotions to drive out the nobler impulses, then you will be poor indeed. Ebedmelech did what so few do; by faith in God he rose from the lowest station into a character that put the king and all his nobles to shame.

Jer. 38:1-6. In times of war hysteria, the preacher who declares the truths of God is very unpopular. But the one who turns his church into a recruiting station for the army and advocates the annihilation of the enemy is lauded highly. But were Ahab's four hundred prophets his real friends? Or was it the despised Micaiah? And here, was Jeremiah the enemy of his people? History has fully vindicated Jeremiah. Had Israel's leaders listened to his voice from the beginning, there would have been no war; and even at that late day many of the calamities that overswept the land could have been averted if they had only heeded the man of God.

Chap. 38:7-13. Doing more evil will not avert the judgment for past evils. Throwing the prophet into a pit with a deep layer of soft mud in it, to die of slow starvation, is not the way to gain the blessing of God. And as sure as Ebedmelech received a blessing for rescuing Jeremiah, just so sure those who threw him in received a curse.

In times of crisis it sometimes happens that a Gideon or a Samuel appears upon the scene and saves the community from disaster; but King Zedekiah was not such a one. He was without vision and had no strength of character; and when Nebuchadnezzar put out his eyes, that physical punishment was an ugly figure of what the king had done to his own soul. We must, however, give him credit for heeding Ebedmelech's plea and letting him save Jeremiah from the pit.

If you keep anything long enough, you will probably have use for it. Why were the rags and worn-out garments kept in the house of the king? Even kings keep things lying around that have outlived their usefulness and just clutter up things in general. And I am afraid that most people have places in their minds and hearts just like that. Let's all do some fancy house cleaning of our minds and hearts and not wait until fall.

But Ebedmelech found a good use for those old rags. Fast as Jeremiah was in the ooze of the pit he might have been severely injured by the ropes had nothing been provided to shield him. Good men are thoughtful and considerate.

Isa. 56:3-7; Jer. 39:15-18. Giving a cup of cold water to a thirsty soul will bring its reward. Rebekah isn't the only one that received a blessing for doing so. Ebedmelech was not doing these things in the hope of reward but because he had a heart that could not bear to see a man suffer for being true to God. No doubt he would have been grieved to see anybody or anything suffer. His own past sufferings made him kin in spirit to all others that suffered. But God, who notes the sparrow's fall, does not forget the kindnesses that one person does to another, and rewards him according to the worth of the deed.

Because the leaders of Judah trusted in arms and wicked deeds to gain their desires, God allowed evil to befall them, and they became a byword to the nations; but because Ebedmelech put his trust in the Lord he was delivered from all those who would have done him harm, and he was spared and came to his end in peace with the blessing of the Lord upon him.

In this life we develop the character that makes us worthy of our eternal destiny. The few years we have here are not all of life; they are just the preparatory years for the life that is to come. And in all the earth there has never breathed a human soul but could by the help and mercy of God prepare himself for the mansion in the skies.

Never look down upon a black man. He may be more of a man than you are.

ANDREW, THE MAN WHO BROUGHT OTHERS

Matthew 4:18; Mark 1:16-21, 29; 3:18; 13:3-7; Luke 6:14; John 1:37-43; 6:8, 9; 12:20-22; Acts 1:12-14.

Lesson for August 15, 1948

Golden Text: He brought him to Jesus—John 1:42.

John 1:37-42. Good people love to share their good things with others more so than wicked people like to share their evil things with their fellows. Is that statement too strong?

Bad people like to introduce you to others of their moral kind, and freely treat you to wine, tobacco, narcotics, and all those things that constitute what they call "life." Are the professed people of God as anxious to share REAL LIFE with others?

For centuries the Jews had been the stewards of the mysteries of God. They had been far from faithful as a group, but here and there there were individuals who lived close to God and waited for the promised Messiah who would bring salvation and hope to all mankind.

In olden times there had been mighty prophets, but from the days of Malachi there was no open vision for more than four hundred years. Then there was a famine in the land—not for bread, but for the Word of God. At the end of that time, when God would cause a rebirth of the kingdom of God among men, He sent the greatest of all the prophets, John the Baptist, to prepare the way for the Lord, and to make the paths straight. Of those who became disciples of John were some fishermen of Galilee. John was very specific in telling the people that he was not the Messiah, but that he was sent as a forerunner.

After John had been preaching about six months, Jesus came to him and was baptized. At His baptism, God gave to John the sign by which he could recognize the Messiah. He immediately began to point his disciples to Jesus as the Lamb of God that would take away the sins of the world. John's concept of the Messiah was utterly different from that of the rabbis. They looked for a leader who would free them from the Roman yoke and make their nation the greatest on the face of the earth. John looked for a Saviour who would take away the sin from the heart and make men into sons of God.

Two disciples, Andrew and John, were standing by John the Baptist as Jesus passed by. John at once pointed them to Jesus as the one they should seek. They followed and had some hours of blessed communion with Jesus. We are not told the subject of their conversation, but we know that both were convinced that "the desire of all nations" had at last come.

We do not learn from the records that Andrew ever was much of an orator. His forte seems to have been that love that enabled him to make the personal touch that is so necessary to bring men to Christ. Without delay, as soon as they separated from Jesus, Andrew went and sought out his brother Simon and told him the wondrous fact that they had found the Messiah. To some people that is not welcome or desirable news, but it is to those who long for salvation from sin. His first effort was crowned with success. He brought him to Jesus.

Personal conviction and enthusiasm are contagious. Would Peter have come if Andrew had said that he found a man who claimed to be the Messiah, but that he feared that it was just another pretender? Several years ago I heard a theological professor give a lecture on the existence of Deity. His lecture would not have convinced me. There were too many "ifs."

A man's name should describe his character. In the early days of the race it did, but by the time of our lesson it was common for parents to name their children after some ancestor or after some personage they esteemed. As soon as Andrew brought Simon to Jesus, Jesus gave Simon another name. He also gave special names to the sons of Zebedee, but poor Andrew was not worth the bother. Andrew means "manly," and I am glad that he was manly enough not to take offense when others were honored more than he. It takes a real man to go unruffled when those whom you helped to get started outstrip you.

Mark 1:16-18. In John's account we have where these two brothers first met Jesus and became believers; in Mark's account we have their call to discipleship. We do not know how long a time elapsed between the two events, but we do know that their faith had not diminished; and apparently they were longing for the opportunity to be actively aligned with the Master in rebuilding and upbuilding the kingdom of God.

There were many loafers, living on the charity of those who worked, in Palestine at the time when Jesus called out the Twelve; but Jesus did not call one of them. All those He called were men who were actively engaged in the work of life. He that is faithful in that which is least will also be faithful in that which is most important of all.

Reuben and his kind can never make up their minds. While they are searching their hearts as to what to do, real men of God go ahead and do the work.

John 12:20-22. It is a fine thing for a man to remain so common that common people will not be afraid to approach him. I know of preachers who are so important that they have no time for personal work; they leave that to their assistants. The position of assistant pastor is an honorable one, but I would not want to be assistant to such a one. Our Lord was never too big or too busy to help to the limit all those who needed and desired His aid and counsel. Philip and Andrew together brought the appeal of the Greeks to Jesus. Some of the disciples were big enough to imagine that they were the greatest in the apostolic band. That never seems to have bothered Andrew and Philip. May we always remain so small that it will not bother us.

DORCAS, A WOMAN OF GOOD WORKS

Acts 9:36-42; Matthew 25:31-46

Lesson for August 22, 1948

Golden Text: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25:40.

Acts 9:36-42. During the years of His earthly sojourn our Lord went about doing good. And all who follow in His footsteps will do likewise; and it is only by walking in His footsteps that we will be able to come to where He is. He is the way.

But doing good is just as natural to the good man as doing evil is natural for the bad man. Each man according to his nature.

But there are degrees of goodness, as there are degrees of badness. The household of Stephanus was addicted (a confirmed habit) to the ministering to the saints. Others also ministered to the saints but only semioccasionally. It had not become a habit. In the case of Dorcas we have a woman, probably a maiden lady, who gave herself so completely to ministering to the needs of others that she was full of good works. When something is full, whether it be time or space, there is no room for more. Apparently Dorcas occupied her energies fully in living for others. She probably was a poor woman. We do not read that she gave alms; she did them. And when it comes to time, all have an equal share every day. But how differently we use it!

There is a common saying, "It takes all kinds of people to make a world." To this I frequently reply, "We have them, but we could well get along without some of them." As far as the good that certain men do is concerned, it were far better for the race if they had never been born; but there are other people whose lives are so fully devoted to the service of others that their departure is an irreplaceable loss. Dorcas belonged to the latter class.

In Palestine, there is usually no delay in burying the dead. As soon as the body is prepared for interment it is carried to the grave. Why was the burial of Dorcas delayed? And why did they send for Peter to come to them without delay? Was it that he might preach her funeral sermon? It is evident that the believers at Joppa expected that God would do something so that the funeral could be postponed **sine die.**

When Peter arrived, they brought him into the presence of the dead and of those her beneficiaries. Not one was there that did not weep at her own personal loss. Not one was there but had some token of love from those still hands. Not one was there that did not bewail her going, and wished her back. And God had pity upon them. Dorcas needed no pity. She was better off, for she was now with her Lord. But even if she did come back, the Lord would always be with her.

What did Peter expect? What did he have a right to expect? And what did the saints at Joppa have a right to expect? But God is able to do exceeding abundantly above all that we ask or think. Peter prayed to God, and God heard. Peter spoke to the dead, and the dead heard. And at that call Dorcas awakened as from a sleep and arose in health to go about her business of doing good.

And this miracle demonstrated the truth that Jesus is ever the same, and that the absence of His visible presence in no wise betokens the absence of His presence and of His power. "I will never leave thee, nor forsake thee," is just as true to His troubled children today as when it was first spoken.

Most of the years of God's flock are spent in green pastures and by the still waters; but occasionally we have to walk in regions where death casts its shadow, and where mighty enemies threaten us. God is just as strong at one time as at another, but somehow we do not seem to realize that He is just as great and good to us when there is not a cloud in our sky as when all the powers of earth and hell are arrayed against us. I believe that the saints and widows of Joppa often spoke of the goodness of God in restoring Dorcas to them, when they would not have had a "Thank you, Lord" if God had kept her from getting sick and dying.

And the world needs things like that to happen, to learn that the Lord is king of both life and death. But may a gracious God send those things into our lives that will not only make Him more precious, but much more draw the attention of the world to the mighty power of God to meet every human need and thus cause the unbelievers to turn to Christ in humble faith.

AQUILA AND PRISCILLA

Acts 18:1-3, 18a, 19, 24-26; Psalm 25:4-13; Deuteronomy 6:6, 7.

Lesson for August 29, 1948

Golden Text: Shew me thy ways, O Lord; teach me thy paths.—Psalm 25:4.

Acts 18:1-3. Among certain groups of people a favorite synonym for marriage is "getting hitched up." Here in eastern Pennsylvania two horses or mules hitched up together make a team. There is no doubt in my mind that God intended married couples to do teamwork. Married life is the oldest corporate business. If it is the ideal marriage, neither of the parties asks the question as to what he or she can gain by that union, but each asks, "What can I do to contribute to the fullest extent to make this business of making a home a success?"

Some Jews have the unfortunate ability of making themselves odious to other groups of society, and when this happens the tendency of these other groups is to say that all Jews are like that and treat them all accordingly. Such a condition had developed in Rome, and as a result Claudius Caesar ordered all Jews to leave the city. Among those who had to leave was a family of Christian Jews, Aquila and Priscilla by name. These two migrated to Corinth where they established themselves in business.

Priscilla was more than a pretty toy-wife. She worked by the side of her husband at the trade of tentmaking. In recent years we have developed a foolish notion that the man should do all the work, and that the wife and children should spend what the husband earns. That is not partnership. There has never been an overproduction of the good things of life, and until there has been, there is work for us all to do.

The Jews taught their boys a trade. The rabbis taught that those who did not do so taught their children to become thieves, and the rabbis were right in that. Paul, the son of a wealthy Jew, had been taught the trade of tentmaking. He might never need to work at it, but it would be handy if—. That if came sooner than anticipated. When he accepted Christ, he suffered the loss of all things except the knowledge and skill he had acquired in his youth. That is a form of wealth that only God can take away from me, and He won't.

This Christian family was too poor to support the Apostle Paul so that he could devote all his time to preaching, but they did help him by giving him work at his trade, and by helping him in his work of teaching and preaching the Gospel. We are workers together with our brethren as well as with God.

Acts 18:18, 19. Great souls like Paul must be lonely. So few people have the largeness of heart that makes mutual fellowship with such possible, but Aquila and Priscilla seem to have been such persons. It seems that it must have been a real joy to Paul to have them accompany him to Ephesus, and when he left to go to Jerusalem it was with the confident expectation of returning to Ephesus, which Paul also did.

Verses 24-26. Priscilla and Aquila (notice the reverse order) were not idle while the great apostle was away. An eloquent man from Alexandria arrived at Ephesus and preached in the synagogues. But no man can tell more than he knows, no matter how eloquent he may be. When Priscilla and Aquila heard him, they invited him into their home where they taught him the way of the Lord more perfectly. Thus this humble family was a great blessing to at least two of the great messengers of the Apostolic Church.

Romans 16:3-5. By this time conditions had changed so that Aquila and Priscilla could again return to Rome. This they did, and immediately organized active Christian work, with their own house as the place of worship. Such people, if forced by circumstance to live where there is no church, soon start one. How many people does it take to start a church? Only one, if he is afire for God.

I Cor. 16:19. At this time Aquila and Priscilla are living in Philippi and again have a church in their house, and it seems likely that Paul is making his home with them. Remembering the time they lived in Corinth and the saints there, these two sent profuse salutations to the brethren of Corinth. Oh, for more homes where both husband and wife work together for God!

ANANIAS, DISCIPLE AT DAMASCUS

Acts 9:1-22

Lesson for September 5, 1948

Golden Text: I delight to do thy will, O my God: yea, thy law is within my heart.—Psalm 40:8.

The most interesting study of mankind is MAN. And as we study him we want to discover whence he is, what he is, and whither he is going. We want to study him in his relation to the world about him, in his relation to his fellow man, and in his relation to God his Creator and Redeemer. And in all these relations there are obligations that we dare not shirk lest we thwart the purposes of God.

Saul of Tarsus was a man of brilliant intellect, superabundant energy, and a deeply religious life. They were just what God needs in a man, but the man had got off to a wrong start. His religious devotion was given to the traditions of the Jews. And these traditions were human inventions to subvert the Mosaic laws and ordinances. And so sure was he that he was right that he would receive no instruction from those who were, but contrariwise hounded them to the death. But God knows what is in the heart of a man, and while He usually honors His earthly children above the angels of heaven in using them to carry the Gospel to their fellow men, in this case He could not; so He made a personal call on Saul, meeting him as he is on the way to Damascus to destroy heretical (?) Jews that might be found there.

As soon as God introduced Himself to Saul, Saul changed and from that hour he became the Lord's devoted love-slave. But such a violent change involves a metamorphosis of mind and heart that is almost unbelievable to those who have never experienced it, and even greatly doubted of others by those who have experienced the transformation of regeneration.

Saul had been a pupil of one of the most famous of all Jewish rabbis. None but the best teacher would suit his ambitious parents; but now God sends an unknown disciple (learner, not teacher) to teach this scholar the greatest truths that man can ever learn.

Who was Ananias? History is silent. Just a learner in the school of Christ. He probably held no official position among the saints. But he was a man whose ears were open to the call of God.

And God would use the things that are not to bring to nought the things that are. The proud and haughty Pharisee was led into the kingdom of Jesus Christ by one of the least of His saints. And Saul's pride left also, and he declared himself to be less than the least of all saints, but yet an instrument to preach among the nations the unsearchable riches of Jesus Christ.

When a ravening wolf is metamorphosed into a lamb, it takes some time for the flock to comprehend it. Ananias was to learn of the change first, then the brotherhood in Damascus, and long afterward the church in Jerusalem. God had to assure Ananias of the change before he would even venture into the presence of Saul. Don't blame Ananias. You would likely have been too badly scared to go at all.

Brother Saul. Did Saul hear right, and did I read right? It can't be. Saul a brother! But so it was. By the mighty power of God the transformation (Gr., **metamorphoo**) from a ravening wolf (Gen. 49:27) into a gentle lamb had been accomplished. But wolves have one noble characteristic: when they have caught a prey, they always divide the spoil. As soon as beast or bird has been caught, the wolf gives the call to any and all wolves within hearing to come and partake of the meal. We might well imitate the wolves in this respect. In this respect, too, Saul never changed. Having captured, or rather having been captured by the Lord Jesus Christ, he forthwith calls aloud, and goes to the ends of the earth calling to all to join with him in the feast of good things provided in the Gospel of the kingdom. And after nineteen centuries his voice is still calling us to join in the feast of fat things which he found when he found the Lord.

Saul had always been a man of prayer, but during the time that he was in that house on the street called Straight he really learned how to pray. And one of the richest spiritual feasts you can enjoy is to study Paul's recorded prayers.

To gaze into the sun, even in times of eclipse, without the shelter of smoked glass causes blindness. Is it any wonder that Paul was blinded by that light from heaven, brighter than the noonday sun?

But it is only those who are blind that can be made to see; and when those scales fell from his eyes the veil was also removed from his soul so that the truths of God were now clearly manifest. It is so with all of us. But the veil of flesh still hinders. When that is transformed, then shall we know fully as also we are fully known.

What right did Ananias have to baptize Saul if he was but a lay disciple? The early church was not fettered by rigid rules as to who may do this, and who may do that; but each did that which God through the Spirit directed him to do. God had told Ananias to go and teach and baptize Saul.

The apostles did not minimize the ordinance of baptism when they allowed others to officiate in that rite; but they felt that they had work to do like preaching the Gospel that was so much more important that it were well to delegate the ordinances of the church unto others. The benefits accruing from the observance of the ordinances are no greater when administered by the highest ecclesiastic than when administered by the least in the kingdom. It is not the administrator, but God, that imparts the blessing.

But why do you not hear any more of this good man? The complete record is kept in heaven; only that which is for our edification is recorded in the Book of books, the Bible. Now we learn what is necessary for our salvation; there we may be told those things that satisfy our curiosity. I do not know. But He knows, and I am satisfied.

PREPARATION FOR PEACE

(Continued from page 235)

spread the Gospel of peace and good will. Unless we believe that this will save an otherwise unsalutary situation, then we have nothing that will save us. We should be ready by this time, by all means, to apply our Christianity to the larger aspects of life and human relationships. Instead of arming men with guns, why do we not arm them with the gospel? Instead of drafting men for the army, which we do not need, why not enlist them as missionaries, teachers, social workers, and other types of rehabilitation? Let us prepare for peace that we may have peace.

Canton, Ohio.

EDUCATIONAL

DREAMS, PRAYERS, AND HESSTON COLLEGE

BY IVAN R. LIND

The Dean of Hesston College tells how dreams have come true and prayers have been answered at Hesston College.

Introduction

In the early years of the current century there were those who had vision and dreamed dreams of a school in the middle west. By 1907, these dreams, well-seasoned with prayer, matured to the point of receiving favorable action by the Kansas-Nebraska Conference. The following year the Board of Education appointed a committee to select the location and appoint administrative officers for the new school.

These dreams and hours of prevailing prayer were born out of a profound interest and concern for the welfare and future of the Mennonite Church. The heart throbs of those early saints were sensitive to the needs of Christian youth. Today the dreams are fulfilled—and more. The growth of Hesston College and Bible School bears evidence that God honored those early prayers. The host of youth who have passed through these halls, and who now, out in faithful service to God through the church, look back and bless God for the privilege of a Christian education, are the reward of the dreams and prayers. But the fulfilment of those prayers goes on. What is the development of Hesston College and Bible School today?

The Growth of the School

From a meager beginning the school now has an instructional staff of twenty-one, and it had a total student enrollment of 365 this past year. The three departments, Preparatory, Junior College, and Bible School, offer a broad and intensive curriculum in the respective fields of learning which largely meets the needs of youth at this level.

The Bible Department

Bible is offered and required of all students each semester that they attend Hesston. Carefully selected courses are studied in the preparatory division (grades 9 and 10). In the lower level Junior College (grades 11 and 12) increasingly mature work is made available so that by the end of the academy years the student may graduate with a general introduction to the Bible and to Bible study and methods.

Beginning with the upper level of the Junior College a two-year course in Bible is offered students enrolled as Christian workers. This group of students may or may not be high-school graduates; but they must demonstrate the capacity to do college work.

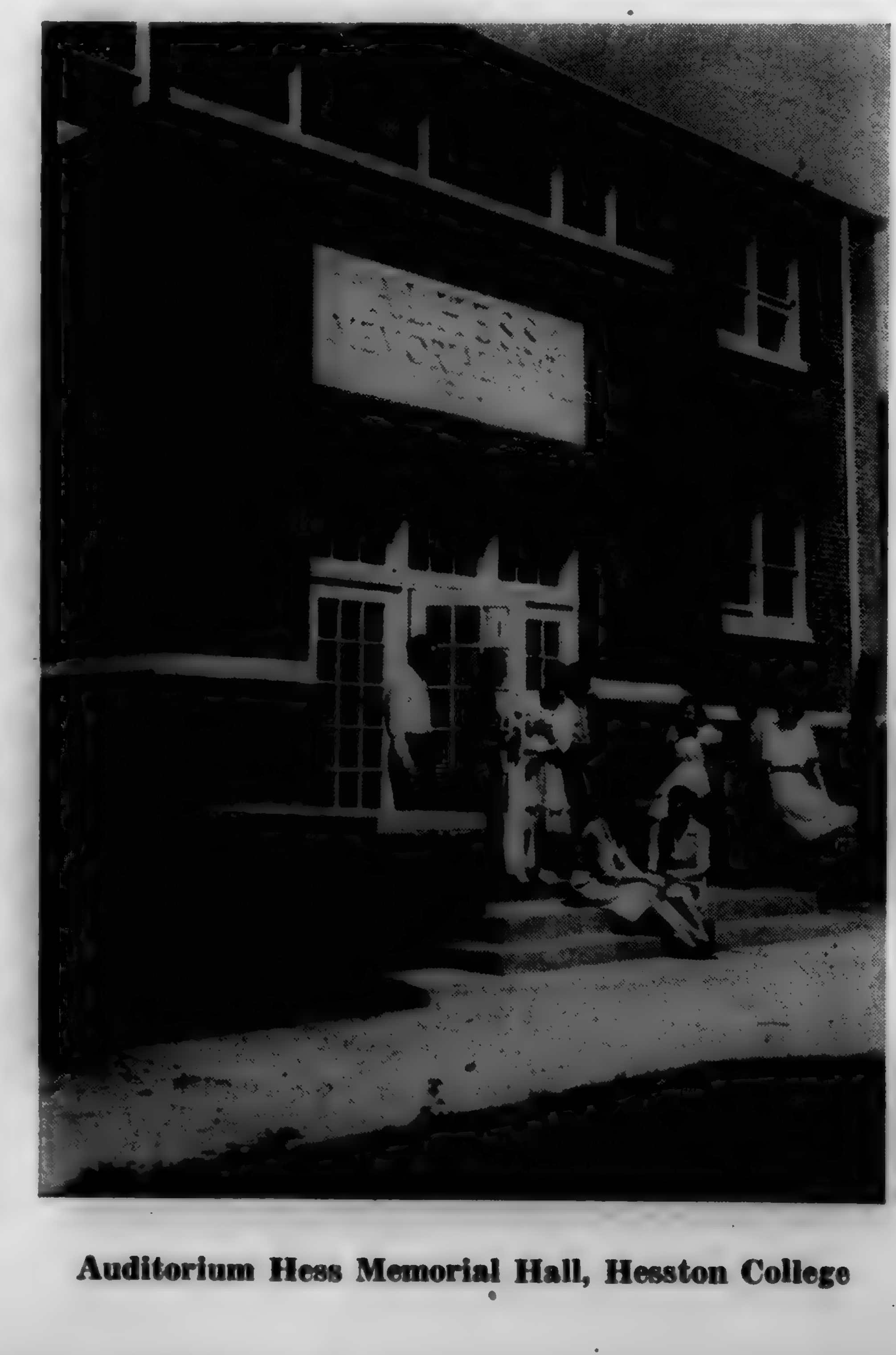
For those who desire college credit a curriculum is available which leads to the Associate in Arts in Bible degree. It may be completed in two years. This curriculum includes some so-called secular studies and Christian education studies in Old Testament, New Testament, Practical Work, Doctrines and Church History. Three-fourths of the work must be in the division of Bible.

Students who desire to go further in the field of Bible are offered the first three years leading of the Th.B. degree. This curriculum aims to give ample background in the first two years upon which the student may build his major interest in Bible.

A very wholesom maturity is in evidence in this group of Bible students. Every effort is being put forth to develop yet more fully the Th.B. curriculum at Hesston College. It is the common conviction of the faculty that this area of developing our youth is one of the major contributions which the school owes to the church. The stabilizing and Christian leadership influences of these students is another potent force which is doing much to shape the spiritual atmosphere of our campus.

Prenursing Curriculum

This past year the prenursing curriculum was reorganized. A new laboratory with all the necessary equipment for bacteriology has been added to adequately care for this area. Students who enroll in this curriculum will be qualified to enter nursing schools which have programs affiliated with collegiate institutions. At the present time Hesston has arrangements with the Mennonite School of Nursing at Ja Junta and the Bethel Deaconess School of Nursing at Newton. All courses in English, sciences, general psychology, and sociology are offered in the prenursing curriculum.



Auditorium Hess Memorial Hall, Hesston College

Home Economics Expansion

The finest vocation to which any girl can aspire is that of making a Christian home. A regular laboratory house has been utilized for the home economics division until recent years when several of the classes outgrew these facilities. In September the students who are interested in this department will be pleased to find a completely new foods laboratory. This laboratory will have four complete kitchen units, each of which affords working space for four girls. All equipment and furniture will be new. The space given to this unit was formerly the kitchen and food storage rooms in Green Gables. The floor will be covered with attractive asphalt tile. Adjacent to the laboratory is a newly decorated and furnished office for the instructor.

Additional equipment is being added to the sewing classes' facilities.

The objective in this expansion is to have adequate facilities to care for the increasing number interested in the field, and also to make this area of training as appealing as possible in order to attract more girls into a directed preparation for this worthy vocation.

Industrial Arts

War years practically closed this department. First it was the loss of instructor, and gradually through the Selective Service Act a loss of mature boys. More recently a highly skilled instructor in the field of woodworking has been secured and the department is beginning to thrive again.

The vision of the Industrial Arts department is to give training in mechanical drawing and mastery of hand and machine tools. Emphasis is placed upon the construction of practical projects in keeping with the simple life. It is hoped that increasing emphasis can be given to wood turning and furniture construction for not only hobby interests but also cabinetmaking on a commercial scale.

Physical Education

Effective with this year's high-school graduating class, one unit of physical education is required by the state for graduation. In order to meet the requisite and in order to more adequately meet the needs of youth and fulfill the responsibility the church has entrusted to Hesston, a completely new athletic program is envisioned.

In planning this program a number of objectives have guided the formation of the program:

1. Meet the requisite in physical education set up by the state.
2. Develop in youth a knowledge of their bodies and their proper care.

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3. Develop and maintain healthy and strong bodies.

4. Develop a major interest in a variety of sports which can be engaged in for wholesome recreation and family recreation after the students have left school.

5. Develop an interest in such recreational activities as will integrate with the interests and objectives of the church.

To carry out these objectives, formal classes in physical education will be conducted only in the preparatory level. A part of the formal class program will be a course in first aid. Upon completion of this course the student is awarded the Red Cross first aid certificate. Health lectures and training in a number of sports are other phases of the classes.

All students will participate in the program. Instead of a major interest in a few popular sports in the evening program, emphasis will be placed on minor sports throughout the day. The student will designate three periods per week when it is convenient for him to participate.

A qualified instructor with student assistants will be available at different times throughout the day to assist in the carrying out of the program.

Particular emphasis will be given to objective 4 as it relates to the interest of the church in making the Christian home the center of youth and family activities. The sports in which the students will largely participate will be such as can be carried on at home and with minimum facilities.

Spiritual Emphasis

Hesston is mindful that her parent is the church. It is her desire to make Christ and His Word central in every phase of her work. Bible classes are a requisite for every student each semester in which he is enrolled. These classes are taught by qualified and consecrated Christian teachers who know the Word of God and the fellowship of His Spirit. With a more mature student group a widening program of extracurricular activities is carried on. Many of these are related to Bible study and evangelistic outreach on and beyond the campus.

Daily chapel services continue to be an outstanding contribution to the spiritual fervor of faculty and students. Probably no one other activity of the school receives more comments as to what it has meant to the individual student than chapel. It is a brief withdrawal when all together may seek the will of God and unite hearts in praise of our blessed Lord and Saviour.

Secular subjects cease to be secular under the leadership of a Christian teacher. Many opportunities are strewn along the way where the material of each course may be shown in its relation to the spiritual objectives. Hesston instructors are encouraged to give much attention to bringing the emphasis of the Word of God into their classes.

Conclusion

Schools are the signposts along the path of youth. Some schools point definitely away from God and are to be avoided. Many point in all directions and the student is left hopelessly confused. Others name good moral objectives but fail to point clearly the way. Some few mark clearly the way to a full and happy life.

Youth, weigh carefully the assets with which you are endowed before choosing your school. Make sure of the contribution that that school will make to your life. Only this once will you invest in your high-school or college education. Then it is done for life. To serve you best it must be a school which recognizes and gives a Christian emphasis. It is one thing to be anti-Christian, another to be neutral toward Christ; but far better to give direction in the Way of Life. To that end and for that purpose has the Mennonite Church dedicated her schools.

Hesston, Kans.

GROWING SPIRITUALLY AT EASTERN MENNONITE COLLEGE

BY GORDON W. SHANTZ

One of the great advantages of church schools is the emphasis which they put upon spiritual things while ministering to the intellectual and physical aspects of the life of youth.

"This past year at Eastern Mennonite College certainly meant a lot to me in my spiritual life, John," said James as they parted at the close of school.

"And to me," replied John.

"And me . . . and me . . . and me . . ." would be the echo of voices of students could we listen to their testimonies. And scores, yes, hundreds, of students show by their lives that spiritual things do mean more to them after a year of studying with other young people at E.M.C.

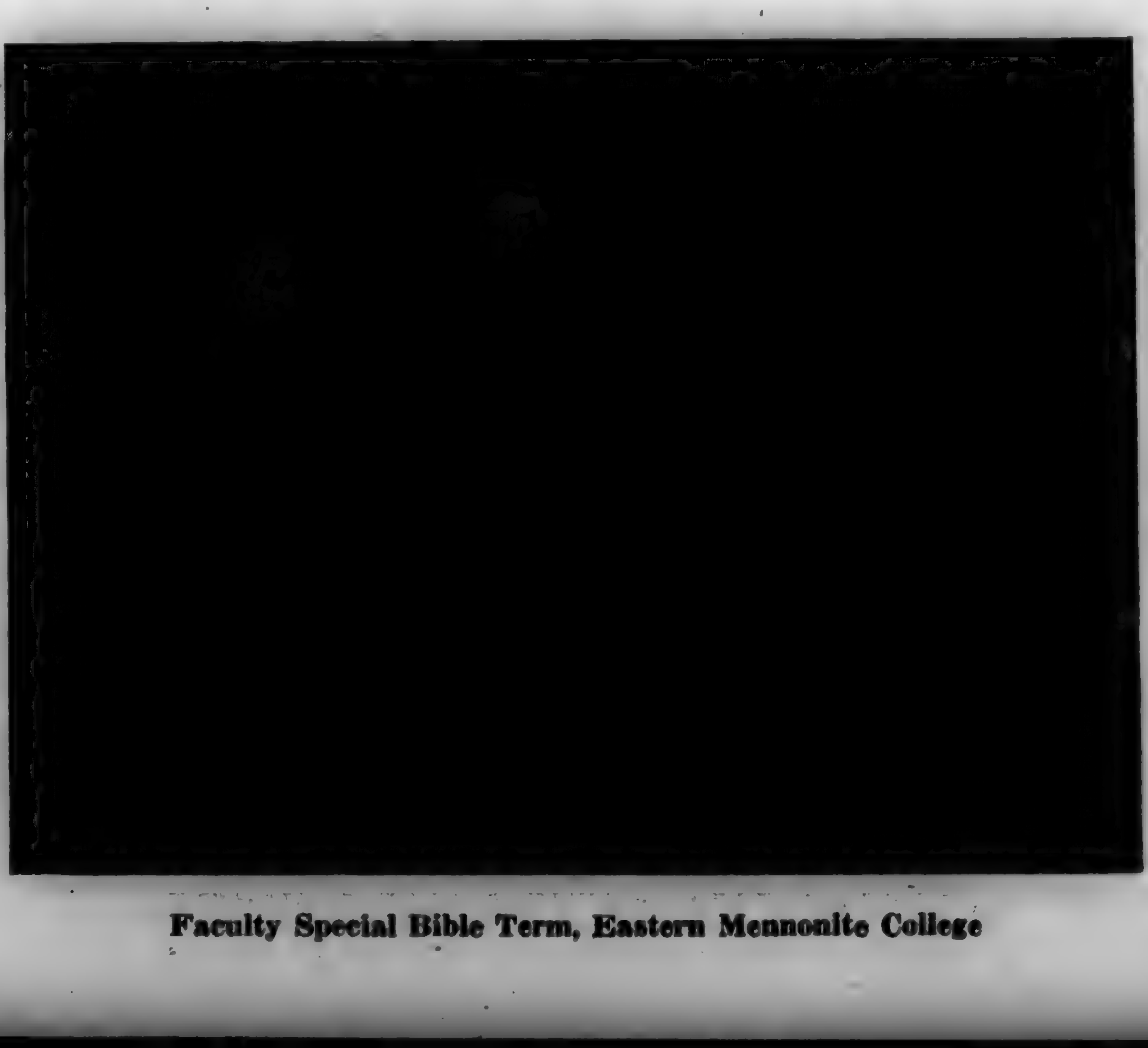
Our school was founded by men interested in the spiritual welfare of the young people of the church. We need education, but it must be a Christian education. Far better are we to be without a formal education than to get one that leads us farther from God or perhaps entirely destroys our faith.

As the school has grown, so have the problems in maintaining a strong spiritual atmosphere. We dare not rest on our oars. The faith of last year's graduating class will not serve for this year's freshmen. Each one of us must make our faith and spiritual growth a personal matter.

But let us glance back over the past year and see why her students can go out testifying that the College is still true to the purpose of those who found it.

We might think first of the revival meetings in the fall and again during the winter. Many look back to these as the time they found the Lord, and others as the time they returned to Him after growing indifferent, or when they yielded wholly to His service. For all there was rich spiritual feasting. We all felt that one reason the Lord was able to work so evidently during the meetings was that for weeks before the first message from the evangelist, faculty members, student prayer groups, and individual students in their private devotions had been praying for the success of the meetings and for students whose need they felt.

Over a hundred students had either during these meetings or at some previous time testified to their consecration to God and their willingness to serve Him wherever He should lead, whether that meant as a farmer, housewife, nurse, minister, or home or foreign mission worker. (Why should not every Mennonite be able to testify to the same thing, and be able to say, "I am where I am and doing what I am because this is where God wants me, and it is the work He wants me to do"?) Perhaps many of these felt definitely the place God wanted them to serve Him. Others were still seeking further guidance. For the sake of these, and to give any who wished a chance to speak personally with someone closely acquainted with different fields of full-time Christian service, our student pastor, Bro. B. Charles Hostetter, ar-



Faculty Special Bible Term, Eastern Mennonite College

ranged for different church leaders to come at different times. Any student who wished might have a talk with any of these men he cared to. Bro. J. D. Graber was here to tell of the work and needs of the fields under the Mennonite Board of Missions and Charities, and Bro. Henry Garber to discuss with any interested students the work and openings for service under the Eastern Mennonite Board of Missions and Charities. Bro. John Lapp came to have interviews with those interested in the work of the Franconia Conference Mission Board, and Bro. Jacob Shenk for those interested in the work of the Virginia Mission Board. Bro. J. R. Mumaw set aside time for interviews with those interested in other fields of Christian service, such as nursing, teaching, Publishing House work, etc.

Throughout the year there were other meetings, such as mission conferences, Christian Life Conference, Christian Day School Institute, mission prayer meetings, mission study classes, which all helped to feed our Christian lives, to inform us of the work and opportunities to serve Christ through the Church, and to inspire us to live victoriously for Him.

Much as we appreciate such special meetings and helpful as they are, it is after all the regular daily life that counts the most. Our daily lives determine to a large extent how much blessing we will receive from such special meetings, and they in turn fail in their purpose if they do not lead us to continue on a higher, stronger spiritual level after they are over.

Each school day the entire student body gathers for worship in the chapel. Ministers on the faculty or visiting ministers or missionaries bring us messages, devotional, inspiring, challenging, searching, feeding our souls in different ways. Then in the evening for half an hour the students meet in prayer groups. To many of us these evening prayer groups, and especially the additional hour with a few friends sometime during the day or evening in the Upper Room, have brought unforgettable blessings.

Every Friday morning, instead of having the chapel message, we met for an hour's devotional period under the direction of a Y.P.C.A. committee. This was the period when the entire student body gathered, not for doctrinal teaching, but to sit at Jesus' feet and worship and enjoy Him. Such themes as prayer, reverence in worship, praise, or victorious living were followed in these meetings.

So far we have been looking at the things we received. We need good food and plenty of it, but besides that we need exercise to grow. Through the Y.P.C.A. we as students had a multitude of opportunities to serve Christ and witness for Him during this past year.

First of all, there were opportunities to serve right here among the students as leaders, choristers, speakers, or other ways in Y.P.B.M., intermediate Bible meeting, Friday morning devotions, and prayer circles. There was need for personal work and witnessing among our students.

Mission Sunday schools in the city and out in the mountains used a number of students for teachers. In co-operation with the two missions in Harrisonburg the Y.P.C.A. sent out several groups almost every Sunday afternoon to hold cottage meetings. Many of the homes visited were not Christian but were open to receive a message in this way. Some meetings were held in homes of Christians who were invalids and unable to attend any church services.

Every Sunday services are held in the county jail. A number of prisoners have expressed interest in the Gospel message, and a few have professed acceptance of Christ. We pray that they may continue faithful, and where possible we try to follow them up after they are released.

The state convict camp which was located near the College for a number of years has been moved to Iron Gate, Va., about a hundred miles away. Before the camp was moved a few of the convicts had accepted Christ and were living new lives. Others were under conviction. Since the camp is farther away, we cannot visit it as frequently. Once a month the Y.P.C.A. sends a group to sing and a minister to preach for the convicts. Some have been Christians for a year or more, and their testimony and lives are having an influence among their fellow convicts. Almost every time a group goes to the camp, there are several more who accept Christ. We praise Him for the power of His Gospel to free men from sin and make them new creatures in Him.

Another place in which we have seen the power of the Gospel at work is the Timberville trailer camp. Profanity, drunkeness, and immorality are all too common here, but the Lord has blessed the work of the Y.P.C.A. in its witness for Him. A number of people in the camp were converted and are under instruction.

These are a few of the ways that students have been witnessing for Christ through the Y.P.C.A. There are others that could be mentioned, such as the convalescent home, county almshouse, the new, encouraging Sunday school work at Elkton, but these are sufficient to show that there is abundant opportunity for spiritual growth here, both by feeding and by exercise. May we ever humbly praise God for what He has done and seek always in our studies in our recreation, and in all that we do, to "glorify God and enjoy Him for ever."

Harrisonburg, Va.

INTERESTING SCENES IN EUROPE

III. A Trip from Rotterdam to Reims

BY WILSON HUNSBERGER

More interesting travel scenes are portrayed for us by a former relief worker in Belgium and Poland.

An interesting feature of European travel is the variety of cultures one may see within comparatively short distances. Here in America we may travel from coast to coast and speak only one language all the way. Moreover, in most respects we live alike, whether our homes are in New York or three thousand miles away in California. In Europe this is hardly so. A day's journey by auto or by rail would conceivably take us through three or four different countries and would allow us to examine the cultural characteristics of several different races.

A trip from Rotterdam, in Holland, to Reims, in northern France, would be a full day's journey, and a more interesting one would be difficult to plan. So let us travel for a day and study the changing countryside as we go.

Rotterdam is a great ocean port, harboring ships from many lands. At the same time it is a river-port situated on the Rhine mouth. It is here that goods from ocean-going freighters are reloaded on barges which chug for days up the beautiful Rhine, carrying precious food and goods to Germany's Rhineland, to France, and to Switzerland. Often the goods go even farther afield. It is by this same river route that M.C.C. food reaches far-off Vienna, Austria, after it has been transferred to another great river system, the Danube. The rivers of Europe are its highways of commerce, and Rotterdam stands as a huge warehouse pouring its transit stocks into the river boats.

We travel south. The roads in Holland are excellent, as smooth as our own highways in America. In a few minutes we are in Dordrecht. This ancient city demands a moment's pause for meditation on events important in church history. Here in the city of Dordrecht, now a modern, busy river port and manufacturing town, our church elders promulgated the "Eighteen Articles" of our "Confession of Faith," which to this day have stood as the basic tenets of our belief. It is now well over three hundred years since the Mennonite Church was thus established, for the signing of the "Eighteen Articles" by fifty-one ministers occurred in 1632.

The countryside and villages through which we pass are beautiful in every respect. I was very often impressed by the cleanliness of the Dutch towns. There is no litter on the streets, no discarded newspapers blown into fence corners. In spring the gay color of tulips is everywhere and each country home seems graced with a border of the well-known flower. Rural homes are often brick cottages roofed with tile. We see clusters of these homes scattered throughout the flat, fertile countryside. Often near by is the windmill, so characteristic of Holland, its four great arms appearing to touch the ground in their steady powerful sweeps. I must also refer to another feature of the houses, for I am sure few visitors to Holland would fail to notice it. The windowpanes are spotlessly clean, and the curtains perfectly white. I regret that the relief worker who walked through a glass door did not do so in Holland, for it would have been a rich substantiation of what I have just written. However, I am sure this accident could have happened in

Holland as easily as it did in Switzerland.

Crossing the border from Holland into Belgium is a procedure requiring considerable formality. Of greatest concern to custom officials is the proper identification of the automobile. Too often attempts are made by unscrupulous persons to deal to advantage regarding automobiles brought in from another country. Papers are thus carefully checked by the Dutch, our passports are examined and stamped, our currency declared, and finally we are allowed to proceed to the Belgian officers where the same procedure is repeated! Border regulations are easing considerably, however, and the rigid customs inspection we first encountered in 1946 has now become quite casual.

We enter Belgium and almost immediately notice some changes, greatest to the motorist being the poorer roads. Just why Belgium's roads should be poorer than Holland's has never been adequately explained to me. Cobblestone roads become common now, even as we approach Antwerp, Belgium's great seaport. Antwerp is in the district known as Flanders. The Flemish are a nationalistic people, proud of their culture, their masters of art and literature, and anxious to preserve their language which is similar to the Dutch, but which is spoken with a different accent and expression. The ancient city has numerous interesting sights. Near the Schelde River stands the famous castle, "Het Steen," where early Mennonites perished for their faith after suffering imprisonment in its dungeons.

Fortunately, the road from Antwerp to Brussels is smooth, and we are soon in the capital. If we were not acquainted with this city, it would be difficult to find the right road south, but we turn and angle and turn again through endless traffic and countless streets until we are finally on the "Chausee de Mons,"—or the road to Mons, in southern Belgium. Now just to the south of Brussels we see the intensively cultivated farm lands. Not a square foot is neglected or wasted, and men and women work together in the fields at the endless task of cultivating, hoeing, and cleaning. Much is still done by hand on the small farms—by the hands of women I should say, for so often it seems the most menial field jobs are alloted to them while the men "organize" the work. Oxen teams are still a common sight in Belgium, and even milk cows are occasionally harnessed and used as draught power. If we stop to chat a bit with the farmers as they work we find we are now in the French-speaking area of Belgium. The inhabitants are known as Walloon French, and they are among the most hospitable, cordial people one could possibly meet.

The flat fertile fields of Flanders and Holland are now far behind us, and the terrain becomes more rolling. Pasture land is common, its beauty enhanced by the brilliant color, of poppies and cornflowers. From time to time we see the huge mounds of waste from coal mines; we are nearing the French frontier. This district, called the "Borinage," is distinctly French in its culture and customs. The towns through which we now pass seem old and in need of repair. Life proceeds more leisurely than in the progressive north. Facilities of almost every type are poorer and appear somewhat neglected. For example, here in the Borinage one may see open sewers, common wells from which townsfolk carry their water to their homes, sparsely scattered street lamps and solid rows of low, drab apartment buildings. One might think this is only to be found in this particular mining region, but the same conditions may be seen throughout the populated areas of France and southern Belgium. Mons is the site of the first great battle of World War I from which position the British withdrew in August, 1914, after a strong offensive by the German army. The wounds and scars of World War I are still visible in Mons, although events of a more recent war have brought renewed hardships to the city.

In the vicinity are other towns which figured in the battles of the first World War, but to see them we must cross the frontier into France. The French customs officials are unpredictable. It seems they are never quite sure what phase of their inspection duties they should take most seriously and their procedure varies considerably. On one occasion the border crossing was uniquely expedited by the French customs officials having gone on strike! Passing through the battered French towns of the Marne and Aisne departments, we can hardly discern between unrepaired war damage of thirty years ago and that of four years ago. Perhaps it is enough to know that the great damage caused by wars has been one factor in holding France from regaining her important position in Europe. We come to Valenciennes, Cambrai, and St. Quentin, familiar names and battle sites of World War I. The towns themselves are quite drab. The road directions are ill marked and often we are temporarily lost while rumbling over the rough cobblestone streets. Suddenly we come to a thick forest. A glance at the road map tells us we are in the Forest of Compiégne. Everyone doubtlessly recalls how that here in 1918, in a railway coach, the armistice was signed which terminated a terrible war. Fewer remember how that in 1940 the French chiefs of state were forced by Hitler to sign another armistice in the same place, and in the identical coach. At the town of Compiégne we cross the Aisne River. I recall the difficulties we had in finding the bridge approach in this town. The single bridge there is a temporary military structure which for a while we thought must have had a hidden entry. We traveled parallel with the river, our eyes focused on the bridge. Suddenly our view was obscured, and the next instant the bridge was behind us! After several attempts and maneuvers through ruined streets and dead-end alleys we managed to find our way to the bridge and over the Aisne.

The rural areas of France have a peculiar charm—the charm characteristic of age. The antiquity is almost audible and one feels and knows that here farmers have cultivated the soil long centuries before white men set foot on America. The solid, gentle Percheron horses, which are driven four abreast in the fields, tell us of a farming heritage, for it was here this fine horse was developed as a breed. One who has appreciated the French countryside and has too noted the deterioration of the towns, expressed his feelings by saying: "France as God made it is beautiful, but France as man made it is ugly." This does not speak well for French cities, and it is not always true that they are ugly; yet often, I think, we would agree.

The day must be well advanced in our imaginary day's journey, for we near our destination—Reims. This city has long been a tourist attraction, since it is the home of one of Europe's largest and most beautiful cathedrals. It is said that the Cathedral of Reims is the finest example of Gothic architecture. Long before we reach the city we may see its two towers, reaching skyward far above the less imposing buildings around it. The rosette window in the facade is a brilliant work of art and brings to mind the poet's words:

"In the olden days of art builders wrought with wondrous care."

Rather unusual is the fine full view one has of the cathedral. The approach is a broad, tree-lined street from which even the poorest amateur may do well with a camera.

(Continued on page 256)

The Famous Cathedral at Reims

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXII. The Kingdom—The Patriarchs

BY THE BIBLE STUDY EDITOR

The period of time from the days of Seth until the days of Moses is usually classed as the Patriarchal Period, although it is divided by the incident of the Flood. Only the head of each family is mentioned in this genealogical record. That is, the father of each succeeding generation is named and none of the other members of the family are recorded. Those innumerable sons and daughters who were born to each of the first-born sons are not named. None of the sons were included in that record until the days of Noah, when his three sons were included.

But each of these three sons became the father, or patriarch, of the generations after the Flood, and their children are recorded for a period of time, when the record of the Scriptures fell back to the original plan of recording only the first-born. See Genesis 10, 11. From Genesis 11:10 only the first-born of the family of Shem is named until the days of Terah and Abraham.

Patriarchal Life

Through the period of patriarchs there is but a record of names given us. Those who called themselves "by the name of God," were men of like flesh and blood as those born of Adam and Eve. Cain found no new lineage of humankind in the land of Nod, as some theorists suppose. The cultures of agriculture, art, and mechanics, as they are revealed in the sons of Adah and Zillah, did not spring from a regression to another line of anthropoid apes. While polygamy was practiced against the law of God, it fostered innumerable evils, for at a later date men of the sons of God took unto themselves of the daughters of men "of all which they chose." But polygamy may not be held responsible for all that may be attributed to it. No doubt Adah was the first wife of Lamech, a legitimate wife. Her sons were cultured in the rearing of cattle, while her second son was the ancestor of those who "handle the harp and organ." The son of the second wife was the instructor of those who worked with brass and iron. The arts of the families of Cain fitted them for the life which they were obliged to live, either the life of the vagabonds and fugitives, who must dwell in tents, and live from the products of their flocks and herds, rather than from the increase of the fields and stabilized home cultures. Those of Cain's children who dwelt in cities, required the efforts of the fabricator in building materials—brass and iron. It is of interest to note that in those early days of human existence men knew of music, with its melodies as produced on the organ and the harmonies as produced on the harp. The Lord told Job, that "the morning stars sang together, and all the sons of God shouted for joy," when He laid the foundations of the earth, and when the cornerstone of it was laid. Job. 38:4-7. Music superseded the creation of the earth. But there is no warrant in the fact of the use of the harp and organ that they shall supersede the songs of the sons of God. The things which were established before our creation will certainly continue when our creation has passed away. And it is apparent that among the people who follow in the ways of Cain and his descendants the harp and organ are still a greater source of pleasure than among those who have learned the ways of life and salvation and use their voices to express their personal appreciation of the praise of their Lord. Principles of life as found in the patriarchal age are perpetuated among men today.

Nothing is stated in these early records concerning the organization of society. The only fact that is stated is that men broke down the separation that existed between the sons of God and the sons of men, whose daughters were taken as wives by the sons of God. Family life consisted of supporting the families by the labors of their hands. Every family begat sons and daughters. The first sons were born to parents at the ages of from sixty-five years to an hundred and sixty-two years. Life was not an easy one for these families. When Noah was born to his father Lamech, the name given him signified, "consolation"—"This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29). Back of this statement lies the suggestion that Lamech was participating in the curse which God had laid upon the land for Cain's sake. There had been an Adamic curse under which the thorns and thistles were brought forth, but there was another curse which kept the ground from yielding her fruit unto Cain. Could it have been possible that the uniting of the sons of God and the daughters of men had mingled the two curses of God upon the land, and furnished the basis of parental hope that their sons would take up some of the burdens of life with and for them? But the remedy for sweat and toil was not found in the increase of laborers, while it is true that the labors increased because of the wrong fellowships of life that had been assumed by those whom God had set apart for Himself.

Social organization was not found to be an answer to the question of human happiness and prosperity. The amalgamation of the two families, with their own special problems of life, did not remove from them either of the handicaps imposed by the providence of God for their benefit. Cain and his family never returned to God in contrition for their crimes of rebellion against God and their destruction of human life. The sons of God did not gain in their conquest of means of livelihood without the struggle of toil, by the addition of larger numbers in their affiliation with the children of Cain. The antediluvian part of the patriarchal family lost out through their amalgamation, both in their purposes of conquest and in their fellowship with God. They could no longer be called the sons of God, when the violence of men arose in His presence and caused Him to repent that He had made man. Gen. 6:1-7.

There appears one phase of co-operation in the history of Noah, which was, no doubt, a matter of organization. It has been a question as to the time which was required to build the ark. The period of one hundred and twenty years is often taken to be that period of time. Yet, it could have been the time of grace allowed by the Lord for the continuance of the families of men on the earth. It is evident that Shem was the first-born son of Noah. Ham is called the younger son. Gen. 9:24. A passage in Gen. 10:21, refers to Japheth, the elder. Yet he is never mentioned first in any of the Biblical accounts of the children of Noah. The children of the three sons of Noah were all born after the Flood. Gen. 10:1. Arphaxad was born to Shem two years after the flood, when Shem was an hundred years old. If Noah began to build the ark one hundred and twenty years before the Flood, it would have been twenty-two years before the birth of Shem. Nothing is said as to the attitude of men toward Noah while the ark was preparing save that they continued in their way of life until the day of the Flood. Did Noah and his three sons build the ark alone? If so, here was a masterpiece of organization and construction, considering the size of the ark, the complicated nature of its construction, three stories, and the accommodations for its inhabitants for more than a year. Much of imagination has been added to this remarkable piece of work and the conditions under which it was built. But when one considers that it was to be constructed from the raw material, gopher wood, it would have required all the ingenuity of the craftsmen of the family of Cain and Lamech, plus the patience and devotion of the men who walked with God while they worked at this immense structure, to bring it to completion.

But the organization could not have been that of men, since there seemed to be no coordination among the peoples of the world at that time. There was a supreme fellowship between God and Noah. God was the designer of the work and Noah was his workman. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). God was supreme with Noah. This little kingdom—God and Noah—survived the wreck of the world. How well this compares with the statement of the Lord, "My kingdom is not of this world"!

In the world there were cities and communities and families, and all were striving for the perpetuation of the things of this world. The giants that were in the world (Heb., Nephilim,) were the offspring of the union between the sons of God and the daughters of men. They were not angelic creatures, but their name implies that they were "fellers," or "destroyers." They were the "mighty" men of renown, fierce and cruel. Such were the men with whom Noah might have had fellowship in the construction of his ark, for the saving of his house. He left the civil associations of the cities, and the conquests of the mighty men. He separated himself unto God to accomplish the salvation of mankind. God was his Head and the helper in his great work. A world was saved by the faithful service of one man to the will of his God.

Abraham, and his Family

"**The beginning of his kingdom** was Babel, and Erech, and Accad, and Calneh, in the land of Shinar" (Gen. 10:10). This is the first mention of the term, kingdom, in the Scriptures. Nimrod was the third generation from Ham. The ways of men returned to the ways of those who had builded and established themselves on the earth and became mighty men and mighty peoples. There was organization among men. They continued to live in the spirit of the antediluvian world. The character of men after the Flood was the same as that which the Lord had described before that era. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Again, in Gen. 8:21, the words are recorded, "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I smite any more every thing living, as I have done."

The great conquests of the former time were still in the hearts of the families of Noah. In the days of Peleg was the earth divided. The union of mankind on the earth served the purpose of attempting the salvation of the race of man from another destruction by water. The city and tower were intended to preserve their lives and to make a name for humanity. The honor of man was to be achieved by their great project. God said to His Son, "Go to, let us go down, and there confound their language, that they may not understand one another's speech." For God had said, "Now nothing will be restrained from them, which they have imagined to do" Gen. 11:7, 6.

Through organiation among men they purpose to accomplish the great projects of their imaginations. Great cities, and great kingdoms, great unions and great common interests, appeal to men as the powers by which they may accomplish their great imaginations. Into such a condition the world soon fell after the period of the Flood.

What was not accomplished on the large scale of the tower of Babel, was attempted on a smaller scale by the families of the earth that were scattered abroad by the confusion of tongues. Abraham was of the tenth generation from Shem. It is a matter of interest, however, to know that Shem lived five hundred and two years after the flood, and that Abraham lived more than one hundred years in the days of Shem. The progress of the human races was not hidden from the appreciations of Abraham and his ancestors. They knew of the lands conquered by the various families of men. They saw the rise of the kingdom of Mesopotamia. They had looked upon the tower of Babel and knew the significance of it. But when God called Abram to leave the land of Ur of the Chaldees and go to a land that He would show him, he left all and followed the Lord.

The kingdoms of this world were not taken as the ideals of the King of Heaven. While God purposed not to destroy mankind because of their wicked hearts, He did not approve of their methods of life and the glory of their temporal attainments. There were kings among men in order that they might call their territories kingdoms. Abraham left kings and kingdoms when he sojourned in the strange land to which he had been called, not knowing whither he went. Terah took Abram and Lot, as his sons, for Lot's father Haran had died in Ur. Nahor, Abram's brother, seems to have accompanied the family of Terah to the land of Haran. Nahor seems to have built him a city after Terah had died and Abram had gone into the land of Canaan. See Gen. 24:10. Abraham had his second call from the Lord after the death of Terah, and then came into the land of Canaan. The son of Shem had come into the territory of the son of Ham.

In the land of Canaan the Lord appeared to Abram and promised him the land. Gen 12:7. But Abram did not stop to build a city. He built an altar and called upon the name of the Lord and journeyed toward the south. There was no abiding city or place for Abram on this journey. Instead of a land of plenty there was famine in the land. He journeyed into the land of Egypt to **sojourn** there. He had come into another kingdom with its rulers and princes; but he found himself in difficulties, because of the unholy affiliations which the king had desired. God saved him from the hand of the king and his courtiers. When Abram turned to the land which God had promised he built another altar, but not a city nor a kingdom.

What had Abram left in the land of the Chaldees? The powers of the groups in the east had increased to that extent that they were able to overcome all the forces of the west as far as to the borders of Egypt. So mightily grew the kingdom of the east. But God had called Abram out of those lands to show him a better country. In the land of Canaan Abram found other kings and kingdoms. There were seven kingdoms conquered by the four kings of the east, and then the kingdoms of the four kings of the plains of the salt sea. But Abram had no part in the conquest of kingdoms, even in the land which God had promised him. God had given him a better promise.

For the sake of rescuing his nephew, Lot, Abram armed the few servants of his household, and, accompanied by the forces of three tribal leaders, overcame the forces of the conquering kings and returned the persons and plunder of their conquest. Abram did not build up his forces for further conquests. He sought not the things that made men great and that extended their power.

Abram was not militaristically and erritorially minded. God had promised to make him a great people, and to give him the land of Canaan for an inheritance for his people. The promise was, "In thee and in thy seed shall all the nations of the earth be blessed." As often as Abram came in contact with other nations and kingdoms, he left them with their blessing and in peace. None were subjugated to the law of God nor to the faith of Abram by force of arms or by conquests. What Abram had was the hope of the fulfillment of God's promise. When the name of Abram was changed to Abraham, and that of Sarai to Sarah, their faith was strengthened and their life was blessed. God gave them the son whom He had promised. Sarah died and was buried in a cave in a piece of land purchased by Abraham. And Abraham continued to be a pilgrim and a stranger in the land of God's promise to him and his seed after him.

How did Abraham's kingdom differ from those of other kings of the earth in his day? "He **sojourned** in the land of **promise**, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city . . . whose builder and maker is God . . . . And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:8-16).

The kingdoms of men differ from the kingdom of God. Men seek for earthly possessions and dominion. Kings of the earth differ in their character, ambitions, and methods, nor do they agree in all standards of life and righteousness. They promote their interests by conquests and maintain their rights by force. God's kingdom, as demonstrated by the faith of Abraham, was one of the Spirit, a kingdom of promise, with material blessings which God provides by His own means and in His own time. It is composed of men who look to His leadership and trust in His providences.

In the words of Jesus, "My kingdom is not of this world."

(To be continued)

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"I do not care where you have failed. I do not care if it is in the deepest motive of your being. I do not care how far you have fallen; I do not care how deeply you have disfigured and defaced the image of God. The great Craftsman, the great Master and Lord of us all, can turn your soul from that very failure into a positive endowment for future service."
—J. Stuart Holden, in Western Recorder.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue the Unit concerning **"Youth and His Personal Problems"** as begun last month and take up the Unit, **"Youth and His Church."**

The last two topics on **"Youth and His Personal Problems"** are:

(1) **August 8—"Giving Myself in Service."** This comes home to each young believer who loves the Lord and desires to live a life of usefulness for God.

(2) **August 15—"Personal Qualifications for Service."** This topic also centers the mind of youth upon the responsibility of growing in Christian grace and in such development of Christian talents that he may be qualified to meet the calls for service that are coming today.

The remaining topics in August and the first one in September are under the heading, **"Youth and His Church."** The one for August 22 is **"Learning the Meaning of Church Membership."** It is a splendid thing to learn to appreciate membership in the church and to know what can be done as a member to fulfill all responsibilities and to fulfill the will of God by doing my part in making the church what it ought to be in its service in the world.

The topic for **August 29** is, **"Getting a Christian Education."** This problem confronts our young people especially before the opening of schools at this time of year. It is fitting that all our training should be molded with the Spirit of Christ leading, so that whatever we learn and do will be done for the glory of God and the promotion of the cause of Christ.

The topic for **September 5** is, **"Recognizing the Services of Church Institutions."** We need to know the institutions of the church. It is but fitting that every church member recognize his own church institutions and use them for the work they are intended to fill because they hold our own Christian ideals. We should support and build up that which we feel will promote the right ideals for generations to come.

For Christ and the Church

"For Christ and the Church" let our voices ring,
Let us honor the name of our own blessed King;
Let us work with a will in the strength of youth,
And loyally stand for the kingdom of truth.

"For Christ and the Church" be our earnest prayer,
Let us follow His banner, the cross daily bear;
Let us yield, wholly yield, to the Spirit's pow'r,
And faithfully serve Him in life's brightest hour.

"For Christ and the Church" willing off'rings make,
Time and talents and gold for the dear Master's sake;
We will render the best we can bring to Him,
The heart's wealth of love, that will never grow dim.

"For Christ and the Church" let us cast aside,
By His conquering grace, chains of self, fear, and pride;
May our lives be enriched by an aim so grand;
Then happy the call to the Saviour's right hand.
—E. E. Hewitt.

GIVING MYSELF IN SERVICE

Rom. 6:11-23; Col. 3:16-25

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Topic for August 8

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MOTTO

"Present your bodies a living sacrifice, holy, acceptable unto God."

MEDITATIONS ON THE TOPIC

I. The Dedication of Myself to God's Service.—The service of God is not a burdensome slavery forced upon us. To the contrary, it is a service of love which comes from a sense of gratitude because of the great grace which God has freely bestowed upon us. Like the servant who is privileged to be free, yet chooses to be a servant because he loves his master (Ex. 21:1-6), so the Christian loves God for all the kindness and mercy bestowed upon him, and he is happier to give himself, voluntarily, body and soul and all that he possesses, into the service of God.

In this dedication, there is nothing to keep back. Reservations in service cannot add to our happiness, but rather put a barrier between us and the One who loved us and gave Himself for us. Since God has spared nothing that was needed for our salvation and eternal happiness, we should put no reservations on what we have and are. All by right is His and the true heart of love cries out, "I am Thine and all that I have." "Use me as it pleaseth Thee." We can then sing:

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my hands, and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee;
Take my voice, and let me sing
Always, only, for my King.

Take my silver and my gold,
Not a mite would I withhold;
Take my moments and my days,
Let them flow in ceaseless praise.

Take my will, and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.
—F. Havergal.

It is not only great to serve God when all seems to go brightly and without opposition; but it is a blessed privilege to serve Him in the face of opposition and persecution and suffering. Under such circumstances our testimony for Him shines out in brighter luster. Our consecration should be like that of the Apostle Paul, who said to those who wanted him to avoid suffering, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13).

OUTLINE STUDY

I. Our Lord's Example.
1. He could do nothing of Himself (John 5:17, 18, 30).
2. He came not to do His own will (John 6:38; Heb. 10:7).
3. He came to serve, not to be served (Mark 10:45; Luke 22:27).
4. He gives Himself for the one He loves (Eph. 5:25).
5. He asked that His service testify for Him (John 10:37, 38).
6. He sanctified Himself for others (John 17:19).

II. Serving with Surrendered Self.
1. A living sacrifice (Rom. 12:1).
2. Giving ourselves first (II Cor. 8:5).
3. Serving from the heart (Eph. 6:5, 6).
4. Serving in the Spirit (Rom. 1:9; 7:6).
5. By the indwelling Christ (Gal. 2:20).
6. By yielding self to God (Rom. 6:11, 13, 16; Jas. 4:7).
7. By submitting self (I Pet. 5:5).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Serve."
2. Giving Myself in Service to God.
    a. The service of my heart.
    b. The service of my hands.
    c. The service of my feet.
    d. The service of my tongue.
    e. The service of my eyes and ears.
    f. The service of my mind.

For Seniors
1. God's Right to My Service.
2. Proper Motives for Service.
3. Ways in Which I May Give Myself in Service.
4. The Presentation of My Body to God.

PERSONAL THOUGHT

Lord, make me like my Master, ready, "not to be ministered unto, but to minister."

SEED THOUGHTS

Shall I grudge to spend my life for Him who did not grudge to shed His lifeblood for me?—Beverage.

The ready, earnest heart that asks, "May I do this for Thee, Lord?" not "Must I do it?" has a blessed reward moment by moment.—Sel.

Your salvation is His business; make His service your business.—Fuller.

My Master and my Lord!
I long to do some work, some work for Thee;
I long to bring some lowly gift of love
For all Thy love to me.
—Hettie Bowman.

See that you receive Christ **with all your heart.** As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.—Jno. Flavel.

Saviour, Thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from Thee:
In love my soul would bow,
My heart fulfill its vow,
Some off'ring bring Thee now,
Something for Thee.
—Phelps.

PERSONAL QUALIFICATIONS FOR SERVICE

II Tim. 2:1-26

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Topic for August 15

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MOTTO

"A vessel . . . sanctified, and meet for the master's use."

MEDITATIONS ON THE TOPIC

I. **Qualities That Fit One for Service.**—The vessels unto honor in the great house are those that are "meet for the master's use." If we would be such vessels, we must purge ourselves from the vessels of dishonor so that our entire beings are sanctified and prepared for the good work which the Master has for us to do. There are many qualities that would serve the Master if it were not for those other things of dishonor that make the person a vessel that is unfit. We can use intellectual power, learning in the schools, training and skill to work with our hands in useful occupations, social adaptability, aptness to teach others, knowledge of the Bible, and many other things that qualify in a special way for service. Yet with all these, if the life is defiled by lusts and vain babblings and foolishness, and strife, and inconsistent living in general, all the skills and attainments in the world cannot fit us for service.

We need to have spiritual life and the graces of the Holy Spirit in our hearts. We should be fully separated from every ungodly and worldly lust. We should be consecrated with all our gifts and abilities to do the Lord's will at all times. With this fully met in Christian experience, we may faithfully take inventory of our gifts and skills in all humility of mind and turn them over to the Lord's service. And, whether we are fitted for the forwarding of some special service in teaching and leading, or in some field of a more secular nature—whatever the field of service, we need to keep constantly in mind that we are in the Lord's service so that whatever we do, we do "all to the glory of God."

II. **The Text.—II Tim. 2:1-26.**—This passage is partly outlined in the Outline Study. Some of the thoughts from this chapter are also found in Meditations on the Topic. Paul is writing to Timothy to instruct him concerning the setting apart of faithful men who shall be able to teach others, and is giving instruction to Timothy for his own increased usefulness in the service of Christ and His church.

OUTLINE STUDY

Introduction (vv. 1, 2).
Grace, the source of strength.
Faithfulness and ability, general qualifications.

I. Ability to Endure Hardness (vv. 3-5).
1. Courage to face difficulties.
2. Concern to avoid entanglements.
3. Carefulness to strive lawfully.

II. Experience in the Fruits of the Gospel (vv. 6-13).
1. Understanding of principles of the Gospel.
2. Desire to share the Word with others.
3. Identified with Christ.

III. Diligence in Loyalty to God (vv. 14-18).
1. Avoids wrangling about words.
2. Cautious of erroneous teaching.
3. Seeks the approval of God.

IV. Purity in Private Life (vv. 19-22).
1. Withdrawal from iniquity.
2. Inner sanctification.
3. Follow principles of godliness.

V. Virtuous in Social Relations (vv. 23-26).
1. Gentleness.
2. Tactfulness.
3. Forbearance.
4. Meekness.

Conclusion—Desire to recover captives from Satan.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Faithful."
2. Made Fit for the Lord's Service.
   a. By faithfulness in little things.
   b. By receiving instruction.
   c. By learning to stick to my duty.
   d. By learning to suffer hard things.
   e. By watching and prayer.
   f. By earnest study of the Bible.
   g. By meekness toward opposers.

For Seniors
1. Personal Traits to Be Eliminated.
2. Social Traits to Be Cultivated.
3. The Fruits of the Gospel.
4. Diligence to Please God.
5. Cleansed for Service.
6. Faithful and Able Servants.

PERSONAL THOUGHT

Am I ready to prepare myself unto service for Christ through diligent study and earnest consecration of my abilities and willing exercise in doing what I have opportunity to do?

SEED THOUGHTS

If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little ones. If you cannot be an Aaron to serve at the altar, or a Moses to guide the tribes, consent to be "a little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child for Christ's sake, to be set by Him in the midst of the people, as an illustration of the sweetness of humility.—S. F. Smith.

God often works more by the life of the illiterate seeking the things that are God's, than by the ability of the learned seeking the things that are their own.—St. Anselm.

I feel convinced that every man has given to him of God much more than he has any idea of, and that he can help in the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—N. Macleod.

Live as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.—Horace Bushnell.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
—W. Gladden.

LEARNING THE MEANING OF CHURCH MEMBERSHIP

Acts 4:31—5:16

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Topic for August 22

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MOTTO

"One body in Christ, and every one members one of another."

MEDITATIONS ON THE TOPIC

I. **Belonging to Church.**—One who had rebelled against convictions of truth was brought low in health and was nearing the grave. Having found Christ as a merciful Saviour and being privileged to receive baptism and fellowship in the church, he cried out in joy, "I'm so glad to be one of the Lord's sheep!" Though life is not for long in this world, it is a great thing to come to the end of our days with the consciousness that we have wholly followed the Lord and are numbered with the people of God.

Belonging to church means more than a mere record in a church book and a right to receive its ordinances. It means, if we are true to what we have confessed and vowed, that we are a child of God in fellowship with other children of God. If the church to which we belong is more than a mere society with a name, it means that we have entered into fellowship with those who are a living part of Christ's body and have an important share in the work of Christ who is our living head or leader. It means that we have a fellowship with Christ in company with many others who are to form His bride in glory. It means that the Spirit of God dwells in us and gives us a share in the gifts that qualify us to perform our part in the work of His body, and makes us partakers together with all who are His. It means that we can exercise ourselves in the Spirit in "lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." The thief on the cross was saved in his dying hour, but he did not enjoy in his earth life the consciousness of the fellowship of saints who can give a testimony to others by a life of service in union with others who are saved. He had only a brief time to confess and acknowledge the Saviour of his soul.

Without church membership we have only a partial witness. We cannot express the brotherly feeling that we should in the observance of the ordinances. We are not under the care of those whom Christ has chosen to have the oversight of His church. We are like a homeless and straying wanderer without the love and care of near and dear brothers and sisters.

II. **The Text.—Acts 4:31—5:16.**—We have in this passage some of the varied experiences through which the church passed in early days. We see its sweet fellowship, its united sufferings, its united service and testimony, and its organization to promote its increase as well as to care for its own.

OUTLINE STUDY

I. The Church in Relation to Christ.
1. The body of Christ the Head (Col. 1:18).
2. The bride of Christ (Eph. 5:24-32).
3. Purified unto Christ (Tit. 2:14; I Cor. 6:11).

II. The Church in Its Relation to Its Members.
1. Many members in one body (I Cor. 12:12, 13).
2. Every member needs every other member (I Cor. 12:14-27).
3. God by the Spirit fits each one for his place (I Cor. 12:4-11).
4. God by one Spirit unites them in one body (I Cor. 12:13; Eph. 4:1-6).

5. Christ gives gifts for her leadership (Eph. 4:8, 11-16).
6. To benefit we need to belong and obey (Heb. 13:7, 17; I Thess. 5:12, 13).
7. To be of service we need to do our part (Rom. 12:6-13).
8. We suffer and rejoice together (I Cor. 12:25, 26).
9. We minister to one another according to our gift (I Pet. 4:8-11).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Church."
2. Belonging to the Church.
   a. When we receive Jesus as our Saviour.
   b. When we have fellowship with other Christians.
   c. Where we work together for Jesus.
   d. Where we help one another.
   e. Where we have God's ministers to guard and teach us.
   f. Where we work together to save other souls.

For Seniors

1. What Is the Church?
2. The Relation of the Church to Christ.
3. The Importance of Being a Church Member.
4. Fulfilling My Part as a Member.
5. Preserving the Purity of the Church.

PERSONAL THOUGHT

Christ has wisely provided the church for the fellowship and protection and nourishment of the believer and to provide for the extension of the Gospel to the ends of the earth. Shall I view the privileges of this membership lightly and refuse to enter into the plans of Christ for His redeemed children?

SEED THOUGHTS

This church of the living God, which He has purchased and redeemed through His own precious blood, and with which He will be—according to His promise—for her comfort and protection, "alway, even unto the end of the world"; yea, will dwell and walk in her, and preserve her, that no "winds" or "floods," yea, not even the gates of hell shall prevail against her—may be known by her evangelical faith, doctrine, love, and godly conversation; also by her pure walk and practice, and her observance of the true ordinances of Christ, which He has strictly enjoined on His followers. Matt. 7:25; 16:18; 28:20; II Cor. 6:16.—Mennonite Confession of Faith.

The same bond which unites believers in Christ binds them to each other. The love which is exercised toward the head extends to the members. The union itself necessarily involves a union of affection. Those who love Christ love those who are like Him and those who are beloved by Him.—Gardiner Spring.

Join hands, both of you, rich and poor together, as you toil in the brotherhood of God's great harvest field—heirs of a double heritage—thou poor, of thy kingly labor—thou rich, of thy queenly charity—and let heaven bear witness to the bridal.—Sel.

GETTING A CHRISTIAN EDUCATION

Prov. 22:17-21; I Cor. 2:1-14

* * *

Topic for August 29

* * *

MOTTO

"Apply thine heart unto . . . knowledge."

MEDITATIONS ON THE TOPIC

I. **Getting a Christian Education.—Christian** is the word that puts particular meaning into our topic concerning **education.** It describes the character of the education we are to get. It implies that it is possible to get education that is not Christian as well as to get one that is Christian. We are concerned about getting an education that is truly Christian.

Youth is the opportune time for getting an education. It is a time when all the God-given powers of the individual are undeveloped and open to be developed. At such a time both the parents and the youth are concerned that the very best be at the service of the youth for his or her development. If the parents and the youth have Christian ideals of life, that is a great advantage. If the youth falls into the hands of teachers and guardians whose ideals are not Christian, there is danger that the education of the youth may be in ways that lead out into a non-Christian life and service.

The first step in acquiring a Christian education is to secure Christian teachers. While there is a measure of free choice and self-dependence in every intelligent youth, there is much depending on the teachers chosen and the course of instruction they will give. "Bow down thine ear, and hear the words of the wise" is an act of submission and a choice of a teacher. In this case the wise writer gives counsel that the choice of teacher to whom we submit for learning should be a choice of one who is wise. It means much what kind of school we shall decide to attend. It is certainly wise to decide to let our counselors and teachers be those who have experience in the best course of life to follow as a Christian. All our learning needs to be such as is fitted to harmonize with the usefulness of life in the person who seeks to follow the Christian way of life, whatever the occupation in such a life may be. Christian ideals will cause us to relate every business and vocation of life to the principles and ideals to be found in service to Christ and fulfilling our mission for His cause in the world.

II. **The Text.—Prov. 22:17-21.**—This passage points to the choice of right teachers—the wise. This applies not only to those who stand before us in our schools but to the writers of the books which we read and study. We are getting an education, not only at some institution of learning, but in our daily routine of life and association. We have a great many teachers in our homes and communities whose influence will shape our education unless we choose not to allow them to shape it. We will need to learn the way of Christ and the word of His grace to discern both the good teachers and the bad and so follow Christ in all things that come before our minds and hearts.

I Cor. 2:1-14.—This passage suggests that there is a wisdom that is worldly in its nature and that does not comprehend the nature of the wisdom of God. If we would be guided into the way of heavenly wisdom, we will need to become partakers of the Spirit of God who is given to those who have received the crucified Christ as their Saviour. As we follow this course of learning we shall be in a place where we can receive a true Christian education.

OUTLINE STUDY

I. Securing Christian Teachers.

1. Who know how to use knowledge aright (Prov. 15:2, 7).
2. Who are acquainted with God (I John 4:7).
3. Who have the secret of true wisdom (I Cor. 2:4, 5; Ps. 111:10).
4. Who exemplify the Christian life (I Tim. 4:12; Tit. 2:7).
5. Who esteem Christian character better than mere knowledge (I Cor. 8:1-3).

II. Consecrated Application Brings Reward.

1. Diligence to be approved of God (II Tim. 2:15).
2. Use spiritual discernment in the Word (I Cor. 2:6-16).
3. Look to God for a clear mind (Dan. 1:17-20; Jas. 1:5, 17; I Kings 3:12).
4. Carefulness in study (Prov. 22:29; 11:27; I Pet. 1:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Knowledge."
2. Learning to Be Useful to the Lord.
   a. Learning my lessons well.
   b. Using my knowledge for good.
   c. Asking God for a right understanding and a clear mind.
   d. Heeding the example and teaching of Christian teachers.

For Seniors

1. Beginning with God.
2. Keeping Christian Principles in View.
3. Holding Godly Motives.
4. Earnest Application in Seeking the Truth.
5. Making Practical Use of Knowledge.

PERSONAL THOUGHT

Having first of all entered the school of Christ, I would be led by Him to such teachers as can assist me in acquiring a true Christian education.

SEED THOUGHTS

We cannot be scholars of Christ without trying to understand what is the place and the work in the world for which each of us is fitted. Everything that befalls us is a part of our education. Every event and condition of life is a lesson which is to be turned to account to make us worthy of Him who by suffering was made perfect—who Himself entered not into glory, till first He suffered pain.—Dean Stanley.

Educate men without religion, and you make them but clever devils.—Wellington.

To know the laws of God in nature and revelation, and then to fashion the affections and will into harmony with these laws—this is education.—S. F. Scovel.

Education is only like good culture; it changes the size but not the sort.—H. W. Beecher.

RECOGNIZING THE SERVICES OF CHURCH INSTITUTIONS

Acts 6:1-6; Rom. 15:25-27

* * *

Topic for September 5

* * *

MOTTO

"Abound to every good work."

MEDITATIONS ON THE TOPIC

I. **Church Institutions.**—It is expedient to have a plan for service, whether that service be great or small. With increased service in any phase of church activity, it is expedient to have some plan set up so that the whole body who is co-operating can work together effectively and a service be rendered unitedly for the good of the cause.

The church at Jerusalem found that with increasing numbers there needed to be increased organization to meet the needs that might otherwise be neglected. God led in the church at Antioch that men should be appointed by the church to forward the work God was planning to have done. So the church today has found it expedient to have authorized ways in carrying forward certain needful phases of work so that the church can unitedly forward what might be impossible for one individual or one congregation or even one conference to forward alone. Thus institutions along the line of publication, education, charitable work, missions, relief have been established to do a service that could not have been so well done by individual congregations or persons alone. It may be well to remember that it is not expedient to do everything in an institutional way; some things can be done better without the machinery of organization, through small groups on their own initiative. But it is also well to remember that a brotherhood should never have individuals working against one another, thus hindering the progress of service. It is a Christian principle in a body of many members that an endeavor is made "to keep the unity of the Spirit in the bond of peace." This should extend to our Christian service as well as to our general relation to one another in other matters. If we would serve together to the best effect, we need to be acquainted with the institutions of the church and learn how we can do our part.

II. **The Text.—Acts 6:1-6.**—This passage tells how the church at Jerusalem met the need of distributing to the needs of the widows.

Rom. 15:25-27.—Here was a plan of bringing relief to the poor saints at Jerusalem by sending their offerings through Paul and by those with him whom the church approved. (Cf. II Cor. 8:18-21.)

OUTLINE STUDY

I. Institutions in the Expansion of the Early Church.

1. The need and provision for deacons (Acts 6:1-6).
2. The conviction to provide for sending missionaries (Acts 13:1-4; 14:26-28).
3. Relief service by the Antioch Church (Acts 11:27-30; 12:25).
4. Relief activities by other congregations (I Cor. 16:1; Rom. 15:25-28).

II. Institutions in the Expansion of the Mennonite Church.

1. Organizations.
   - a. The Mennonite Board of Education.
   - b. The Mennonite Publication Board.
   - c. The Mennonite Board of Missions and Charities.
   - d. The Mennonite Commission for Christian Education and Young People's Work.
   - e. Mennonite General Conference.
   - f. District conferences.
   - g. District mission boards.
2. Institutions.
   - a. Schools.
   - b. Orphans' and old people's homes.
   - c. Hospitals.
   - d. Publishing House.
   - e. Missions.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Good."
2. Kinds of Church Institutions for Good Work.
   - a. Publishing House.
   - b. Church schools.
   - c. Homes for children.
   - d. Homes for the aged.
   - e. Missions in home and foreign lands.
   - f. Relief work in needy places.

For Seniors

1. Scriptural Examples of Extension Service.
2. Institutions of the Church.
3. The Service of Christian Institutions.

PERSONAL THOUGHT

Do I appreciate the opportunity that comes to me through the institutions of my church?

SEED THOUGHTS

I want to be a worker for the Lord,
I want to love and trust His holy Word;
I want to sing and pray
And be toiling ev'ry day
In the vineyard of the Lord.

I want to be a worker ev'ry day;
I want to lead the erring in the way
That leads to heav'n above,
Where all is peace and love,
In the kingdom of the Lord.

I want to be a worker strong and brave;
I want to trust in Jesus' power to save;
All who will truly come,
Shall find a happy home
In the kingdom of the Lord.

I want to be a worker; help me, Lord,
To lead the lost and erring to Thy Word,
That points to joy on high,
Where pleasures never die
In the kingdom of the Lord.

—I. Baltzell.

WORLD NEWS

(Continued from page 255)

Some are noticeably shaken in their confidence and faith in the God of Israel. Others ask thus: "If, as you say, the Jews are God's chosen people, then why has Almighty God permitted six million Jews to be killed during the last few years?"

"That is a hard question," I replied, "and one which I do not like to answer because I do not like to hurt people's feelings, yet, in all fairness to Israel, it is a question which should be answered kindly but frankly.

"To answer your question I will refer you to your own Scriptures in Deut. 28. Here Moses, in an address to the children of Israel before entering the promised land, sets before them TWO PATHS, one, the path of obedience, the other, the path of disobedience. Obedience to the commandments of God would result in the exaltation of Israel above the nations and in blessings in city and field, in flock and herd, in basket and store, in going out and coming in.

"Disobedience, on the other hand, would result in curses instead of blessings. They would then be cursed in city and field, in flock and herd, in basket and store, in going out and in coming in, in pestilence and famine and sword, in world-wide dispersion and subsequent persecution, in the siege of Jerusalem, and in the loss of their land, for its possession was conditioned upon obedience."

After pointing these things out to him I asked this Jewish man the question: "Now which of these two paths has the nation of Israel taken?"

He answered, **"They must have taken the wrong path!"**

He was then told that the climax of their disobedience was the rejection of the Messiah. Also, how He wept over the city, and said, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and **ye would not!** Behold, **your house is left unto you desolate."**

Let us pray that the present-day tragic sorrows of Israel will cause many in the nation to inquire the reason for this visitation and heed the words of Solomon at the dedication of the Temple:

"When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers" (I Kings 8:33, 34).

In Leviticus 26:38, 40, 42, Moses, speaking of the last generation of Israel, scattered abroad throughout the world, pining away in their iniquity and in the iniquities of their fathers, declared concerning this last generation of Israel, verse 40:

"If they shall confess their iniquity, and the iniquity of their fathers, . . . then will I remember my covenant with Jacob, . . . with Isaac, and also my covenant with Abraham . . . and I will remember the land." (In both the English Revised and the American Standard Versions the "IF" in verse 40 is omitted.)—Biblical Research Monthly, Dec., 1946.

Hosea, the Prophet, impersonating the Messiah, spoke for Him in the following quotation, Hosea 5:15; 6:1: "I will go and return to my place till they [Israel] acknowledge their offence, and seek my face; in their affliction they will seek me earnestly, saying, Come, and let us return unto Jehovah; for He hath torn and He will heal us; He hath smitten and He will bind us up" (American Standard and English Revised Versions).

In Zechariah 12:10, the prophet declares concerning the house of David and the inhabitants of Jerusalem: "And they shall look unto me whom they have pierced." The American Standard and English Revised Versions give this exact rendering of the Hebrew text which is far from asserting that Israel will be converted by looking upon Christ physically, when He returns. The idiom occurring in Zechariah 12:10 appears also in Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth." The people of the world are called upon to look unto Jehovah, to put their trust in Him, that they might be saved. The same words appear in Zechariah 12:10. We must therefore interpret this passage as a prediction that sometime in the future Israel will look to Him whom she pierced, and will repose her faith in Him.

"BEHOLD JEHOVAH HATH PROCLAIMED TO THE END OF THE EARTH, Say ye to the daughter of Zion, BEHOLD THY SALVATION COMETH, His reward is with Him and His recompense before Him."

The word for THY SALVATION in the original is a shortened form of JOSHUA, or THE SALVATION OF JEHOVAH. JOSHUA in the Greek language is rendered YESUS; when transliterated into English is spelled JESUS. It may be rendered thus: "SAY YE TO THE DAUGHTER OF ZION, BEHOLD THY JESUS COMETH." He is the one who comes and brings His reward to His servants, likewise His recompense to His enemies.

Who Holds the Key of World Peace?

The Jew has been a curse in many respects. This is why Zechariah writes thus: "It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing" (Zech. 8:13). They will never reach the full height of their possibility until the day they say—and they will yet say it—**"Blessed is he that cometh in the name of the Lord."** This was our Lord's parting statement to the nation. He didn't say, "You will never see me again." He said, "Ye will not see me **until**—"; that's the date word.

All Bible students recognize that there cannot be permanent peace until the **"Prince of Peace"** returns. The Prince of Peace will not return until Israel acknowledges her national sin of rejecting Him, and seeks His face. This makes it all the more necessary to evangelize the Jews. They need the facts regarding the Messiah they missed. Those who know the prophetic word must give Israel these facts that they may repent, seek Him, and plead for His return. This is why those who know the truth regarding the **"MESSIAH"** in His relation to Israel **HOLD THE KEY TO WORLD PEACE.** What a responsibility in such an hour as this!

Dr. David L. Cooper, in his book, "Why God's Interest in the Jew," points out that **"The Prince of Peace"** will never come until Israel acknowledges her **"National Sin."**

The carnal Christian has spiritual life, for he is spoken of as a "babe in Christ," but there is little or no spiritual growth. He is like Lazarus, who, though raised from the dead, was yet "bound hand and foot with grave clothes," until deliverance came. Is not this sadly illustrative of the experience of many Christians, people who are in bondage to fear, or doubt, or self, or sin? Yet freedom is our inheritance; we are called to the liberty of the sons of God.—W. Graham Scroggie, D.D.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE JEWS AND THE ARABS

Who Holds the Key to World Peace?

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

> I will go and return to my place, till they [Israel] acknowledge their offence, and seek my face.—Hosea 5:15.
>
> Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.—Matt. 23:39.

Palestine is a world responsibility. It can no longer be ignored. It's the unwanted baby on the world's doorstep. Today, it cries out for some solution. This nation is at the crossroads connecting the world's great empires. Even the Christian world has Palestine on its conscience. This difficult problem calls for sane, sensible, and scriptural consideration. This international enigma has in it the seeds of another **"World War."**

The Jewish Homeland

In 1917 the Jews of the world were assured of the opportunity to establish a national home in Palestine. This assurance was formally announced by the British in the Balfour Declaration. This declaration was not a secret commitment. It was an open covenant, openly arrived at. It hardly was the product of Lord Balfour's sentimental whim, but the result of long negotiations with British allies, the United States, and the Arab leadership. It was a solemn understanding by the British government. It was designed to win the war on the one hand. On the other hand, it aimed to contribute to the solution of the age-old problem of Jewish homelessness and insecurity. In 1922 the United States Congress expressed its approval of this declaration. In 1923 Great Britain was given the mandate, by the League of Nations, to rule Palestine. The terms read like this: Great Britain is to assume the responsibility for placing the country under such political, administrative, and economical conditions as will secure the establishment of the Jewish National Home."

The famous document, the "Balfour Declaration," which has gone down in history, contains only sixty-seven words. Here they are:

> His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish People, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

The handling of this declaration was one of the blackest pages of political history. It seems that British foreign policy was terrorized by a handful of criminals into a repudiation of one of the most solemn responsibilities a nation ever assumed. This declaration heralded a new day for the Jews, and the world had the feeling that this was the fulfillment of agelong hopes. Many Christians felt that Great Britain was the instrument of God, and had conferred on the nation an unspeakable privilege. The unwanted Jews all over the world raised their heads. Money flowed in by the millions to remake Palestine a Garden of Eden. The Jordan was harnessed for hydro power. The land became an oasis of prosperity. All this while the rest of the world wallowed in the desert of depression. Not only the Jews prospered; the Arabs prospered as well.

The criminals, referred to, were the little sawdust Caesar and his cohorts, who indulged in twisting the British lion's tail. When his stomach ulcers permitted, he shouted that Britain was on the way out. At his time his prestige stood at its peak, once he had concluded his Concordate with the Vatican in 1929. The Vatican found it hard to down, that is, to allow a "heretical" nation like England to hold the mandate, and started a campaign to give the mandate to Italy. This idea found strong support with the late Lord Rothermere, who used his powerful chain of newspapers, including the British Mail, urging Britain to turn over the mandate to Italy. During this time the tide of anti-Semitism was rolling swiftly through Europe. Italian wealth and German arms flowed swiftly into the land.

This editorial allows no space to enlarge on the terror that raged from about 1928 until the beginning of the war. But this led to the change of mind in British political life. They were cowed by a handful of criminals. They felt the plan was unworkable. But many of us, who have observed England's handling of the much larger nation of India, can hardly see why. It is true there were about 3000 terrorists in Palestine. Most large nations have tens of thousands of criminals to deal with, and at least keep a semblance of order. However, that's history. All this, and what a chain of bloodshed and horrors!

The United Nations Acts

In twenty-five years Palestine grew from 80,000 to 500,000. The Jews introduced modern industry and agriculture. They literally caused the desert to bloom. A great university was founded. The death rate was reduced by a good third. Many of the most poverty-stricken who were mere paupers are today pioneers of a better day. One would suppose that such success would at once bring everybody on the "band wagon," but it didn't. It stirred up grave jealousy and bitter hatred. It's the old story of Ishmael and Isaac all over again.

The **"White Paper,"** a pronouncement by the Chamberlain government, limited Jewish immigration to 75,000 during the next five-year period. Thereafter, no immigration, without Arab consent. There were other restrictions. By this paper, Britain expected to get the Arabs' support. They did, in a measure —but lost their respect. Some have called this paper, a statesman's act of "moral bankruptcy." This may sound harsh, but Winston Churchill used stronger language, when in 1939 he dissociated himself from the White Paper. He felt that the nation's word of honor was violated.

This is the background, from which the United Nations was called upon to act. Allow me to quote my good friend, J. Schuyler English:

> **Divided to Fall.** The age-old Palestine problem has been solved and settled—on paper! For on November 29, 1947, the United Nations General Assembly in New York voted 33 to 13 for the partition of Palestine. By October 1, 1948, according to the program, Palestinians will be Palestinians no longer, but members either of an Arab state, or a Jewish state.
>
> The partition is scheduled to consist of: (1) an independent Arab state of 4,700 square miles, containing 804,000 Arabs, and 10,000 Jews; (2) an independent Jewish state 5,600 square miles in area, having 538,000 Jews, and 402,000 Arabs; and (3) a U.N. trusteeship in Jerusalem, with its 78 square miles of territory, and its mixed inhabitants: 105,000 Arabs and 100,000 Jews.
>
> As the result of the U.N. vote which was made known over the radio, late at night in Palestine, jubilant Jews ran out into the streets of Tel Aviv and danced the hora in their pajamas, shouting: "Mazel Tov, Medina Ivrit" ("Good Luck, Jewish State"). In Arab circles, there were dark scowls, and bitterness.
>
> There seems to be nothing much in store for the Holy Land except the usual thing—rioting, and terror, as the Arabs seek to "liberate" the land, and the Jews endeavor to possess their possessions.
>
> From the human standpoint, the Arabs claim the land as their own, by right of conquest. From the God-conscious viewpoint, the Jews say that Palestine is theirs, by right of divine fiat. **The Jews are right, of course, in insisting that the Lord decreed Palestine to them.** It is written too many times in the Bible, the Word of God, for serious contradiction. Yes, they were driven out, and possession is nine tenths of the law, but God will bring them back. We might cite many Scriptures. But we shall confine the quotation to one passage, in Ezekiel's symbolic prophecy about the valley of dry bones and Israel's restoration: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, **and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it,** saith the Lord" (Ezek. 37:11-14).
>
> The eventual return of Israel to the land of promise, Palestine, will be in belief. They will turn again to God, and accept the Lord Jesus Christ as their own Messiah. Whether the desire of the Jews today to go back to the land, although their present activity is in unbelief, is in some way connected with their ultimate return in faith, it is not yet known. But this is certain: the partition of the Holy Land into two divisions, one Arab and the other Jewish, and the trusteeship controlled by the United Nation, will not stand. The certainty of this is as sure as God's Word is true and eternal.

The United States Double-crosses

It was not only England that blundered; so did the United Nations, also, the United States. This is best set forth by the editor, Charles A. Wells, of **"Between the Lines."**

> Palestine: American influence has been badly hurt by the flip-flopping of our policy on Palestine—a vacillation due to the alternating pressure of Jewish votes at home and American oil interests abroad. In the meantime, the British have played a straight but sordid game to keep the upper hand on the Near East. Britain secretly built up and armed the states of Trans-Jordan with the notorious pro-Nazi Abdulla at the head. With Trans-Jordan the new key to the Near East, the Trans-Jordan armies, spearheading Arab attacks on Palestine, are openly led by British officers. All this has been documented by secret British papers captured by Jews and submitted to the U.N. General Assembly. Among other sources, a full report was

published May 8 by **The Nation**—and resumes appeared elsewhere. American oil and politics have had an undeniable part in arming the Arab world while keeping the Jews unarmed. The Jewish arms have been for the most part smuggled in. But even then the Jews have usually outfought the Moslem armies because of the tremendous spiritual passion of "Zionism."

The prompt U.S. recognition of Israel remains a very neat example of playing both ends against the middle.

Palestine—Who Are the Owners?

This is quite a question. The area is about the size of Vermont. Yet—it's been the battlefield of the nations. Jerusalem has been captured by invaders no less than thirty-six times. According to Ezekiel, chapters 38 and 39, and Zechariah, chapter 12:1-9, it will **remain** the storm center of the world.

The Arabs make quite a claim for the land, through Ishmael, and otherwise, through their descendants. They also claim the land by the right of possession. They claim the right by conquest and occupation for some 1300 years of their history. By the same right the Jews could claim about 1800 years of complete occupation.

Mr. Jacob Gartenhaus makes out quite a case for the establishment of their **"Title."** He asks who the legal owners of Palestine are. Then he answers thus:

> For the legal owners of Palestine, the answer must be based on the authority of the record of title and it must clearly show: (1) The Grantor, (2) The Grant, (3) The Grantee.
>
> 1. **The Grantor.** The grantor is Jehovah. Time after time throughout the Scriptures, He reiterates His claim to it and He has a right to deed it to whomever He chooses. The Title Deeds are recorded in God's Word. In Ex. 9:29 we are told that "the earth is the Lord's," and He made special claim to Palestine. He hallowed and glorified it with His presence. He calls it the glory of all lands, Ezek. 20:6, 15. We are told that His eyes are always upon it. Joel 1:6.
>
> 2. **The Grant.** In Gen. 15:18 we read: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Let us note that the land granted not only includes the strip known today as Palestine, but extends from the river of Egypt to the great river, the river Euphrates, making it many times the size of Palestine as it is today. One might add that all of this land has never been possessed by Israel and it therefore goes without saying, that it awaits future possession.
>
> 3. **The Grantee.** The grantee is Abraham and his seed.
>
> a. To Abraham. In Gen. 12:1, 3 we read: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: . . . And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Here God makes a covenant with Abraham which contains seven distinct promises. It is not our purpose to go into these promises here, only to say that they have been marvelously and minutely fulfilled. Just now we are primarily concerned with the land. Gen. 12:7. We read that by faith Abraham received the promise and left his ancestral home to claim the land, and on the way (or when he reached the land) the Lord appeared to him again and renewed His covenant. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14, 17). **Here we find the title-deed to Palestine is turned over to Abraham by Jehovah, and nothing can make null and void this immutable decree.**
>
> b. To Isaac. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). "And God said unto Abraham, Let it not be grievous in thy sight because of the land, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Gen. 21:12). "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country" (Gen. 25:5, 6). We see from these verses that the inheritance is specifically to Isaac and not to Ishmael and his descendants.
>
> c. To Jacob. "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob" (Gen. 25:31-33). "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. . . . And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:1, 4). "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Gen. 28:13, 15). From these verses we see that this inheritance excludes Esau who sold his birthright, and his descendants, the Edomites, and narrows down the promise to Jacob and his heirs.
>
> As we turn to the Book of Joshua, we find that Jehovah tells him in the very first two verses that He has promised this land to the children of Israel. One might pause here and ask. Where has there ever been a title deed so specifically and securely assured?
>
> **Conditions Set Forth**
>
> Yes, Moses in the twenty-sixth chapter of Leviticus and again in the twenty-eighth to the thirtieth chapters of Deuteronomy sets forth the courses of Israel's history through the centuries in a minute manner, the conditions of blessings, warning of punishment for disobedience. Had this been written in our time, he could not have given a more perfect picture of Israel's present condition. Punishment must follow disobedience but "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity" (Lev. 26:40, 41). **"then"** he says, "will **I remember my covenant** with Jacob, and **also** my covenant with Isaac, and **also** my covenant with Abraham will I remember; **and I will remember the land.** The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord."

This is quite a case for the Jew, for it is written: "To thee will I give it, and to thy seed for ever." Later this was called an "everlasting covenant."

A Word of Warning to the Arabs

It may well be said that it is dangerous to lift up the heel against the Jew. Milton B. Linberg writes of—

> **"THE INDESTRUCTIBLE JEW"**
>
> 1. The king of Egypt could not diminish him. Ex. 1:9-12.
> 2. The waters of the Red Sea could not drown him. Ex. 14:13-31.
> 3. The gallows of Haman could not hang him. Esth. 5:14; 8:1, 2.
> 4. The great fish could not digest him. Jonah 1:14; 2:10.
> 5. The lions of Babylon could not devour him. Dan. 6:3-28.
> 6. The fiery furnace could not destroy him. Dan. 3:16-28.
> 7. Balaam could not curse him. Num. 23:8.
> 8. The dictators cannot annihilate him. Isa. 14:1, 2.
>
> Because the Lord said: "For I am with thee . . . to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee" (Jer. 30:11).

John Hay writes warningly thus:

> Adolf Schicklgruber, the Austrian house painter, is responsible for the statement that this (1940-1944) is a "JEW WAR." When the German people put Hitler in power in 1932, they made the costliest mistake the world has ever known. This bad man, in his lust for power, has become the highest priced villian in history. He has already cost the world $500,000,000,000 for armaments alone.
>
> Do you realize that this is enough money to build a comfortable, modern five-room house for each of the world's families; enough money to pay for the school education of all the children of the world (400 millions) for twenty-five years; or enough money to provide a four-year college education for 500 million young men? To put it another way, enough money to build a million dollar hospital for every community of 2,000 people the wide world over, or enough money to build 25 million miles of four-lane cement highways! Our minds cannot grasp these enormous figures, and yet they do not include the direct and indirect costs that have piled upon the neutral nations in arming themselves against Hitler; nor do they include the disruption of trade, the losses of ships, and the vastly increased expenditures of South and Central America which add up to at least three billion dollars. It is estimated that this strutting little megalomaniac has cost the world a trillion dollars (a thousand billion dollars). This is the man who has set himself against Israel. In his Satan-inspired hatred of the Jew he blames them as the ones who started this terrible conflict, happy for an excuse to vent his rage on innocent people. This will not be the last time.

A Word of Warning to the Jew

It is also recorded in the Word of God, "I . . . will not leave thee altogether unpunished" (Jer. 30:11). This statement is the only satisfactory explanation of the present plight of Israel. It is becoming increasingly clearer to the thoughtful Jewish observer and to the well-informed Christian, that something is radically wrong in Jewry and with the claims of Judaism.

Dr. James A. Vaus, Los Angeles, in **"Prophecy Monthly,"** writes instructively:

> In the face of present world-wide conditions among the Hebrews it is daily becoming more difficult for Jews to maintain the oft-repeated claim that Judaism has a divinely given moral mission to the world at large. The former spirit of complacency, self-righteousness, pride, and confidence in the spiritual claims of Judaism has met with a severe setback.
>
> Judged from the basis of the overwhelming tragedy that has overtaken European Jewry in the last few years, which through a Satan-conceived plan to annihilate the Jews, has depleted their numbers by almost a third, something must be radically wrong in Jewry. While condemning with all our hearts the wicked designs of men that have been responsible for the cruelties perpetrated upon the Hebrews, it must not be lost sight of that, while Almighty God could not sanction such inhuman atrocities, He did not prevent their occurrence.
>
> It is becoming increasingly apparent to many in Israel that contrary to the claims of the spiritual leaders of the nation, Israel herself is under the divine displeasure or God would not have permitted this people to suffer the frightful judgment of the past few years. It is inconsistent, to say the least, to maintain that Israel is in favor with God when events so clearly prove otherwise. However, in fairness to Israel it must be noted that other nations besides Israel have also suffered the loss of millions of their people. The logic of our argument would apply equally as well to them, namely, indicating that such frightful loss of life was unquestionably due to divine judgment.
>
> The staggering loss of Jewish lives in Europe during the recent world war is being interpreted variously by Jewish people. To some it is but another, and possibly the worst, indication of Gentile hostility and hatred for Jews. Without inquiring into causes, these in a pathetic and fatalistic manner consign this last attempt to annihilate Israel to the long history of Jewish persecutions.

(Continued on page 253)

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FROM ROTTERDAM TO REIMS

(Continued from page 247)

The shades of night approach, and we reflect that we have traveled in three different countries all in one day! We have seen different and varying ways of life and have heard different languages. We have seen God's wonderful creation and have observed both man's use and his abuse of it. Pleasant it is to reflect upon what we have seen and heard in an eventful day's activity. Can we learn to better ourselves by our observations? This is the great opportunity of travel.

Waterloo, Ont.

THE FOCAL POINT OF THE RACE—

(Continued from page 237)

Many of the workers in mission and relief work do not have the privilege of having their mothers nearer than an air-mail letter. We have the opportunity of observing lines and furrows drawn on the faces of womanhood because of the trials and hardships of war. Women, and especially mothers, have to suffer most from the losses sustained in such times. They must suffer the material losses due to lack of food, clothing, and shelter. More important, they suffer the most when a son or father or husband is killed or disabled. Europe is full of widows, bereaved mothers, and orphans. In the ultimate, all the problems of a nation or people, whether they are economic, political, social, or religious, finally settle down on the hearts of the mothers. If a country is poverty-stricken and backward it affects the mothers, and if the country is prosperous, it is also reflected in the mothers. We are faced with these problems every day as we see people come and go because of unrest and insecurity, due to conditions resulting from the war. Boys and girls from neighboring countries tell of hardships their families are sustaining, and are seeking something in the form of food and clothing, besides encouragement from other people. Everywhere in Europe one sees the customary mourning apparel, due to casualties in the war. Each of these women mourners has been pierced with loss and sorrow. The question comes again and again, "Why does woman need to have her days full of sorrow?" It seems that God uses sorrow and disappointment as an instrument to keep us in our proper place. Nothing touches man's heart more than to see a woman in sorrow or trouble. It arouses sympathy and a desire to do our best to meet the author of all sin and sorrow in the world.

We can conclude that a people, church, or nation will rise or fall in the world to the extent of the ideals set up by their mothers. This then carries a threefold obligation. First, to mothers to make the very best use of their responsibility. Second, to the rest of us to help them go through. Third, to give honor to whom honor is due.

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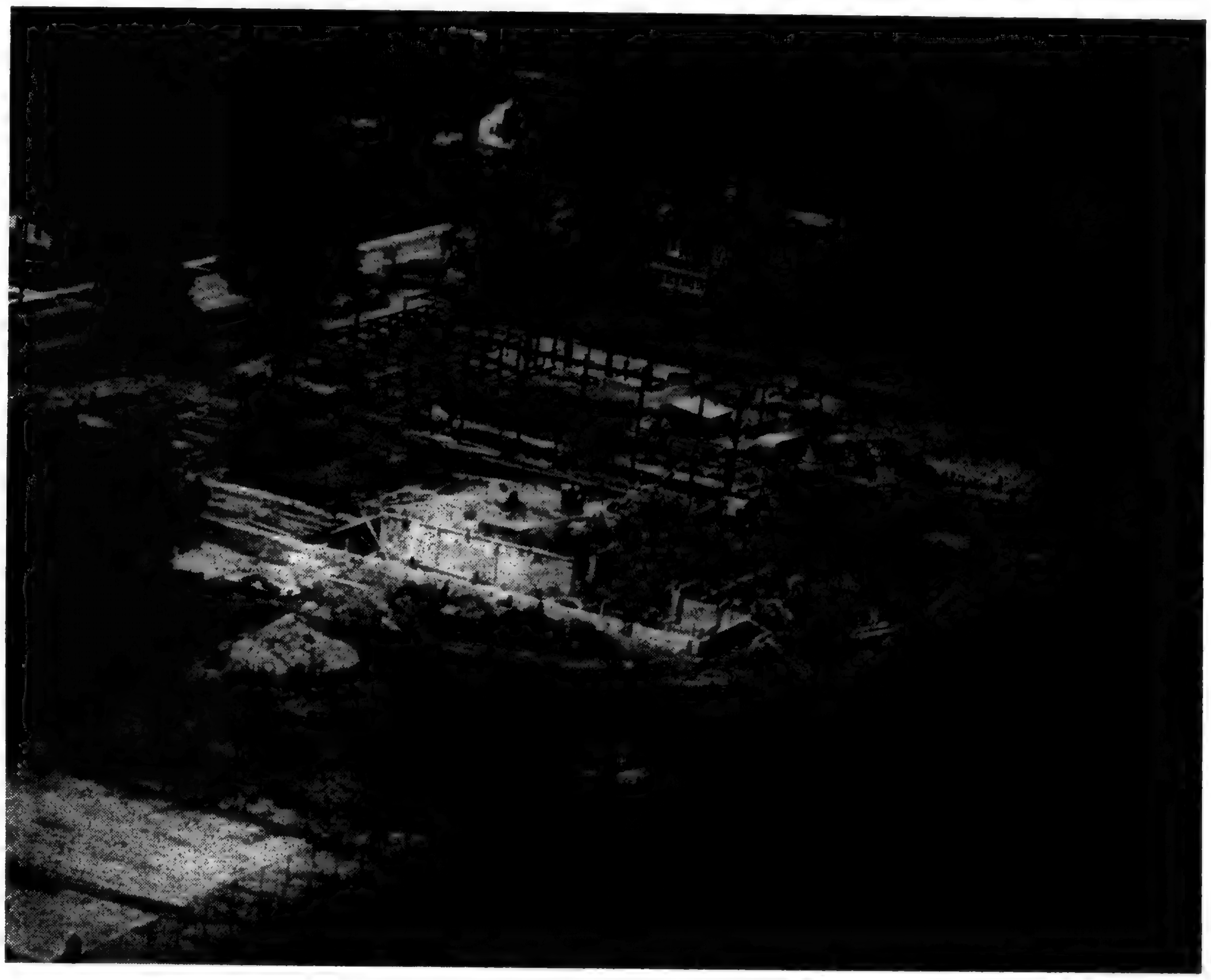

Airplane View of Construction Work on the Gymnasium-Auditorium at Goshen College. About One Third of the Structural Steel Was in Place When this Picture Was Taken. See Article on Page 276.

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A FRIEND ENCOURAGES ANOTHER

BY ARLEAN LEIBERT

THERE is something about sitting in a porch swing and giving it a gentle push once in a while that gives one an "all's well with the world" feeling.

Anna Marie and her guest Nancy were thus occupied. In addition they sipped tall frosty glasses of iced tea. In the grassy rear yard Anna Marie's sparkling, weekly wash flapped gently in the summer's breeze. Squat jars of freshly made red raspberry jam stood in rows on the kitchen table. So now she was glad for company. It gave her a chance to rest and visit at the same time. But her thoughts were roaming hither and yon when they were suddenly interrupted.

"You have not been listening to a word that I said," Nancy's words were accusing.

Anna Marie started. "Oh how unforgivable of me! I'm afraid that I was just about to fall asleep." And she flopped her apron with sudden energy in an effort to cool herself.

"Well, as I was saying," Nancy continued, "the Sunday-school superintendent came to me and asked if I would take that class. He said that he couldn't find anyone else. I told him that I wouldn't take it either."

"Why?" asked Anna Marie?

"Because everyone knows I am not a teacher." Anna Marie smiled.

"I guess Mr. Satan was mighty pleased at your decision."

Nancy's eyebrows shot up. "Why? I don't see that my answer has anything to do with the devil."

"I heard that the class would be dismissed if a teacher could not be found. The others are all so large now there wouldn't be room for new pupils. The children will just run the streets, I expect. It is really too bad."

"I'm truly sorry," said Nancy firmly, "but as I said before, I am no teacher."

"Do you love God?" Anna Marie was serious.

"Of course I do."

"Do you believe in His Word?"

"Certainly."

Anna Marie was relieved. "Then, my dear, you ought to be able to take charge of that class of children. It isn't as if you were being asked to teach astronomy; or to show the children how to make airplanes. You've been asked to teach the Word of God. And if you know it, why can't you convey it to others?"

Stubbornly Nancy repeated, "I can't. I'm not a teacher."

Anna Marie cleared her throat. "So you said before." Her voice was cheerful. "Yet you said awhile ago that you believed God's Word. Philippians 4:13 tells us that 'I can do all things through Christ which strengtheneth me.' Don't you believe that?"

"Yes," Nancy's voice was slow as if she were thinking. "I hadn't thought of it before, but that verse inspires confidence, doesn't it?"

"But," Nancy suddenly wailed, "I would if I were as great a teacher as you are."

"There is only one great teacher," said Anna Marie, "and that is and was Christ. Would you really like to know the first step in becoming a successful teacher? It is simply to forget self. Therein lies your greatest trouble. As long as our thoughts are filled with self there simply is no room for Christ. Of course, some have a greater talent than others. But one can become a good teacher through experience. It's amazing too, the love that develops in one's heart for a class. Christ's love flows through a teacher's heart for her pupils. They remember them in prayer also. Trained teachers are a big help to be sure. But if they are not available, God can do wonders with the inexperienced, if His guidance is sought.

"I couldn't get through the day if I didn't ask God's help. Many a time I have knelt in prayer and said 'Father, you know how badly my back aches this morning. Yet I have a multitude of tasks to be accomplished.' He not only heard my prayer but I was also able to do my tasks."

Nancy's voice was incredulous. "You mean that you actually pray for just the little everyday things in life?"

"Certainly." Anna Marie's voice was calm.

"Hmmm," mused Nancy. "Although I've attended Sunday school and church for years, it appears that I do not have quite the same God as you do. Of course, I do thank Him for material comforts, and I go to Him in times of distress. I say grace before meals, and I say my prayers at morning and bedtime. Yet you have more than that. You speak as if God and you were the best of friends."

"We are indeed," replied Anna Marie warmly. "Do have another glass of tea," she urged. "We drink lots of it during the warm weather. Some more of these chocolate cookies, too. I made them just this morning after the rest of my work was finished."

"You said," went on the hostess, "that our Sunday-school superintendent couldn't find anyone else to take this class. Have you ever stopped to think how often God chose one man for a certain work?"

"Guess I hadn't," confessed Nancy.

Anna Marie gazed across the grassy lawn and called a cheery greeting to a neighbor child passing by.

"Well, way back there in Genesis when God repented that He had made man on earth because of his wickedness, He chose Noah, a man who walked with God, to build the ark. The Word does not say that there were a dozen men to choose from.

"And when Pharaoh gave the order, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive,' the Bible does not tell us that eight or nine babies were put into baskets and laid in the flags by the river's brink. No indeed. There was just one, baby Moses. God spared his life because he was to become the spiritual leader and organizer of the nation Israel.

"When someone was needed to slay the giant Goliath, we have the youth David to do the work. Not two or three, mind you—just one.

"The Bible tells us that Goliath's height was 'six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.'

"I imagine that the giant roared with laughter when he saw the boy David coming toward him unprotected. Although Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. But David said, 'I cannot go with these; for I have not proved them.'

"David's one stone was effective, for it sunk deep into the giant's forehead, and he fell upon his face to the earth. God knew that this would happen.

"We could go on and on and show many times in His Word how one man accomplished much. I hope that I haven't sounded 'preachy,' for I was only trying to encourage you. I know that God will bless you for trying."

"You've helped me, Anna Marie, more than I can tell you by our little chat this afternoon. I see myself as I really am—big I and little Christ. Of course, I can't teach little children when I am filled with myself. By God's grace and with His divine help, I am going to work where I am needed." Tears stood in Nancy's eyes as she finished.

She stood up abruptly. "I must go now. Thank you for the tea and cookies. I have an important telephone call to make. After all, Sunday is day after tomorrow."

Nampa, Ida.

YOUR MISSION

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along:
Tho' they may forget the singer,
They will not forget the song.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Oft the careless reaper leaves;
Go and glean among the briars
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

—Selected.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XL SCOTTDALE, PA., SEPTEMBER, 1948 No. 9

WORK OF ART

BY SILAS HALVORSON

The final bell rang. The college art students hurried out of the art studio, anxious to get outside and breathe in the crisp autumn air. But more than the mere thought of getting out of class seemed to be on their minds. In the buzz of voices there was one word that could be heard over and over again: "contest."

Two of the girls who seemed to be among the most interested, Marian White and Lucy Grayson, ran across the campus together.

"Just think! Two weeks of instruction under one of the directors of the city art museum!" exclaimed Lucy. "What a grand first prize!"

"And all we have to do is to paint one picture!" said Marian. "I'm surely going to enter that contest."

"So am I," said Lucy. "It surely is nice of the art museum to put on the contest."

"We can paint any kind of picture that we want to. What are you going to paint?"

"I haven't decided yet. I'm going to give it a lot of thought. It will take a good picture to win first prize, and I'm aiming high. Have you decided yet?"

"Not what the picture itself will be; but I know it will be a religious picture of some sort."

"A religious picture?"

"Yes," said Marian. "Don't you think that would be all right?"

"I don't know," said Lucy. "I'm pretty sure that no one else will paint a religious picture. I think most of the students are going to paint nature pictures—flowers, birds, woodland scenes, and things like that."

"Then mine would be different from anyone else's," said Marian. "We have been asked to try to be original. Maybe I would win because my painting would be distinctively different from anyone else's."

"Maybe," said Lucy. "But again, maybe it would be so different that the judges wouldn't even consider it."

"I'll take chances on that," said Marian. "Your objection is a challenge to me to dare to be different. I'm going to paint a religious picture."

"Just what will you paint, though?"

"I haven't made up my mind about that yet. I hope that I will be able to think of something that will be fairly simple and yet attractive."

"But a religious picture!"

Marian looked at Lucy for a minute without saying a word, and then said, "You quite apparently think I'm foolish to think of painting a religious picture because no one else will, but I am going to just the same. I want to. You have challenged me. I want to take the opportunity to testify for Christ in this way."

"Oh, I suppose it's all good and well to be so high-minded. But I don't think that you will stand a chance of winning the contest."

"I don't see why not. Many of the world's greatest paintings are religious pictures."

"But what can you paint that hasn't already been painted?"

"I'm not sure yet. But I doubt that I'll be any harder up for ideas than anyone else. After all, a lot of nature pictures have been painted already, too, you know."

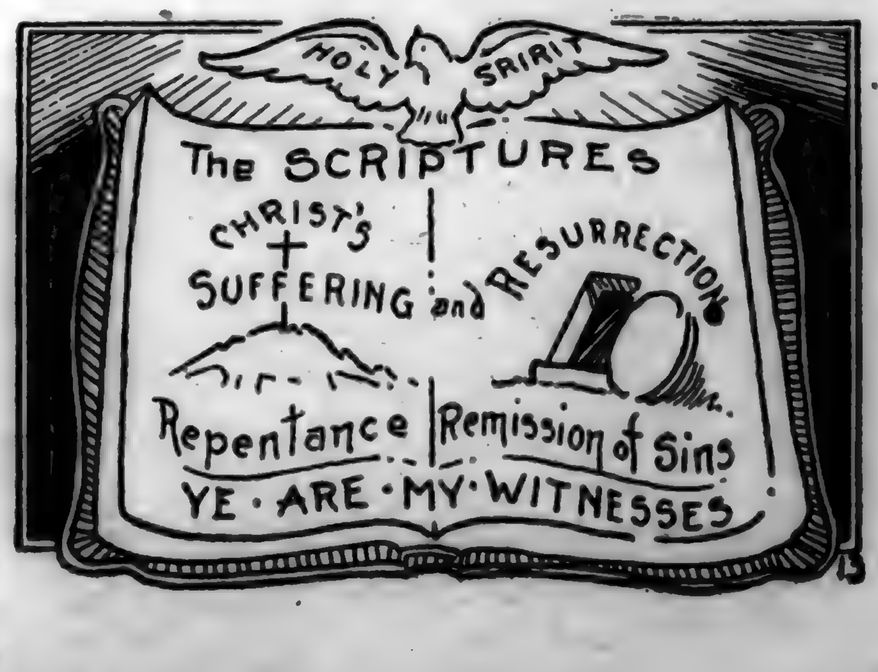
Lucy could think of no satisfactory answer to that. The subject was dropped temporarily.

Secretly, though, Marian was quavering despite her bold exterior. Back in her room, she wondered if she was being foolish. Was she hurting the cause of Christ more than she was helping it by stubbornly deciding to paint a religious picture? Was she making a laughingstock out of herself?

One thing was certain: If she was going to dare to enter a religious picture into the contest, it would have to be a very good one. Nothing else would do. A poor one would very likely bring jeers. A good one might demand respect, even if it did not win a prize.

But what should she paint? She wanted something that was simple, attractive, and original. That was a big order. Could she fill it?

She didn't want a picture with many people in it because then it would most likely be too complex. She wanted something simple enough to be grasped immediately. But if she excluded people, then she would have to confine herself to symbols. And symbols were so prosaic. Offhand she could think of no new ones. And if she did create a new one, no one would understand its meaning unless she explained it.



If she couldn't think of anything satisfactory to paint, she would just forget the whole idea.

The thought brought on pangs of conscience. She just had to paint something. She couldn't let Christ down now. There must be something that would do.

Marian tried again to think.

She decided that she would have to include at least one person in her picture. That person should be Christ. Perhaps she could use a picture of Christ together with some religious symbol, or—

She had it! She would paint a picture of Christ in the Bible! The Bible was written about Christ. Why not paint a picture showing that He was to be found in the Bible? The meaning of a picture showing Christ actually in the Bible would be readily understandable.

Marian jumped up. She found a print of Sallman's **Head of Christ** in the top drawer of her desk. She opened her Bible and put the picture in it. She stepped back to see the effect.

Not bad. Of course the picture would have to be creased to make it look as if it were actually a part of the Bible. And then the printing should appear, not only on the sides of the picture, but also through it. It would be difficult to produce that effect, but she felt sure that she could.

She sat down and began sketching a picture right away.

Marian worked hard on her picture every evening that she was free from church and school activities. She chose to insert the picture of Christ into the page of the Bible on which Isaiah 53 appeared. The painting and the printing demanded extremely careful work. Marian smiled when she remembered that she had said that she wanted to paint something simple. Maybe the resultant picture would look simple, but looks would be deceiving.

Lucy repeatedly would ask her, "What are you painting?"

"It's a secret," Marian would answer. She wasn't sure that her picture was going to look presentable, and she wasn't going to advertise it until she found out and was certain that she dared to enter it into the contest.

"It is a religious picture, though, isn't it?" Lucy would ask.

"Yes," Marian would answer.

"You know, don't you, that most of the students don't think that your idea is good? Some laugh at you behind your back. Some make fun of your piety."

"I know it. But they aren't going to stop me. If I feel that my picture is good enough to be entered into the contest, I'll enter it. I certainly will not substitute another picture for it."

"I wish you would be more conventional," Lucy would sigh in despair.

The picture was finally completed. Marian looked at it with satisfaction. She decided to enter it into the contest.

Marian showed it to Lucy in school that day.

"It's beautiful," said Lucy. "Both the picture and the meaning are beautiful. Isaiah 53. That's the chapter foretelling Christ's death and explaining its meaning, isn't it?"

"Yes," answered Marian.

"I've never seen anything like it before," said Lucy. "It's too bad that it is a religious picture. Otherwise it might stand a good chance of winning first prize, I think. I haven't seen anything that matches it yet."

Several students came up to see the picture. Some of them looked as if they intended to laugh. But after seeing it, none of them did. All seemed impressed.

Marian felt gratified. It was obvious that no one was going to make fun of her. She had not made a fool of herself. She had already successfully testified for Christ through her picture. Winning or losing the contest was really only a minor consideration now, in the light of what had happened. Of course, she still wanted to win.

Excitement mounted as the time for the announcement of the winner drew nearer.

"No matter how much I would like to win, I'm not going to be excessively disappointed if it turns out that you are the one who beats me," said Lucy. "You deserve a lot of credit for taking the stand that you have, and your picture is marvelous."

"Thank you," said Marian.

On the day of the announcement of the winners, the students filed into the school auditorium. As Marian seated herself, she noticed several pictures posted on the platform. Hers was among them. Her heart began to beat faster.

After seemingly age-long opening ceremonies, the chairman of the judging committee announced the winners.

"First prize goes to Miss Marian White for her picture of Christ in the Bible, the only religious picture entered into the contest," the chairman announced. "The judges were surprised to find that all students except Miss White had neglected to make use of the vast amount of painting possibilities to be found in the field of religion. Miss White's painting ranks high in originality, simplicity in interpretation, attractiveness and meaningfulness. It is a genuine piece of art. One of the directors of the city art museum has already seen the picture and is highly pleased with it.

"Will Miss White please come forward?"

Marian felt weak but happy as she walked down the aisle to the platform. Her religious picture had won. She had truly testified for Christ!

She heard the cheers of the students all around her. And Lucy seemed to be outdoing them all. Forest City, Iowa.

WHO BECOME ALCOHOLICS?

BY WILBUR E. HAMMAKER

Since "Alcoholism" is becoming a major medical problem in this country, we may well ask about the origins of the disease. It now ranks in size as the number four disease, rated according to the number of known "victims." It may really deserve a higher rating. The reason for this surmise is that those afflicted with "heart disease" or "cancer" or "tuberculosis" are more likely to be recorded medically than those in the toils of alcoholism.

You will observe that I have not quibbled about whether it be truly a disease or no. Many of my friends are not willing to classify it as such. They argue the question. I can see their point. But many people consider all such discussion to be mere quibbling. Be that as it may, I am perfectly willing to "go along" with those who say: "It is a disease." I have been so many times enmeshed in its terrible tendrils that I have sensed its pathological power. More than once, I have gone side by side with an alcoholic through the horrors of that awful experience. Vicariously, I have entered through companionship, into that "hell." I could never look lightly or without profound compassion on an "alcoholic." At long last, drinking is seen by the most casual observer, to be anything other than funny.

Because I sympathize so deeply with the "alcoholic," and understand so fully how he or she got that way, I can never laugh easily at the antics of "a drunk" or "a near drunk." As Charles Jackson said: "There is really nothing funny about drunkenness." You may recall that he went on to say: "One of the chief purposes I had in mind in writing 'The Lost Week End' was to destroy the common thought that a drunk is funny." If you have doubts concerning the soundness of his thesis, ask yourself this: "Could I laugh at my own son, or my own daughter, caught in the toils of intoxication?" It is well to use imagination with reference to beverage alcohol.

Do not make the rejoinder: "It is unthinkable that my child or my wife or my husband should ever 'take too much.' " Do not tell me, or yourself, or your friends, that you and yours can "take it or let it alone." There is a long road ahead. Do not toss around the statement that "nice people" learn how to handle their liquor just as they learn how to handle their knives and forks. Let us be objective. Why not face the facts? Some of the most delightful people . . . have lost temporarily that rigid self-discipline that is necessary if a drinker is to keep himself or herself "in hand."

The easiest way to "turn down" insistent gracious appeals "to have another" is to have none. There is sounder reason, firmer ground, for taking none than for refusing to take "just one more." Really there is no more reason for drinking beverage alcohol to be "a good fellow" or "a gay companion" than to eat "sauerkraut" or "turnips" or "olives" if these happen to be individually distasteful to a guest, or to smoke cigarettes or cigars or pipes. If my host pulls out a pack of cigarettes, am I a boor, if I say: "No, thank you." Don't you see? Is it not plain that you can be polite and courteous and still refuse to "do as the Romans do?"

Can you not see that this matter of not drinking is serious? It is no light question to be answered off hand even if the lighter aspects only are being considered. If "alcoholism" is not even taken into perspective, there are sound reasons for committing oneself to "abstinence." And for urging one's friends and loved ones to take that same step. The lesser dangers and pitfalls of the road travelled by the drinker are great enough to cause a thoughtful person to say, "the wise way of life is that of total abstinence from the use of alcoholic beverages."

But let us not forget the main question,

THE MISCHIEF OF BABEL

Genesis 11

By Silvanus Yoder

There was surely a time in the ages long past
When the earth was one language and speech;
Oh, the blissful condition, oh, primitive age,
When the Latin no teacher would teach!

Then no foreign decline nor irregular verb
Could the student of language dismay;
Interlinears, lexicons, phrase books and all,
To clear sailing then always made way.

Then one nation, of course, meant a union of work
In the plan that they then undertook;
It was easy for them to unite on some plan
While with pride on each other they'd look.

The one language, alas! for how soon it meant strife
On the plain in the land of the East!
For the tower of Babel the pride of their toil
Meant the nation and union deceased.

Now the story of Babel in duplicate form
On the stage of this earth we recite,
When we set to one side the commandments of God
And we trust in the power of might.

So the Tower of Babel that should have meant love
Now to us is a symbol of pride,
And their oneness of speech as a unit of strength
Could no longer in Shinar abide.

But the mischief of Babel shall yet be undone,
When from war and all strife we are free;
For the earth shall be full of the knowledge of God
As the waters that cover the sea.

Then a tower far grander than Babel we'll raise,
And we'll all speak the language of love;
For the Father shall come then to dwell among men
In His beauty and strength from above.

Middlebury, Ind.

the one with which we started: "Who Become Alcoholics?" The answer is "Drinkers, Only, Become Alcoholics." Let us write those words as in letters of fire across the sky line of our mind. No one else gets that dread disease called "Alcoholism." The bug of that malady never gets into the system of an "abstainer."—Zion's Herald.

THE MENNONITES OF GERMANY, 1936-1948, AND THE PRESENT OUTLOOK

BY DIRK CATTEPOEL

Minister of the Mennonite Church in Krefeld, Germany, since 1937, Dirk Cattepoel is well qualified to speak for the Mennonites in Germany. This address was given at the Mennnonite World Conference held at Goshen, Ind., August 3-5, 1948.

What the Mennonites of Germany have experienced and endured, lost and rebuilt, since the Amsterdam World Congress of 1936, is mainly determined by the events of the political background. Another reason makes it necessary to speak about this political background first: for the German, especially if he calls himself a Christian, will have to answer this one question before all others—"What is your attitude toward all that happened in your country and to other nations through Nazism?"

In the years since 1945, much has been said about the collective guilt of the German people. Among Christians it should be evident that there is only one genuine collective guilt—the guilt of all mankind before God. But as a Christian from Germany I would confess with all my heart how deeply it hurts us that so much distress, so much cruelty, and so much destruction has come over others through men of our people, and I would like to appeal particularly to you, my Dutch and French brothers and sisters—During the years since 1940, terrible things have happened to your people through representatives of ours; so much, that from the human angle forgiveness seems impossible. And yet, for Christ's sake I ask you: Forgive us! and thus grant us—in the name of Christ—a new beginning of Christian brotherliness!

Foreign Delegates at the Mennonite World Conference, Goshen, Ind., August 3-5, 1948.

Front Row, left to right: Ds. W. Leendertz, Mrs. W. Leendertz, Holland; Helga Kemnitzer, Germany; Lydia Rediger, Switzerland; Gertrude Gassman, France; Samuel Lehman, Switzerland; Gustav Reimer, Germany.

Second Row: Hank Enz, W. F. Golterman, Holland; Pyarelal Malagar, Stephen Solomon, India; Pierre Widmer, France; Ulrich Hege, Germany; Jean widmer, France.

Third Row: Mrs. H. W. Meihuisen, Ds. van de Water, Tina van der Laag, Holland; Dirk Cattepoel, Germany; Ds. van der Wissel, Holland; Emil Handiges, Germany; Miss J. C. Bremen, Holland; Samuel Geiser, Switzerland; Christian Schnebele, Germany; Samuel Gerber, Switzerland.

Fourth Row: Ds. Hendrick W. Meihuisen, R. de Zeeuw, Holland; David Koop, Gerhard Rosenfeldt, Brazil; Cornelius Voth, H. J. Bremer, J. Rostee, Holland; Jakob Isaak, Paraguay.

But as a Christian from Germany I have also to tell you about some experiences which might be our privilege before many others. First this one, that we Christians can never take our responsibility before God and the world seriously enough. Surely, movements like Communism, Nazism, Fascism, and Socialism sprang up only because those called upon (and who else but the Christan should be called upon?) did not see and could not solve the problem piled upon our modern world. In all these movements you can also hear the cry for merciful, helping love, the cry of the man who fell among murderers between Jerusalem and Jericho; and how often have we Christians been like the priest and the Levite who paid no attention when they passed the crying man!

Secondly, however, we have the experience that today, especially in the political sphere, Satan enjoys putting on the mask of world benefactor and philanthropist. One is often asked, how it could be possible that convinced Christians—also Mennonites—were prepared to fall in with Hitler's views? Right, but then Nazism did not approach us with concentration camps, religious pogroms, extinction of the mentally ill, and gassing of the Jews, but with the motto, "Freedom and Bread," with a program for political and economical reconstruction, with social measures for the working classes, with a splendid welfare organization, and with a youth work appealing to all the idealism of the younger ones. Everything else—the dark and the terrible—was kept in the background as much as possible and did not actually come to light before 1938 when the synagogues were burnt down. After all it may characterize the general ignorance of the whole situation that I myself learned the names of the concentration camps—Auschwitz, Belsen, and Buchenwald—for the first time from an American soldier magazine in an American P.O.W. camp. From that time, however, resistance against Nazism kept increasing, especially on the Christian side. Anyhow, it was far greater than could become known in the world with the sparse chances of communication, and there has been many a brave, silent struggle, and many a tragedy. There has not been only ONE Niemoeller! But I will not try and excuse here much and everything—at least every German is guilty of political error —but I would point out Christ's word: "Judge not, that ye be not judged," and I would emphasize that nothing is so vital as sober, clear, and penetrating Christian watchfulness towards our present political movements.

For this is our third experience that Hitlerism is a highly infectious disease for all nations. What has happened in our country, since 1945, to P.O.W.'s, refugees, internees, and even women and girls, is no report of glorious deeds in the history of humanity; and as for a democracy of freedom, we have not as yet sensed much of it. All the more, however, the Christians of Germany call the Christians of the world, that nothing but the love of Christ and Christ's forgiveness should be the future foundations of public life, if peace in the world is to have a future at all. The Christians of Germany have the experience that the Gospel must never be a message for the small circle and the private corner only, but that it is a message to the whole world and for the whole world!

* * *

As I said, from 1936 Mennonite fate in Germany took shape before the political background. There is no question of special Nazi measures to suppress Mennonitism, as such; whatever happened was part of the general tendency to reduce Christian influence on public life. So from 1937, those who were party members were urged to secede from the church—on the whole and particularly in comparison with conditions in the Catholic and Protestant Church—without any success. Despite hardest pressure, only 10 out of 500 parishioners seceded in Krefeld. Youth work was very severely handicapped, though; first, through compulsory Hitler Youth meetings being placed on the church service hour on the Sunday forenoons, and then through a prohibition of all youth church activity, as social meetings, hiking, and campings, with the exception of purely Biblical-religious studies. It was further tried to estrange youth from the church through direct influence. For some time the oath problem threatened to lead to a conflict with the Nazi state, and only later on we German Mennonites learned how near we had been to an absolute prohibition because of this question. That it never went as far as that, that the Nazi state even agreed to the Mennonite requests—as in the case of the military oath of the Army—was not due to German Mennonites being prepared to compromise. All representatives of German Mennonite churches unreservedly refused the oath. The chief reason must have been that the state was considerate towards the big Mennonite groups in the Ukraine and overseas, especially in Canada, whose tenacious clinging to the German language was esteemed.

As for internal church life, a strong desire for mutual contact and learning to know each other was sensed among our Mennonites living so scattered about Germany, even before the outbreak of the second World War. This desire expressed itself mainly in the German Mennonite reunions which took place every second or third year, and the last and fifth of which at Krefeld may be called a climax of brotherly gathering. The German Mennonites have always been faced by the problem of how to bridge the differences existing sociologically and in outlook, between the city and the country communities, between northwest, south, and east, and a promising attempt was dared here on the Mennonite reunions.

But the outbreak of the war put an abrupt end to all the past. For a moment, the campaign against Poland of September, 1939, threatened the communities in the Danzig area. But very soon worse news came from the Mennonite communities in the Polish district, especially from Deutsch-Kasun and Deutsch-Wymyschle. Here the retreating Poles slew bishops and preachers, kidnaped people, and plundered and devastated a good deal. So first aid was necessary, and much could be accomplished in a brotherly way by Mennonites from eastern, western, and southern Germany, and further by the M.C.C. through their then representative at Berlin. During the political reorganization in that region, the churches of the Polish area joined the "Association of German Mennonite Churches." The Lemberg community had then already to give up home and land which became Russian territory, and went searching for a new home in the so-called Warthe-Gau. Quite in line with their anti-Christian policy, the Nazis tried to obviate as much as possible any community settlement of families of the same creed. Yet at least a partial such settlement took effect in two villages.

In 1940, the horrors of Hitler's war engulfed western Europe and caused our Dutch and French brethren bitter distress. But also the western German churches soon realized that a war was going on. Already in the fall 1940, the Krefeld Mennonite church was damaged through air raid for the first time, and for the second time in 1942. The Emden community too soon had damage done to their church and parsonage. But all that was nothing in comparison with the events of the following years. Town after town was laid in ruins. In 1943, all buildings of the Krefeld community—church, parsonage, old people's home, and six buildings of a charity institution—were burnt down. A little later everything was destroyed at Emden, and after that the churches at Gronau, Heilbronn, and Ludwigshafen were lost. So Hamburg is today the only city community still in possession of church buildings of their own. Miraculously saved, church and buildings are standing amid ruins and heaps of rubble.

The events of war rendered community life more and more difficult. The preachers, bishops, and deacons were called up to the army, churches and community buildings were destroyed or heavily damaged, the members of the church were bombed out or had been sent into the countryside; regular lessons for children were impossible, and in the end the church services could not be held on account of the constant threat through air raids.

Meanwhile, however, further blows, even more terrible, had been foreshadowed. In the fall of 1943, the German armies flowed back through the Ukraine and took with them all who did not want to join the Russians. So the poor remainders of the Ukraine Mennonites wandered with them, westwards. I personally witnessed their departure, and I still feel pain in recalling that picture of leaving behind old pioneers' successes and a culture gained by long years of work. These Mennonites, too, like the Galician Mennonites of 1939, were destined for the Warthe-Gau. But they were granted only a short respite after their escape! In winter of 1944-45, the Russians broke into Polish territory with tremendous masses of troops and pushed forward a wedge in the direction of Danzig. Terrified flight in bitterest cold ensued. This was the beginning of the great German eastern tragedy which has not come to an end yet. It is so horrible and so great that no one but a personal witness ought to give his impression. I will, therefore, only state here that what has befallen Mennonites from eastern Germany since 1945 is the most important and the most agonizing of all that has been recorded about German Mennonites for centuries. It is, from that time a fact that two thirds of all German Mennonites are homeless refugees with no property, no possessions, no clothing, and often even with no relatives left, without a prospect of ever returning to their own home, and with no hope for a new existence in the overcrowded parts of western Germany.

In May, 1945, the war came to an end, and by and by the pale sun of a first peace rose above battlefields and ruins. Actually only personal statements about that time are justfied, since every one experienced it individually and cut off from the others. So, here is my report! Without news from home for over a half a year, I went looking for wife and children where I knew they had gone after I had lost my property. I found them in good health. Then, however, I stretched out my tentacles for the church. On trucks, on goods wagons during interspersed railroad trips, on foot, over emergency bridges—in the end I reached Krefeld. Here I inquired who was still there and who was prepared to start reconstruction. After some time there I found a study—for the beginning a table and chair had to do. The first church service was planned. Since our evangelical church was destroyed, we asked for, and were given, hospitality in a Protestant service house, although only for Saturday afternoons, and Saturday afternoon is still our service time!

Without papers, without mail, the news had to be passed on from mouth to mouth; and yet, all who could come did come, and we all greeted each other as though we had been resurrected from the dead. During the following weeks, the first thing to be taken up again was youth work which had suffered so long under the Hitler prohibition. Then lectures were held which were thought important for general self-evaluation and self-examination. But here too, what difficulties! It makes me smile to think of those days, when I had to submit to the British Commander, for his approval, every intended lecture in English translation, and every poster before it was printed. Often it meant days of struggle! But we were fortunate and successful. The congregation found each other, rose above the daily worries to a deeper insight into the fundamental problems of their position, and felt new responsibility. Such and similar may have been the situation in the other German churches too, of whose lot we learned the details only in the course of time. Soon, also the first refugee brethren arrived from the east—Germans from Russia who were sorely afraid of being handed over and deported to Siberia like so many of their people, others from West Prussia and Danzig, utterly poor. They were all taken care of as far as possible, and such has been done also by our German brethren despite their own poverty. But in the end and with the constantly increasing number—the Hamburg Church with approximately 350 parishioners became all at once a center for about 3000 refugee Mennonites—all our own help was bound to remain a drop in the ocean. It was a terrible time! You saw the overwhelming need and yet could not do anything effective. And beyond that there was the increasing want among our own people, starvation in the towns, but then in the countryside too, the shortage of housing, the lack of textiles and, chiefly, of footwear, the heavy daily struggle for mere existence. In these days we had the experience that not the harsh blows break a man and make him apathetic, but that it is done by the exasperating worries for daily bread!

It was then glad tidings when in 1946 the American brethren of the M.C.C. turned up also in Germany and promised their help. They could start their aid program first in the American, then in the British, and eventually also in the French Zone. The Russian zone is still being looked after indirectly by the other zones. First gift parcels arrived—I can never forget that hour when I unpacked, together with my wife, the very first gift parcel with baby clothes, some food, and soap. That was a modest beginning! Today, many a Mennonite preacher's or bishop's home is a proper storehouse for textiles, footwear, and food. Trucks deliver the goods, a distribution scheme is spread over the whole of the zone area, and many, many emaciated and starving refugees, bombed homeless people, and children collect what was sent for them. Heaps of mail are piled up on the pastor's desk, innumerable requests are uttered; here they need advice, there admonition, and there mediation. Several times, about 500 people daily entered and left my house! However, it has again and again brought happiness to be able to do all this work in the "Name of Christ," not under a welfare organization, not driven by the socialist or communist benefactor idea, but as the preaching of the Gospel! And I know that I am speaking in the name of many thousands, if I thank you here too, if I thank all those who sent their gifts "in the Name of Christ!" How I would have loved to bring you a mother's happy smile and a child's cry of delight as a tangible token of our gratitude!

What the war had interrupted, was resumed after the war—the longed-for meeting each other of all German Mennonites, beyond all differences in tradition and type of country. The meetings after the great disaster of 1945 have all taken place under this motto. The fact that the German Mennonites publish one common paper, the "Gemeindeblatt der Mennoniten," for all groups is in my opinion another such tie. Especially the youth from north and east and south and west have found one another. Both the students' campaigns at the Thomashof in the fall of 1947 and in this spring at Krefeld—the latter with cordially welcomed Dutch participation—were a climax of this development, and all foreign observers of the campings pointed out how much they enjoyed the frankness and the readiness to stand up for Christ's sake which they found among the German Mennonite youth. But these common experiences have their effect in every area—everywhere the youth have now formed groups, study the Bible, discuss the problems of our time, do practical service. Above all, however, they are eager to learn, in order to make up for what they missed through Hitler's prohibition and the war. There prevails a surprising pleasure in doing serious intellectual work, and even the sharpest critic will hardly find a trace of Nazi revolutionary views.

A particularly difficult problem of German Mennonitism is the spiritual care for the many scattered refugees. The scarcity of transport—you find hardly anyone with a good bicycle—the high traveling costs, the lack of suitable accommodations, make it impossible to maintain a regular spiritual care. Although in areas with a specially dense population of Mennonite refugees itinerant preachers have been engaged, though elsewhere the M.C.C. assists with trucks and other amenities, though in several districts refugee communities have formed that support their own preachers—all this is far too little. We are particularly concerned about a Christian-Mennonite education of the refugee youth. There is often a danger of their losing contact with the Mennonite creed altogether and of their joining the general Protestant Church or Roman-Catholicism which is at present very active. The recent currency reform which cut off 90 per cent of all monetary properties overnight, made it financially impossible for the previously wealthy city communities to go on supporting such pastoral care for refugees. Up till now, such subsidies were strongly furthered—now every one hardly knows how to pull through himself. So just this pastoral care for refugees is a sphere which cannot be recommended warmly enough to all those who are anxious to help. For, my friends, we in Germany who have to struggle for our food daily, we have so much more deeply experienced the truth of Christ's word that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Generally in public life in Germany today, the name "Mennonite" has a particularly good repute, just like the name "Quaker" after the first world war. One does not quite know what to make of us though, since we are barely fifteen thousand among sixty million. Recently I heard someone call us "Mammonites." Quite likely he was trying to get a more concrete conception of us! However, this appreciation of the public is not our merit; it is wholly that of our American brethren who have supplied thousands of needy, regardless of creed, with food, clothing, and shoes, in their most generous relief works. Often this relief work is done in cooperation with a local Mennonite church, as at Hamburg, Gronau, Krefeld, and at several places of the French zone.

One consequence of this relief work of the "Mennonite Central Committee" is that there are many inquiries about the nature and the doctrine of the Mennonite creed. In each case we feel the lack of suitable literature very much. The shortage of paper makes it almost impossible to publish even the smallest pamphlets, and in addition there is now the shortage of money. True, thanks to American help, the already mentioned "Gemeindeblatt der Mennoniten" could be published half a year ago, as the only paper for the time being; true, the life work of the unforgettable Christian Neff and Christian Hege, the three-volumed "Mennonite Lexicon," is being completed, and a fourth volume, a supplement, prepared—also with considerable American support—but what we sorely miss is a suitable book for children's lessons and for information of all who are interested in us. The future will have to close the gap!

This, however, leads me to the question of what special tasks the future has set for the German Mennonites. Some of them I would like to sketch here. An exceedingly difficult future problem is, in my opinion, the decrease of German Mennonites, which—as you know—is going to take place shortly. Already, several thousand of the brethren from Russia who fled to us have left for Canada and Paraguay; already, several hundreds of Westprussian Mennonites are getting ready for emigration overseas in the camps of Denmark, and many of such Westprussian Mennonites in Germany are waiting for the next opportunity to look for a new home and a new existence elsewhere, be it in France with the brethren there, be it in Paraguay, Uruguay, or somewhere else. Anyway, we have to reckon with the fact that there will shortly be only a small number of us, perhaps only five or six thousand souls. It will then be a question of existence or non-existence of these Mennonites who are geographically scattered over the northwest and the south; they must stand together, grow together, and work together. In practice it will at first have to be an absolute working hand in hand of the two existing associations, the "Vereinigung der Deutschen Mennonitengemeinden" and the "Badisch-Wuerttembergisch Bayrischer Mennonite-Verband"; the farther goal, will be a complete merger. It seems further important to me that we become an active communion again! The many persecutions and the only scarcely granted toleration of the past centuries have made the German Mennonites highly family- and tradition-minded. Naturally this disposition has contributed much to their preservation, but it does include the danger that we might forget what it was that inspired our forefathers, when they demanded baptism founded on faith for the adults—it was man's own personal decision to follow Christ! We German Mennonites are often far too exclusive and far too fond of being among ourselves: We will have to throw the gates open again; we must again become a mission-minded church! I know that in the big concert of the many Christian versions we Mennonites have still a word in the name of Christ, which might be an answer for many and many!

A second future task, I believe, is a deepened brotherly exchange with the Mennonite brethren all over the world. We should not find such an exchange difficult; for though there are few of us, we are, in our marked variation, the countertypes of the different Mennonite types there are in the world: The Westprussian type is about like that from Russia and its descendants in America.

The south-German is about like the Swiss and French type and its descendants also in America. The Westgerman type, lastly, resembles the Dutch very much. But this exchange is not a question of a possibility, it is one of a necessity! Just because we shall soon be so few, the danger of developing a sectlike narrowness is very great, especially under the throttled-off conditions which Germany experienced soon after 1933 and is very likely to go on experiencing for a long time to come. Worldwide contact is wanted! How free we felt already, when our American and now also our Dutch brethren came to see us! And how happy we are that we as the first German Mennonites after the second world war were allowed to come over here to America to see what your life, your ways, and your work are like! Is there anything more natural than that brothers in Christ clasp hands and love each other like brothers, and that where dark shadows from the past fall between them, they forgive each other like brothers? I know the Mennonites of Germany carry their part of the burden of their people and that they have to wait until

(Continued on page 285)

Editorials

"Aunt Lina"

For nearly thirty-six years our Mennonite reading public has been accustomed to seeing the name "Aunt Lina" in our children's publications. Under this pen name, Lina Z. Ressler wrote for the "Beams of Light," and "Words of Cheer," two children's papers to which she not only contributed freely but which for many years she helped to edit with her husband, the late and beloved "Uncle J. A." Ressler. After his death she took his place as editor of the "Beams of Light" for about ten years.

Sister Lina Z. Ressler also wrote much under her full name. She was editor of the "Lesson Picture Cards" of the Sunday-school series of lesson helps and was a frequent contributor to the "Gospel Herald," and other church periodicals. In her most active years she did considerable work in editing and compiling children's and missionary books, often in collaboration with her husband. In this connection she often wrote short stories, poems, and songs. She was no doubt the outstanding literary woman in the church for three decades.

She was also one of the pioneers in both city and foreign mission work, having been among the first sister workers in the Chicago Mission and the American Mennonite Mission in Dhamtari, India. She was also among the pioneers in the educational movement in the church, having served as preceptress and teacher in Elkhart Institute, the first Mennonite church school. Aunt Lina's term in the India Mission was only about five years, but during that time the Indian people and the cause of Christ there became very dear to her heart. After her return home all during her active years she did much to promote the work in India by her writing, by private testimony, and by public addresses.

Sister Ressler was also active in women's sewing circle organizations, both church-wide and in her local district. She will be remembered for the constructive work which she did in this area of church work. As a Sunday-school worker she will also be long remembered by both children and adults, for she was an active worker among both. Until about a year ago she taught a women's Sunday-school class at a local mission point.

"Aunt Lina" was more than a pen name, however, for she was familiarly known by that term by the neighborhood children, by her Sunday-school pupils, and by friends everywhere. Together with "Uncle J. A.," she had a church-wide family of nephews and nieces of all ages.

Sister Ressler came home from the India field after five years of service because of ill health. For years she contended with bodily ills and weak eyes. But her eyesight never completely failed, and her rugged constitution surmounted her numerous bodily infirmities until she quietly passed away on August 17. For about a year a broken hip and other ills kept her in bed most of the time. Then in His own good time the Lord called her home.

Now "Aunt Lina" is gone. Her familiar place in the home and church shall know her no more. Her pen is laid aside, her voice is hushed. But she will live on in the things she has written and in the memories of her friends. She "being dead, yet speaketh." But more, we believe she lives on through the eternal ages as she has gone home to be with her Lord. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Mennonite World Conference

The editor had the privilege of attending the Mennonite World Conference at Goshen, Ind., Aug. 3 to 5, with exception of the opening session. It was our first opportunity to attend any of these World Mennonite gatherings, of which this was the fourth. Previous meetings were held at Basel and Zurich, Switzerland, in 1925; at the free city of Danzig in 1930; and in Holland in 1936, in commemoration of the four hundredth anniversary of the conversion of Menno Simons in 1536.

First experiences are distinctive in that they bring vivid impressions that long remain with us, but which nevertheless are sometimes difficult to analyze. One could at once sense that Mennonites coming from all groups in the United States and Canada; from Brazil and Paraguay in South America; from Holland, Germany, France, and Switzerland, in Europe; and from India and China, in Asia, were a cosmopolitan group. This was accentuated by the fact that mission and relief workers were present who had served in many other countries than those mentioned and had helped to sponsor the migration of Mennonites from areas of distress in Europe and Asia to the more peaceful and spacious countries of the Americas.

Along with this fact it seemed quite evident too that as groups of Mennonites we are still local and divergent. This was manifest in differences in appearance, in language, and in viewpoint. There was some spirit of unity too, in spite of the apparent diversity, for all of us stemmed from the Anabaptist fathers of Switzerland, Holland, and Germany. But we realize that our unity must be based upon more than that—it must have a common faith in God as our Father and Jesus Christ as our Saviour.

The program was well arranged and dealt with topics of common interest. The subjects were well handled as a whole, though once in a while one had a feeling of inadequacy as the discussions went on. The program was interesting, inspiring, and as a whole informative and helpful. We were touched at times as our European brethren spoke of the sufferings and trials which they went through and the hardships which they are still suffering, and of the expressions of thanks which they gave for the help which our American Mennonites sent them in the forms of physical aid, moral support, and spiritual encouragement.

We believe it was a helpful meeting in spite of its limitations. We enjoyed the fellowship, the inspiration, and the information. It is good at times to exchange viewpoints, even if we do not look at things alike. We feel too that there was a strengthening testimony for the doctrines of the church and the Word which our Anabaptist forefathers espoused and which, in some sections, have been neglected and abandoned. Just what the total influence will be remains yet to be seen, but we trust that it was for the strengthening of the church and the cause of Christ in this needy world in which we live.

The Draft Law

We regret that in our editorial on this same subject last month we made an error in the ages for registration, by stating that those from 19 through 25 would be required to register. The law states that those between 18 and 26 must register. Our error was in that we stated the lower age limit one year too high. But it should be stated that while those who are eighteen years old are required to register they will not be subject to induction until they are 19.

To get the record clear we herewith give the following information concerning registration and classification as released by the Mennonite Central Committee.

Registration dates have been set as follows: On August 30, all men born between August 30 and Dec. 31, 1922; on Aug. 31-Sept. 1, men born in 1923; on Sept. 2-3, men born in 1924; on Sept. 4-7, men born in 1925; on Sept. 8-9, men born in 1926; on Sept. 10-11, men born in 1927; on Sept. 13-14, men born in 1928; on Sept. 15-16, men born in 1929; on Sept. 17-18, men born between Jan. 1 and Sept. 19, 1930. Young men becoming 18 are to register within 5 days of their 18th birthday.

After registration, those who may be eligible for induction will receive a classification questionnaire (SSS Form 100) from the local board, which asks for detailed information on family status, occupation, physical condition, conscientious objection to war, and other factors. Special care should be given in signing the statement (Series XIV of the questionnaire) in which claim as a conscientious objector is made. The questionnaire is then to be returned to the local board within ten days, at which time a special supplementary questionnaire (SSS Form 150) is to be secured. This is to be carefully completed giving in detail the reasons for the claim as a conscientious objector and returned to the local board.

CHRISTIAN LIFE

TWELVE THINGS JESUS NEVER DID

The Deity of our Lord Jesus Christ is established in at least four different ways: by the Scriptures, by what He was, by what He did, and by what He did not do.

The Scriptures declare that Jesus Christ was and is the eternal Son of God. The same attributes that are ascribed to God are ascribed to Christ, such as omniscience, omnipotence, and omnipresence. Cf. John 16:30; Matt. 28:18-20; 18:20.

In the Bible Jesus is called God, the Son of God, and the Lord of Glory. This speaks of Deity. Cf. John 1:1, 2; Matt. 27:40, 43; I Cor. 2:8.

Jesus is presented in the Scriptures as the virgin-born Son of God, without spot and without blemish. This speaks of His character—what He was. Cf. John 1:29; I Peter 1:18-20.

Then the Deity of Jesus is established by what He did. We cannot show in this article all that He did—that would require the writing of a book. But think of His raising the dead, cleansing the lepers, healing the sick, casting out devils, forgiving sins, turning water into wine, walking on the water, stilling the storms, accepting human worship, and rising from the dead. Could He be less than the Son of God? I think not. In Romans 1:4 we read that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The most outstanding way that the Deity of Jesus is shown was by what He did **not** do. There are at least twelve things that Jesus did not do that mark Him as the eternal Son of God and the Mystery Man of the ages.

1. **Jesus never sought advice.** There has never been, in all history, any man who did not at some time or other seek advice; but not so with Jesus. Why? He was the power of God, and the wisdom of God. I Cor. 1:24. Abraham sought advice, Moses sought advice, Solomon sought advice, but not so with Jesus. He fought His battles alone; He entered no entangling alliances; He asked no advice and no assistance in cleansing the Temple. Who is this Son of Man? Surely, He must be the Son of God!

2. **Jesus never changed His mind.** He moved with such supreme insight that He never had to change His mind—He never uttered a sentence or a word that He had to repeal or correct. Jesus was the God-man. A hyphen never meant so much as it does here. Jesus was perfect in body, mind, and speech. What man in all history could say that he never had to change his mind? The Man Christ Jesus could say this. Jesus was God in the flesh, and as such He never had to change His mind. Please turn in your Bible and read John 1:1-4; Mal. 3:6; Heb. 13:8.

3. **Jesus never got in a hurry.** He had time to leave the tomb in order. He folded the napkin and laid it aside at the tomb. In Luke 24:12 we read, "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." The human race is very nervous and all the time in a hurry; but not so with Jesus. This speaks of Deity. Jesus was not in a hurry when He made this world; He was not in a hurry when He chose His twelve disciples, when He performed His miracles, and when He came to the tomb of Lazarus. There is but one time recorded in all Scripture that we find God running, and that was when He ran to meet a penitent sinner. God is pictured as running to meet the Prodigal Son when he returned home. In Luke 15:20 we read that the father (which is a picture of a forgiving and restoring God) "ran, and fell on his neck, and kissed him."

4. **Jesus never showed any personal fear.** He showed no personal fear in His wilderness temptation, in the cleansing of the Temple, in His arrest and trial before Pontius Pilate, on His way to Calvary, nor while dying upon the Roman cross. Behold, what a Man! Surely, He is Jesus, the eternal Son of the living God! There has never been a man in all history who did not show personal fear in times of great crisis; but not so with Jesus. He had nothing to fear; He knew the outcome and He was perfect in knowledge.

WHAT WOULD HE SAY?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find that I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would He say?

If He should come today
Would I be glad, quite glad?
Remembering that He died for all
And none through me had heard His call,
What would He say?

—Publisher Unknown

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5. **Jesus never made a mistake.** Ingersoll wrote on the mistakes of Moses, but he never wrote on the mistakes of Jesus. Why? Jesus never made any mistakes. What a Man! Yes, Jesus was the only perfect Man that ever lived on this earth. He was the God-man. Neither Noah, Abraham, Moses, David, Solomon, Paul nor Peter could ever say they had never made a mistake. Space would fail me to mention the mistakes of these great men. Even the Apostle Paul said that he rebuked Peter to his face for "he was to be blamed." Gal. 2:11.

6. **Jesus never showed surprise.** It is said that the disciples were amazed—but not so with Jesus. Jesus was not surprised when Judas Iscariot betrayed Him, for He knew who Judas was and just what he would do. John 6:70, 71. Jesus was not surprised when Peter denied Him, for He knew what Peter would do when the crisis came. Mark 14:66-72. In John 2:24, 25 we read, "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."

7. **Jesus was never defeated in controversy.** The Pharisees, Sadducees, Herodians, and the scribes all failed to entrap Jesus in His words or to defeat Him in a controversy. They spent all their time in trying to find fault with Him and to trap Him in His words, but they failed to do so. The greatest wisdom to be found in all ages is found in Matt. 22:15-22, where the Pharisees and Herodians tried to entangle Jesus in His talk: "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way."

8. **Jesus never performed a selfish miracle.** All the miracles that He performed were for others. He performed no miracle for Himself, not even when He was hungry for forty days and forty nights. Matt. 4:3, 4. To have done so would have been selfish, and selfishness is sin!

9. **Jesus never distrusted God.** In Luke 23:46 we read of Jesus saying, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." He trusted God in the dark, for at this time the earth was gripped with a thick darkness from the sixth hour until the ninth hour. Luke 23:44.

10. **Jesus never denied a good request.** He granted every good request that was asked of Him. This sounds like God to me,

for we know that God loves us and earnestly yearns for us to have His best. God withholds nothing from us that would be for our good and His glory. When your petition is not granted, just remember that its withholding is for your good and God's glory. God knows best, and can never make a mistake.

11. **Jesus never confessed a sin.** Why? He had none to confess. He forgave sins. Jesus said in John 8:46, "Which of you convinceth me of sin"? None of the Old Testament prophets dared to make such a statement, but Jesus could, for He was perfect and without sin in thought, word, deed, or nature. In all history there has been but one perfect man on earth—"the man Christ Jesus." He was perfect in motive, thought, word, and deed—He was very God as well as man. Of Him it is written, "In him is no sin" (I John 3:5); "who did no sin" (I Peter 2:22); "who knew no sin" (II Cor. 5:21); "without sin" (Heb. 4:15); "holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

This Perfect One was made sin for us "that we might be made the righteousness of God in him" (II Cor. 5:21). Think of His sublime egotism. In Matthew 11:28-30 He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Moses could never say this—but Jesus could. Jesus never turned away any sinner who came to Him to be saved. In John 6:37 He says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Hallelujah, what a Saviour!

12. **Jesus never apologized for anything that He ever did, for anything He ever said, nor for anything that He did not do.** You and I spend much of our time apologizing for what we have said, done, or failed to do; but not so with Jesus. He was the perfect Man —the God-man.

Now what will you do with this Jesus of whom I speak? If you accept Him as your Saviour and Lord, you will spend eternity with Him, but if you reject Him as your Saviour and Lord, you must spend eternity in a devil's hell. God wants you to be saved, and Jesus is the Saviour. Luke 2:11. Will you come to Him now, and let Him be your Saviour and Lord? God grant that you will, before it is everlastingly too late and your doom is sealed by your rejection of Him.— The Gospel Message.

THE TWO SIDES

An old bookmarker that once belonged to my mother is very precious to me. A text is worked on it in blue silk. A few years ago I found it in a book, after having long lost sight of it. I saw just the "wrong side" at first. And that was just an unmeaning tangle of confused and crossing threads.

Then I turned it round. On the "right side" were beautiful clear letters, produced by the tangled stitches. And I read these three deep, glorious, eternal words, "God is Love."— Dr. Moule.

WHY CHRISTIANS CANNOT BE UNEQUALLY YOKED WITH NON-CHRISTIANS

BY JOSEPH BROWN

To my mind this is a very vital, timely, and practical subject. We do not all see things alike or understand things alike, and we have different natures, and other things may enter in, but each one of us should look to the Word of God for our direction and guidance in this life. It is certain that we must all give an account of ourselves before God some day. The Bible tells us, "Strive to enter in at the strait gate" that leads to life everlasting, for "few there be that find it."

May we honestly and sincerely accept the word of God in Psalm 119:10, 11: "With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee." The wise man Solomon said in speaking of God, "In all thy ways acknowledge him, and he shall direct thy paths." Is not this **why Christians cannot be unequally yoked together with non-Christians?**

It seems that we are living in very trying times. Many decisions have to be made. I think any Christian will agree that we are living in the last days. Seemingly Satan knows his time is short and he is making a desperate effort to draw the Christians away from God by yoking them up with the world.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). "If any man love the world, the love of the Father is not in him" (I John 2:15). These verses alone would answer the question of why we should not be unequally yoked up with the world.

The unequal yoke is presented to us in the Bible in various ways. It may well be outlined under four heads.

1. The social circle, or the unequal yoke with unconverted companions.
2. The matrimonial circle, or the unequal yoke in marriage.
3. The commercial circle, or the unequal yoke in business.
4. The religious circle, or the unequal yoke in the worship of God.

The first one of being yoked up with unconverted companions seems to be especially ensnaring to our young people. We can be and should be friendly with the unconverted but should not get too intimate with them, because their minds are on things of the world and they look to the world for their entertainment. And many times these things are anything but wholesome for a Christian.

To be real chums with them you will have to be interested in the same things they are and go to the same places they go, and before you realize it you have lowered your standard and no more have a conscience against some things you once had. Not only young people, but some of us older ones might be found associating with non-Christians, listening to their vile stories, standing by laughing and having a good time, or with them attending shows and fairs or other amusements of the world. One thing leads to another until before you know it you have no relish for spiritual things any more.

The second part deals with the unequal yoke in marriage. Many of us have seen example after example of this. How blindly and yet seemingly happily some Christians have given themselves in marriage to a non-Christian, but much unhappiness followed! To have true happiness in marriage, it must be engaged in with much sacredness. Who can imagine a non-Christian taking a sacred attitude toward marriage in the fullest sense? Many joys and sorrows and problems are present in married life. Many hard decisions have to be made for which a Christian must implore the help of God, which a non-Christian would not think of doing: The unequal marriage yoke leads to very dangerous ground, and cannot result in true happiness.

God wants us to be happy Christians. That is the reason He warns us against these things. Another big reason why a Christian should not marry a non-Christian is the welfare of the children God may send into the home. What will they think of Christianity? If only one of them would be lost in eternity, the very thought of it should make us shudder so that we would never want to take a chance at that kind of matrimony.

The next part deals with the unequal yoke in business. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel" (II Cor. 6:14, 15). We are living in an age when organizations and associations with an unbeliever in business, to be a good partner we have to be interested in helping to succeed financially. The unconverted partner undoubtedly will use methods to make money which a Christian cannot participate in, or he may even desecrate the Sabbath to accumulate money, and if you are in business with him part of that ill-gotten gain is yours.

Let us consider some unequal yokes of today. There are today horse associations, Holstein associations, Guernsey associations, pure milk associations, and many other associations. And it is to be regretted that so many Mennonites are connected with them— I fear to their sorrow. They say the way into a man's heart is by way of his stomach. The devil has long ago found out the way to destroy man's relish for spiritual things and deaden his conscience is by way of his pocketbook. The good Lord didn't put His people in this world to see how much money they could accumulate.

It is universal that in any association the stronger element or party governs the weaker and that the actions of one bind the other party. If the price of milk is not high enough to suit, the decision may be to dump it out and make the buyers come to time. That is the policy of many unions or associations. Many more could be named.

All these I think are forerunners of the mark of the beast spoken of in Revelation. We are probably nearer to that time than we think.

The next and last is being unequally yoked with the unconverted in worship.

In the early church the unconverted did not feel at home with the saints in the church. "And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them . . .)" (Acts 5:12, 13) .

There were hypocrites in the church then but they were not allowed to remain there long as we see in the cases of Ananias and Sapphira, and Simon the sorcerer. The Bible warns against having fellowship with people who hold and teach false doctrine. II John 10. We should have no fellowship with this world. James 4:4.

It seems as though some professing Christians think that Sunday is the only day we should think of God and sacred things and implore God's direction, but God intends for us to be in His service every day of the week and in our daily work continually to ask His guidance in all things.

Let us hope and pray that we will not get unequally yoked up with the world like king Saul; the Spirit of God departed from him and he didn't know it.

Wakarusa, Ind.

PRACTICAL TEACHINGS OF JESUS—OUR RELATION TO GOD

BY RUBY P. ZOOK

There is nothing in this world that men prize so highly as they do love. Moody said, "Show me someone who is alone in this world and has no one to care for or love him, and I will show you one of the most wretched beings on the face of the earth."

Many of us think we know something of the love of God, but man has to admit, and always will, that he has never found out much about it. It is so far beyond his weak mind to grasp.

Because of His great love, God made man. But man sinned. Again God's love saved him. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Since we are so near and dear to God and since He has done so much for us, we are naturally closely related to Him. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:14-17).

Jesus is God's only Son and our Elder Brother. While here on earth He was a Perfect Teacher. Among His teachings we find many practical truths of our relation to God. By practical teachings we mean something that is taught that we can accept and live out in our life here on earth.

We can in a measure see God in man. Gladstone said, "Man himself is the crowning wonder of creation." And someone else has said, "There is more mystery in the union of soul with the body than in the creation of the universe."

But let us see what Jesus said to prove that in the Christian God is part of man. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (I Cor. 3:16)? "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). An example of God in man is found in Acts 13:22: "I have found David the son of Jesse, a man after mine own heart." Do not undervalue anyone, as each person is a creature of God and His handiwork. God is everywhere. We should not be guilty of despising His works right in His presence.

Jesus, too, gave proof that we can find God in nature. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? . . . Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith" (Luke 12:24, 27, 28)? "The heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1). Have you seen God in your flower or vegetable garden, or in your wheat and oats fields? Look for Him there. Then take a look at the heaven; study the earth, the planets, and constellations. Notice how systematically they are working. Find God there.

Do not the Old Testament and the New Testament themselves prove that God is in history? Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Many years ago God made and sanctified the Sabbath. Jesus taught, "The sabbath was made for man, and not man for the sabbath." Our daily cares should be laid aside and the time on the Sabbath devoted to worship and holy meditation. "Remember the sabbath day, to keep it holy" is one of the great commandments. It is true that many go to the meetinghouse—they sing; they pray; and they worship. But one must be careful that it does not become form or habit instead of true heart worship. Each Sabbath morning should mean a new awakening for the Christian—a renewed life in His service. Be conscious of God's day and of His presence. Harriet Ward Beecher said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."

Jesus gave some very worth-while and practical teachings on seeking and knowing God. "Seek, and ye shall find." "Seek ye first the kingdom of God." "Come unto me all ye that labour and are heavy laden." "If any man will come after me, let him deny himself, and take his cross, and follow me." "Ye shall know I am in my Father, and ye in me, and I in you." Many other Scriptures such as these can be found in His Word.

We owe God obedience, faith, and righteousness. "We ought to obey God rather than men." Jesus said, "Ye are my friends, if ye do whatsoever I command you." This reference infers obedience. We can be righteous only by submitting ourselves into God's hands. All our own efforts at righteousness are in vain and are as dead works and filthy rags. But "I can do all things through Christ which strengtheneth me." In Ephesians 6:14 we are told that the breastplate of righteousness is a part of the Christian's armor. Without faith we cannot please God. In instances of healing Jesus said, "Thy faith hath made thee whole." The same can be true of our sin-sick souls. They can be made whole through faith in God.

We must pray because God is our Father, and we are helpless and needy children. "Men ought always to pray, and not to faint." "Pray without ceasing." "Watch and pray." When our pathway seems dark we need to cry, "Abba, Father." As we have often heard and read and experienced, it is sweet to hear His voice, "It is I be not afraid."

Jesus, then, taught that man can see and feel God every day of his life. He can see God in man, nature, science, and history, and because of his relationship to God he ought to seek to know Him and then deny himself, be obedient, righteous, and prayerful.

"Jesus gives us a good standard. Measure yourself by God. If you want to know how big you are, compare yourself with God. If you want to measure your character, put it side by side with God's. If you want to know how good you ought to be, look at God." "Beloved, now, are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:1).

La Tour, Mo.

When Moses prayed, "I beseech thee, show me thy glory," God showed him as much as he was able to bear. God may not always give us much. He does not unveil His essential glory, but He gives us enough to feed our faith, our love, our obedience. He does not intend our service here to be the same hereafter, and so we work with only a little light amid trial, temptation, corruption. We are going up Pisgah, but we are not to fly up. We are to walk up step by step.—Andrew A. Bonar, D. D.

OUR HOME CIRCLE

MOTHER A TEACHER AND GUIDE

BY MRS. PAUL V. SNYDER

An address given at the annual meeting of the Women's Missionary Sewing Circle Organization, at Mackinaw Dells, Ill., June 15, 1948. We are glad for the privilege of sharing this helpful message with our readers.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Perhaps Moses knew when he set down those words, that mothers would be reading them thousands of years later, in a time when the "world was [indeed] too much with us," and they would be too busy to set a specific time to teach their children. So we will do well to heed this admonition found in Deut. 6 and teach our children diligently **all the time,** day in and out. And shall we wait until they begin to ask questions? Are they to furnish us the incentive? Isaiah says—"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept . . . ; line upon line, . . . here a little, and there a little." That means all the time, and **this** is the mother's task—a task that lasts, as Angelo Patri says, for the duration.

The longer I live the more I am convinced that a mother has the most important job in the world. She is with the child almost constantly from the time he is born until he starts to school. Who else has a better opportunity to equip that child with right ideas and attitudes, and instill him with right doctrine in the early, formative years of life? I don't mean to imply that you can make your child exactly what you want. Some children are what they are **because** of training. Some children are what they are **in spite** of their training.

Take one look at human personalities today. Why is there strife among nations? between industry and labor? between similar industries, such as we recently heard of between butter and oleo? Why is there contention between churches, or members of the same denomination, or members of the same congregation? Why is there quarreling in a home, among children of the same family? Does it not stem from the imperfections of human personalities, or as James says, "It is not your passions that are at war in your members?" Do we not find at the bottom of all these strivings, greed, jealousy, selfishness, love of power, and such like? Oh, how much we need the Holy Spirit, as Whittier says to drop His still dews of quietness, till all our strivings cease; to take from our souls the strain and stress of life, and let our ordered lives confess the beauty of God's peace! And with God nothing is impossible. The grace of God **can** transform a selfish life, set in its ways, and make of it a life of usefulness. But it is so much easier to train these lives in early childhood, when the child is susceptible to teaching of **any** kind.

What we want our children to be in adulthood we must train for in childhood. Isn't it sad to see an old lady who has lived most of her life—cantankerous, gossipy, whining, scolding, ill-natured—just hard to get along with? She didn't get that way overnight. She has been practicing it all her life. On the other hand look at that sweet, little old lady who has had a hard lot in life. Her trials may have been more and greater than the other one, but she has not let them make her bitter and mean, but has allowed them to mold her and make her after God's will and as a result we see a life that is peaceful, serene, and an inspiration to others. And she didn't get that way overnight. She's been practicing, also.

Mothers and grandmothers, how are we to be the best teachers and guides for our children? First of all, by living exemplary lives. We cannot do it in our own strength. Only a Spirit-filled and Spirit-led life can be a fit example for your children and grandchildren to follow. And your children will imitate you much more than they will try to imitate Jesus. When our children are five or six years old we turn them over to various teaching agencies—the kindergarten teacher, the Sunday school, and summer Bible school teacher. They are trained for this task, largely, but too often the mother isn't.

And that leads to another subject dear to my heart—the subject of parent-education. Not all mothers are born teachers. Some are, and for them the rearing of children is comparatively easy. But for some poor little mothers the task seems hopeless because they themselves are a little helpless. And some are very young. You know the kind I mean. Raising children isn't done altogether by instinct, and for those parents who find it hard to be teachers I wish something might be done. We believe in preparing our young people for nearly every task they may encounter. We prepare them for mission fields by using them in Summer Service Units. We have youth fellowships, institutes, Christian day schools, and church colleges. And I'm glad it is so. But what are we doing to prepare them **adequately** for marriage and parenthood? Yes, of course, they pick up ideas here and there, and glean a little help from various sources, but mostly in a haphazard fashion. Couldn't we have parent-education classes in **all** our communities for **all** our young people, and especially for those who don't get to church schools? Sister Alta Erb's book on the "Christian Nurture of Children" would make an excellent textbook. We may read it by ourselves and call it good. But if a group of mothers would study it together and talk it over it would help even more. There are, no doubt, other books that could be used also. Now, maybe we don't need such instruction at all. I know of a surgeon who thinks the Amish should write books on child-training because he says the little Amish children are the best behaved of any he has to deal with. I think that may be possible, but then, they stay at home more than most of us do. And it seems to me the more our children get about among other people, the more discipline they need. As one mother put it when asked how she managed to raise such a fine family of boys: "I raised them with a barrel stave and I raised them often."

But as I have said before, a child **will** imitate his mother. Her primary purpose, then, should be to lead her children into closer fellowship with the Lord Jesus—to lead him into a personal and saving relationship with Him. One writer has said that the greatest cause of juvenile deliquency is the **absence of the power of God's Holy Spirit in the lives of boys and girls.** And whose fault is that? Could it be because that power is also absent from too many homes? A mother, then, needs to learn to "walk in the Spirit." She needs to learn self-discipline. How can she teach self-control if she loses her temper? How can she teach her child to take life calmly as it comes, if she becomes irritated at the least interruption of the day's plans? Perhaps unexpected company comes just at mealtime, after you've done a big washing and were going to have leftovers for lunch. Do you become vexed because they didn't let you know sooner, so you could at least straighten up the house and get a decent meal ready for company? How can a mother teach a child to be a witness for the Saviour when she snaps at that salesman who takes up valuable time just when she was hurrying with dinner so that she could make her appointment in town? Of course he is persistent, and maybe he is a nuisance and she has told him over and

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MY MOTHER, DEAR

My Mother, dear, thy love and cheer
Has daily been my guide;
I loved to hide
My head on thee. My sob, my tear
Took wings whene'er I sensed thy presence near.

My Mother, true, what peace I knew,
When compassed by thy care;
For I did share
The watchful eye, my whole life through,
Thou entered in whate'er I tried to do.

My Mother, mine, what grace was thine,
What joy within thy smile;
Thou didst beguile
My heart—it seemed to me Divine,
And, thou hast never left me, thou art mine.

O Mother, thou, art with me now,
As precious as of old;
My arms enfold
Thee as I make my happy vow,
Unto thy God my love I do endow.

—R. E. Neighbour.

over she doesn't wish to buy. A child will notice if you show him courtesy, tell him you are in somewhat of a hurry, but thank him for stopping anyway. You will have been a witness to a stranger and your child will also notice if you are provoked and "tell him off." How can a mother teach nonresistance if she instructs her little one who starts to school—"Now if anyone hits you, you hit him back"? How can she teach reverence in God's house, if she herself is a "whisperer." How can she teach honesty if her child **knows** she tells a "white" lie when it suits?

Here is a motto that should be in every home—"Manners are caught not taught." And attitudes also are caught. If we as mothers can remember to say "Thank you," and "Please," our children will, too. If we humble ourselves and say, "I'm sorry I spoke so crossly to you," or, "I was wrong, and you were right," they, too, will find it easier to be sorry, and admit they can be wrong, when they go out into life. We must do more Bible teaching in the home. Our children can't learn it all in Sunday school and summer Bible school. Until they can read we will read simple Bible stories for them. When they are older let them read a book like Elsie Egermeier's Bible Story Book. Many a mother would give almost anything if she could have her children around her once more. There's plenty of time now to wash dishes, sweep and dust, make beds and whatever, but it's too late to gather the children around and tell them about God. We are stewards of our children—God's helpers in training His creatures. We can help them have lots of fun and enjoy the freedom of childhood, but with an eye to the future. They are young so short a time, and adult so long a time (if they live). We must teach in childhood the characteristics we want them to have in maturity: love for God and His Word; love and respect for the church and her leaders; love for the Ten Commandments; love for fellow men—and how to get along with them; love of sharing with others—let them give something in all the offerings. We must expose them to good literature, good music, good radio programs. (They learn readily to like what you like. A program of swing music came on one day before the radio could be turned off. A five-year-old child asked, "Do you think God likes that music?)" "When thou walkest by the way" teach them. "Here a little, there a little."

And somehow I wish we could teach our children that not all the good times in life are enjoyed when they are young; that they will enjoy life more and more as they grow older. And because we do live with the past it is important that the past be a pleasant thing to remember. How sad to see a person live through many years of mature life with the regrets of the past upon his conscience!

Let me bring you these personal messages from two authorities on the subject of Family Living. They were written especially for you.

Dr. T. A. Hippaka, professor in Vocational Education at Iowa State College, Ames, Iowa, writes:

"To a child, a Christian mother is the most important person in the world. The child spends the most formative years of life with the mother in a home environment. Naturally, the child depends upon mother for practically everything. The good mother loves wisely, ever looking to the future welfare of the child. She firmly but fairly insists that the child learn to help himself as early as possible. While mother provides security for the child, she everlastingly promotes self-reliance on the part of the child. Actually she is beginning to let go of the child as early as possible, bestowing her affections with judgment and unselfishness. To love a child sensibly is not an easy task. The mother knows that her example must always be the best, for she is not only the child's first teacher, but she is the child's greatest when she successfully measures up to true motherhood. Ideals, ideas, attitudes, habits, personality traits, ways of doing things are caught from her. The character of a mother is ultimately reflected in the child. Lessons learned through the mother's example are lasting. Her goodness, her Christian character, her morality, and spirituality practiced in her everyday living are the cornerstones upon which the future manhood and womanhood of America are built."

And here is a message for you from J. Edgar Hoover, director of the Federal Bureau of Investigation:

"There are few substitutes for a mother's loving care and spiritual guidance. Much of the pain and heartache which accompany acts of violence or lawlessness by youth could be obviated by parental guidance, example, and proper instruction. This primary responsibility must be borne by mothers, and until there is a complete realization of this need all other efforts to stem the tide of juvenile deliquency will fail."

In closing let me quote from several more articles by the chief of the F.B.I., which, doubtless, finds an echo in all our hearts:

"There was a day when man began his day with prayer and ended it with thanksgiving. This nation started with God and flourished with God's help, but now we have grown of age, vast segments of our population apparently feel that God has served His purpose and is no longer needed. It was not long after I was appointed Director of the Federal Bureau of Investigation in 1924 that I reached the inevitable conclusion that a crime-free America meant a land where God reigned, not in symbolic terms, but in reality, in the hearts and minds of a majority of our people.

'Righteousness exalteth a nation
But sin is a reproach to any people.'

This bit of Scripture states a truth which cannot be contradicted, because righteousness is God-given. It can come from no other source. Sin and crime are matters of degree, but they stem from a common source—godlessness, or secularism."

"Twelve per cent of all persons arrested in the first nine months of 1947 were under 21 years of age. These boys and girls are products of the American home which should be a place of learning as well as a place of living. For the most part delinquent children are the products of neglect and improper training, the victims of parents who either never knew or completely disregarded their responsibilities. Criminals are made, not born. It is all well and good to give youngsters the greatest amount of freedom in expressing themselves. But when it transgresses common decency it is time to call a halt. Our prisons and reformatories are filled with men and women, boys and girls who have had too much freedom of expression and too little self-discipline. The failure of the home more often than not is the chief cause of juvenile delinquency."

"I think it would be a hopeful sign if parents began checking questionable amusement places and singled them out as targets for an aroused public opinion. If it were within my power here is what would be done: The American home would be restored to its rightful place. The American home would become a place of learning as well as of living. A family council would enlist all its members to aid in making it a happy home. Each member of the household would have his assignments.

"One prime duty of a parent is to be a companion to his children as well as to be their provider. Companionship would be the keynote of my American home. I would go a step further. I would get acquainted with my children's teachers and friends and would learn from the teacher what I could do to help them and to make the school a better institution.

"Regardless of a parent's religious convictions, he owes it to his children to give them the opportunity of Sunday school and church attendance. We have far to go to bring true social justice to every community in the land, but I also know that real and lasting social justice comes only through the changing of men's hearts."

"If America is to remain a Christian nation devoted to the fundamental ideals of the Beatitudes, the Ten Commandments, and the Golden Rule, then more adults must assume the responsibility of preparing young Americans for virile, dynamic Christian living.

"Church attendance is a vital factor in the nation's Crime Prevention program. While serving as director of F.B.I. for the past twenty years, I have been profoundly impressed with the fact that the church-going people are the most substantial group of citizens in the nation."

"After reviewing thousands of case histories I am firmly convinced that there are two factors in our outlook which, if not checked, will plunge us headlong into national decadence. The first is the failure of the home itself as the first classroom, and second, our national indifference toward evil influences in our life beyond the immediate control of parents"

(Quoted from Crime and the Sunday School; Crime Challenges the Churches; Crime begins at Home; Secularism—a Breeder of Crime).

God grant that our Mennonite homes may always be leaders in the fight against crime and juvenile deliquency, by arming our mothers and our children with the Sword of the Spirit, which is the Word of God.

Kalona, Iowa.

There are three kinds of people in the world—the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.

—Exchange.

MISSIONS

THE INADEQUACY OF HINDU GODS

BY S. PAUL MILLER

Missionary in the American Mennonite Mission, Dhamtari, India, Bro. Miller in an exhaustive and interesting way tells how unsatisfactory and impotent are the gods of the Hindus.

To give a definition of Hinduism is extremely difficult. This difficulty arises from the fact that under the general title of Hindu are classes whose belief, ritual, and mode of life are strangely diverse. In it are included the learned Brahman, who is a follower of the Vedanta philosophy; the modern theist or agnostic, trained in the learning of the West; the semibarbarous hillman, who eats almost any kind of food without scruple, knows little of Brahmanical mythology, belief, or ritual, and in time of need bows before the stone which he supposes to be occupied by the god of his tribe or village; and there is also the vagrant, or the member of a caste like the Chuhra or Bhangi of North India, the Chamar of Central India, or the Pariah of the South, who is abhorred by all pure Hindus. Because of all this mixture of that found under the title of Hindu a recent writer has proposed to define the title as including "all natives of India who do not belong to the Musalman, Jain, Buddhist, Christian, Parsi, Jew, or any other known religion of the world, and whose form of religion extends from monotheism or fetishism, and whose theology is wholly written in the Sanskrit language."

Hinduism is not a religion in the sense of the word as usually is understood by the European scholar, so the above definition becomes unsatisfactory. In the words of a Hindu—"Hinduism is that which a Hindu does." As such it becomes a question of ritualistic and social observance. This is further emphasized by the only Hindu general term for religion—dharma. Dharma has been defined as "established order, usage, institution, custom, prescription; rule, duty; virtue, moral merit, good works; right, justice, law." Because of the sources of the law all these may also be defined in almost any way. According to Manu the great lawgiver, "the whole Veda is the first source of the sacred law, next the tradition and the virtuous conduct of those who know the Veda further, also the customs of holy men, and finally self-satisfaction." The most outstanding difference between the European conception of religion and that of the Hindu conception of "dharma" is that to the European, Christianity or Christian religion are self-defined terms, and the acceptance of those ideas and practices that are indicated by the word would make a man Christian. The relation is different in the case of Hindu "dharma." Hindus are a definite body, and "Hindu-dharma is that indefinite thing which the Hindus consider their own 'dharma.'"

True to this indefinite thing which they have to make them Hindu, one definition for a Hindu given by Hindus is that they are those who have not fallen away from Hinduism by taking up membership in any other community like the Christian, Mohammedan, Parsi, Jew, or any other which is not Hindu.

In many ways the definition proposed by Lyall may be considered the most acceptable. He says that Hinduism is "The collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahamanic teaching, and a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods." Or the concise statement of a Hindu writer may be more nearly correct in defining a modern Hindu. He says: "The modern Hindu should be born of parents not belonging to some recognized religion other than Hinduism, marry within the same limits, believe in God, respect the cow and cremate the dead."

In noting the above definitions of Hinduism it is very evident that being a Hindu does not depend on having any particular belief as is the case in Christianity. While the chief emphasis is always on the deepening of established customs, rules, and laws, yet it is interesting to note that in the definitions given by a Hindu, one of the essentials for being a Hindu is stated: "Believe in God." He does not, however, say what the Hindu belief is concerning God. To say that they believe in God does not differentiate them from any other religion. That their belief in God may be almost anything is evident in a recent statement by a Hindu when he says: "We once absorbed Buddhism." There are, however, things in their belief in God or gods which are more or less unique and have evolved from their scriptures which have appeared at various times.

The Four Vedas, which are the oldest of the scriptures of Hinduism, present a picture of polytheism. These four are: Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda. The first of these is the most important and the oldest. In fact, it is the oldest document among the world's living religions. It is interesting that western scholars assign dates to these Vedas ranging from 2000 B.C. to 1000 B.C., and Indian Scholars from 6000 B.C. to 1200 B.C., while the orthodox school maintains that they are eternal and no date can be given.

It is said that when the Aryan people moved south and entered what is now Punjab they found that the country was fertile, the climate warm, water flowed the year around, and the sun and moon shone with a brilliance which they had not witnessed in Central Asia. All these wonderful things about them captivated their hearts so much that they began composing hymns in praise of these heavenly bodies, forces or phenomena. In time natural objects and phenomena were also personified and, along with the heavenly, called "devas" (gods) and worshiped. All this was handed down from one generation to the next, and in course of time the priests were made responsible for keeping the traditions alive. Later on when the art of writing was introduced these hymns were compiled into "Samhitas" (collections) which, as far as is known, were called the Vedas or the books of knowledge.

The Rig Veda contain prayers and praises addressed to some seventy-six different objects, mostly personalized objects of power in nature such as the sun, moon, sky, wind, rain, dawn, earth, air, fire, and others. One of the verses of this Veda, though a thousand years older than Christianity, is still used by the orthodox high-caste Hindu as a daily morning prayer to the sun:

> "Let us meditate upon the adorable
> Glory of the Divine Vivifier!
> And may He direct our thoughts!"

Among the Vedic deities, the most important is Indra, regent of the atmosphere and the rain. One of the two sky-gods is called Dyaus Pitar, meaning "Heaven-Father." Yet the idea of fatherhood connected with Dyaus Pitar is almost that of physical paternity as this male deity is always coupled with a female deity Prithivi Matar, or "Earth-Mother." Among the more ethical of the various Vedic deities is Varuna, the encompassing "Heaven." One hymn of the Vedas is on the omnipresence and omniscience of "Heaven." The prayers to these early Hindu deities expressed desires mostly for long life, sons, cattle, good crops, freedom from disease, success over enemies, and general world prosperity. Yet Varuna and practically all of the Vedic deities have disappeared in later Hinduism. Primative worship, however, and the dread of powers in nature still continue.

In the Rig Veda there is only one hymn in which the caste system is mentioned:

"His mouth became the Brahman
His arm became the Kshtriya
His thighs are the Vaishyas
The Shudra was produced from his feet."

It is, however, believed by many that this is an insertion of a later date when the Brahman priests had grown in power and had become supreme.

During the period from about 1000 B.C. to 800 B.C. a new type of literature as well as religion arose. This new literature, "The Brahmanas" or "Priestlies" are a group of extensive prose treatises on religion. Their special emphasis is on sacrifice. Each Veda is now said to have its own Brahmana. Their purpose is to give practical guidance to the priests in their ritual and sacrifices. So great is the emphasis on sacrifice that it is said: "Assuredly the sun would not rise, if the priest did not make sacrifice." The most important of the sacrifices being the Asva-Medha (horse-sacrifice) which took a year for its completion and involving the slaying of 609 animals to begin it. Of it it is said: Whosoever performs the Asva-Medha sacrifice obtains all his desires, and attains all attainments. This is the atonement for everything, the remedy for everything. He who performs the Asva-Medha redeems all sin."

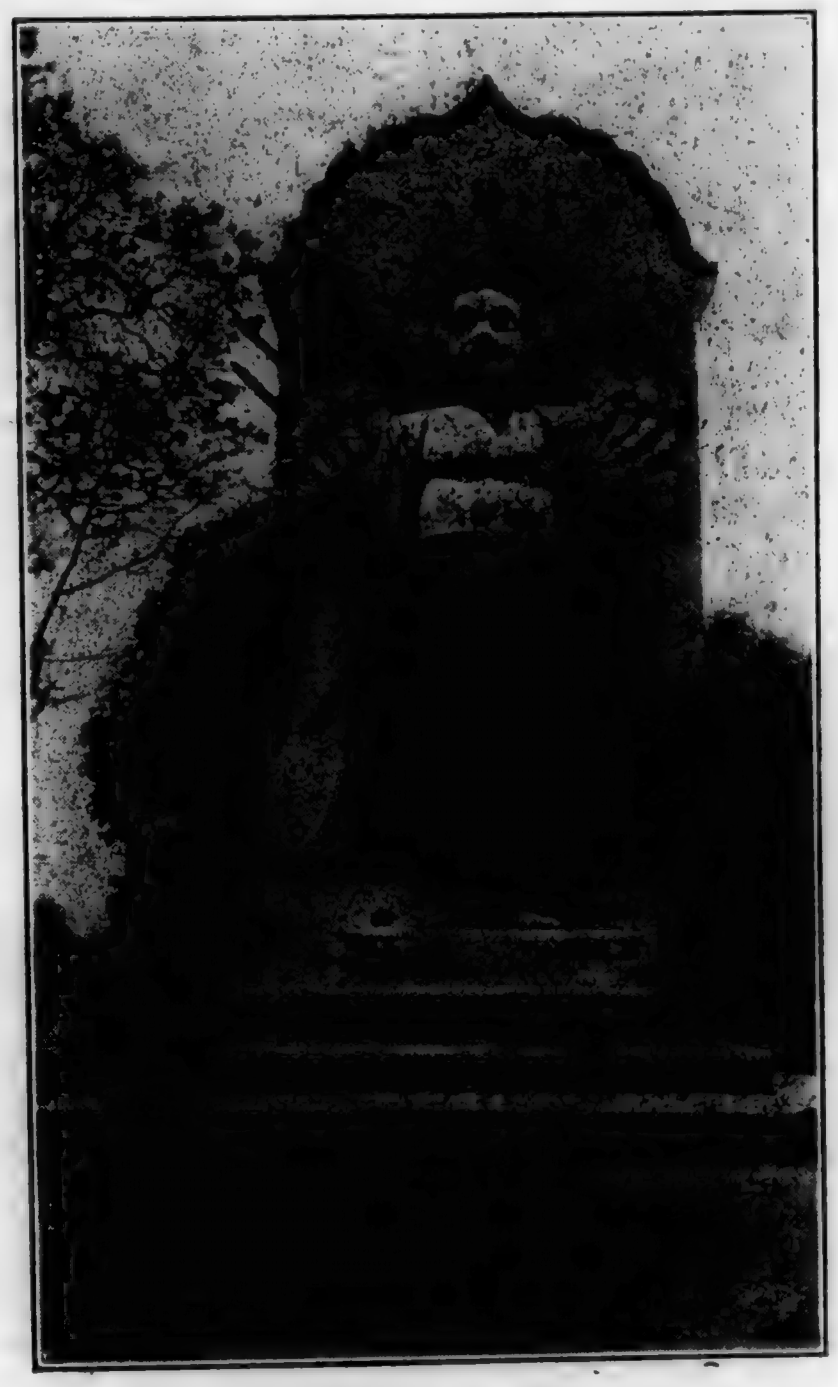
With this emphasis being placed on sacrifice performed by the priests as the most important act in religion the old Vedic deities became less and less important. They were now declared to have been mortal and through sacrifices to have attained immortality. The Brahman priests, who knew the ritual, were now elevated to a place on the level with the deities. Along with the elevating of the Brahmans came a still further lowering of the low-caste Sudra until the Brahmanas say that now neither gods nor Brahmans speak to that caste. The idea of reincarnation is first stated clearly in these writings. The chief emphasis throughout is that a person's salvation depends upon paying fees to the priests who in turn offer the sacrifice.

This new emphasis of sacerdotalism at that time took the place of the nature-worship of previous times and has held a permanent place in Hinduism to the present time. It did not do away with polytheism but only added to the complexness of the deities. During the time that sacerdotalism was becoming prominent the worship of Vishnu, Shiva, and Sakti also made its first appearance. It seems that these gods appeared at this time as the receivers of sacrifice.

Philosophic speculation has always been a characteristic of Hindus but became much more prominent in the third set of Hindu scriptures, the Upanishads, which appeared about 600 B.C. Here again, we have almost a completely new type of religion which now centers in the concept of "Brahma." In the Vedas and Brahmanas this word had always been used to mean "prayer," "sacred utterance," or "sacred knowledge," but now is used to designate the one Supreme Being. The Vedic deities are clearly represented as not having been aware of Brahma. All these Vedic deities together with all things and all events are now to be regarded as manifestations of one Power at the heart of the world. Brahma is attributeless and must be described in negative terms as not this and not that. Yet according to the Upanishads, philosophically Brahma is to be interpreted as the absolute, infinite, eternal, omnipresent, impersonal, indescribable, unknowable, attributeless, neuter Being. Brahma is not a thinking being but thought itself in a static form. "It" may also be designated as "Atman" (spirit), a world soul into which the individual human soul is to be merged. While Brahma in unknowable, still "It" is attainable and can be realized in immediate consciousness.

According to the Upanishads salvation is now to be obtained chiefly through one's own philosophic speculation upon a pantheistic Supreme Being, attaining the knowledge of "It," losing individuality and all consciousness, and becoming completely absorbed in Brahma-Atman. In short it is a revolt against the ritual and sacrifices of the Karma Marg (way of works or action) of the former forms of Hinduism. In contrast to this way it is an attempt to tread the Gyan (knowledge) Marg and the (Bhakti (devotion) Marg where knowledge is to be supplemented by the Yoga method (a set of exercises intended to "know thyself") of devotion and contemplation on the ineffable, inactive, indescribably blissful, eternal Brahma until there is completion of absorption in "It."

So until about 300 B.C. religion was interpreted as being chiefly an affair of prayer, of sacrifice and of philosophic speculation respectively. About that time Hinduism became a compulsory social institution with detailed commandments and prohibitions for daily living through all of life. The Law-book of Manu which was completed about 200 B.C. is the most highly revered and influential among several. His main emphasis is on the infallibility of the Vedas. The caste system is given a fixed form with the Brahmans, by the mere fact of their birth as the supreme incarnation of deity, placed in a permanent and the highest position. The four divisions are defined in detail and the Shudras are given a permanent lower standard in every respect.


An Idol in India

There were a few noticeable innovations in Hinduism made in Manu. Temples and temple priests are first mentioned in the sacred scriptures of Hinduism in this document. Idols are also first clearly referred to along with some vaguer but probable allusions. Allowed and forbidden foods are listed. Offences and penances are first put into graded lists. Wife-beating is allowed under certain limitations. All modern innovations contrary to the Vedas are condemned as false and worthless, even though he made innovations himself. Salvation is now, according to Manu, to be obtained chiefly through obedience to law, particularly the law of caste. This has been a most effective force in the lives of the followers of Hinduism for the last 2100 years and is one of the most prominent conceptions of salvation today.

The Brahmanical domination that had been prevalent for some time had begun to conflict with the interests of the people. As a result Buddhism and Jainism came into being as new religions. They were gaining ground. The average man was longing for a personal savior. So, in order to counteract the forces of Buddhism and Jainism, Hinduism began to meet the need of the average man. Until now Brahma is the attributeless Absolute, but a vital principle running through the universe and now must be limited and possess attributes for popular worship in order to demand and compel the devotion of man. In order to do this Brahma is presented as having various relations with the universe as manfested in three different aspects. By these three aspects he is now the one who creates, preserves, and destroys. It now follows that these must be named, so we have coming into being Brahma, the creator; Vishnu, the preserver; and Shiva or Siva, the destroyer. Thus we have presented the Hindu triad.

In line with their ideas of male and female gods this still does not present a complete picture. To complete it they must have wives so Brahma marries Saraswati, the goddess of learning; Vishnu marries Laxmi, the goddess of wealth; Shiva marries Sakti or Kali, the goddess of the destruction. This now completes the picture with a wife for each, and of equal importance the creator now possesses knowledge of creation, the preserver has wealth which he must have, and the destroyer now has a destructive force or companion.

In order to popularize these cults of Vishnu, Shiva, and Brahma sectarian scriptures were written. These "Agamas" as they were called, contain Vedantic ideas, instructions regarding ceremonies and various complex rites. They also give instructions as to how temples in honor of these gods and goddesses should be constructed and consecrated.

The next of their scriptures which appeared were the Ramayana and the Mahabharata of which the main section is the Bhagwata Gita. These two are today the most widely read of all Hindu scripture. They are thought to have been originally written about 500 B.C. by men named Valmike and Vasudeo respectively. They went through various changes and were enlarged until they appeared in their present form about A.D. 250 to A.D. 350. They are thought to have been attempts to create a personal savior. So, in the Bhagwata Gita, Krishna becomes a demigod and later the Brahma incarnate. J. N. Farquhar says it is an attempt to meet the cry of the human heart for an incarnate savior, even though the Vedas and Upanishads do not favor the idea of incarnation.

Very remarkable in Hinduism is the offer here of universal salvation to sinners, even to women and low-caste Shudras. The unchangeable nature and the function of the four castes are re-emphasized in almost the

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Missionary in the American Mennonite Mission, Dhamtari, India, Bro. Miller in an exhaustive and interesting way tells how unsatisfactory and impotent are the gods of the Hindus.

To give a definition of Hinduism is extremely difficult. This difficulty arises from the fact that under the general title of Hindu are classes whose belief, ritual, and mode of life are strangely diverse. In it are included the learned Brahman, who is a follower of the Vedanta philosophy; the modern theist or agnostic, trained in the learning of the West; the semibarbarous hillman, who eats almost any kind of food without scruple, knows little of Brahmanical mythology, belief, or ritual, and in time of need bows before the stone which he supposes to be occupied by the god of his tribe or village; and there is also the vagrant, or the member of a caste like the Chuhra or Bhangi of North India, the Chamar of Central India, or the Pariah of the South, who is abhorred by all pure Hindus. Because of all this mixture of that found under the title of Hindu a recent writer has proposed to define the title as including "all natives of India who do not belong to the Musalman, Jain, Buddhist, Christian, Parsi, Jew, or any other known religion of the world, and whose form of religion extends from monotheism or fetishism, and whose theology is wholly written in the Sanskrit language."

Hinduism is not a religion in the sense of the word as usually is understood by the European scholar, so the above definition becomes unsatisfactory. In the words of a Hindu—"Hinduism is that which a Hindu does." As such it becomes a question of ritualistic and social observance. This is further emphasized by the only Hindu general term for religion—dharma. Dharma has been defined as "established order, usage, institution, custom, prescription; rule, duty; virtue, moral merit, good works; right, justice, law." Because of the sources of the law all these may also be defined in almost any way. According to Manu the great lawgiver, "the whole Veda is the first source of the sacred law, next the tradition and the virtuous conduct of those who know the Veda further, also the customs of holy men, and finally self-satisfaction." The most outstanding difference between the European conception of religion and that of the Hindu conception of "dharma" is that to the European, Christianity or Christian religion are self-defined terms, and the acceptance of those ideas and practices that are indicated by the word would make a man Christian. The relation is different in the case of Hindu "dharma." Hindus are a definite body, and "Hindu-dharma is that indefinite thing which the Hindus consider their own 'dharma.'"

True to this indefinite thing which they have to make them Hindu, one definition for a Hindu given by Hindus is that they are those who have not fallen away from Hinduism by taking up membership in any other community like the Christian, Mohammedan, Parsi, Jew, or any other which is not Hindu.

In many ways the definition proposed by Lyall may be considered the most acceptable. He says that Hinduism is "The collection of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmans and are propagated by Brahamanic teaching, and a Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods." Or the concise statement of a Hindu writer may be more nearly correct in defining a modern Hindu. He says: "The modern Hindu should be born of parents not belonging to some recognized religion other than Hinduism, marry within the same limits, believe in God, respect the cow and cremate the dead."

In noting the above definitions of Hinduism it is very evident that being a Hindu does not depend on having any particular belief as is the case in Christianity. While the chief emphasis is always on the deepening of established customs, rules, and laws, yet it is interesting to note that in the definitions given by a Hindu, one of the essentials for being a Hindu is stated: "Believe in God." He does not, however, say what the Hindu belief is concerning God. To say that they believe in God does not differentiate them from any other religion. That their belief in God may be almost anything is evident in a recent statement by a Hindu when he says: "We once absorbed Buddhism." There are, however, things in their belief in God or gods which are more or less unique and have evolved from their scriptures which have appeared at various times.

The Four Vedas, which are the oldest of the scriptures of Hinduism, present a picture of polytheism. These four are: Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda. The first of these is the most important and the oldest. In fact, it is the oldest document among the world's living religions. It is interesting that western scholars assign dates to these Vedas ranging from 2000 B.C. to 1000 B.C., and Indian Scholars from 6000 B.C. to 1200 B.C., while the orthodox school maintains that they are eternal and no date can be given.

It is said that when the Aryan people moved south and entered what is now Punjab they found that the country was fertile, the climate warm, water flowed the year around, and the sun and moon shone with a brilliance which they had not witnessed in Central Asia. All these wonderful things about them captivated their hearts so much that they began composing hymns in praise of these heavenly bodies, forces or phenomena. In time natural objects and phenomena were also personified and, along with the heavenly, called "devas" (gods) and worshiped. All this was handed down from one generation to the next, and in course of time the priests were made responsible for keeping the traditions alive. Later on when the art of writing was introduced these hymns were compiled into "Samhitas" (collections) which, as far as is known, were called the Vedas or the books of knowledge.

The Rig Veda contain prayers and praises addressed to some seventy-six different objects, mostly personalized objects of power in nature such as the sun, moon, sky, wind, rain, dawn, earth, air, fire, and others. One of the verses of this Veda, though a thousand years older than Christianity, is still used by the orthodox high-caste Hindu as a daily morning prayer to the sun:

> "Let us meditate upon the adorable
> Glory of the Divine Vivifier!
> And may He direct our thoughts!"

Among the Vedic deities, the most important is Indra, regent of the atmosphere and the rain. One of the two sky-gods is called Dyaus Pitar, meaning "Heaven-Father." Yet the idea of fatherhood connected with Dyaus Pitar is almost that of physical paternity as this male deity is always coupled with a female deity Prithivi Matar, or "Earth-Mother." Among the more ethical of the various Vedic deities is Varuna, the encompassing "Heaven." One hymn of the Vedas is on the omnipresence and omniscience of "Heaven." The prayers to these early Hindu deities expressed desires mostly for long life, sons, cattle, good crops, freedom from disease, success over enemies, and general world prosperity. Yet Varuna and practically all of the Vedic deities have disappeared in later Hinduism. Primative worship, however, and the dread of powers in nature still continue.

In the Rig Veda there is only one hymn in which the caste system is mentioned:

"His mouth became the Brahman
His arm became the Kshtriya
His thighs are the Vaishyas
The Shudra was produced from his feet."

It is, however, believed by many that this is an insertion of a later date when the Brahman priests had grown in power and had become supreme.

During the period from about 1000 B.C. to 800 B.C. a new type of literature as well as religion arose. This new literature, "The Brahmanas" or "Priestlies" are a group of extensive prose treatises on religion. Their special emphasis is on sacrifice. Each Veda is now said to have its own Brahmana. Their purpose is to give practical guidance to the priests in their ritual and sacrifices. So great is the emphasis on sacrifice that it is said: "Assuredly the sun would not rise, if the priest did not make sacrifice." The most important of the sacrifices being the Asva-Medha (horse-sacrifice) which took a year for its completion and involving the slaying of 609 animals to begin it. Of it it is said: Whosoever performs the Asva-Medha sacrifice obtains all his desires, and attains all attainments. This is the atonement for everything, the remedy for everything. He who performs the Asva-Medha redeems all sin."

With this emphasis being placed on sacrifice performed by the priests as the most important act in religion the old Vedic deities became less and less important. They were now declared to have been mortal and through sacrifices to have attained immortality. The Brahman priests, who knew the ritual, were now elevated to a place on the level with the deities. Along with the elevating of the Brahmans came a still further lowering of the low-caste Sudra until the Brahmanas say that now neither gods nor Brahmans speak to that caste. The idea of reincarnation is first stated clearly in these writings. The chief emphasis throughout is that a person's salvation depends upon paying fees to the priests who in turn offer the sacrifice.

This new emphasis of sacerdotalism at that time took the place of the nature-worship of previous times and has held a permanent place in Hinduism to the present time. It did not do away with polytheism but only added to the complexness of the deities. During the time that sacerdotalism was becoming prominent the worship of Vishnu, Shiva, and Sakti also made its first appearance. It seems that these gods appeared at this time as the receivers of sacrifice.

Philosophic speculation has always been a characteristic of Hindus but became much more prominent in the third set of Hindu scriptures, the Upanishads, which appeared about 600 B.C. Here again, we have almost a completely new type of religion which now centers in the concept of "Brahma." In the Vedas and Brahmanas this word had always been used to mean "prayer," "sacred utterance," or "sacred knowledge," but now is used to designate the one Supreme Being. The Vedic deities are clearly represented as not having been aware of Brahma. All these Vedic deities together with all things and all events are now to be regarded as manifestations of one Power at the heart of the world. Brahma is attributeless and must be described in negative terms as not this and not that. Yet according to the Upanishads, philosophically Brahma is to be interpreted as the absolute, infinite, eternal, omnipresent, impersonal, indescribable, unknowable, attributeless, neuter Being. Brahma is not a thinking being but thought itself in a static form. "It" may also be designated as "Atman" (spirit), a world soul into which the individual human soul is to be merged. While Brahma in unknowable, still "It" is attainable and can be realized in immediate consciousness.

According to the Upanishads salvation is now to be obtained chiefly through one's own philosophic speculation upon a pantheistic Supreme Being, attaining the knowledge of "It," losing individuality and all consciousness, and becoming completely absorbed in Brahma-Atman. In short it is a revolt against the ritual and sacrifices of the Karma Marg (way of works or action) of the former forms of Hinduism. In contrast to this way it is an attempt to tread the Gyan (knowledge) Marg and the (Bhakti (devotion) Marg where knowledge is to be supplemented by the Yoga method (a set of exercises intended to "know thyself") of devotion and contemplation on the ineffable, inactive, indescribably blissful, eternal Brahma until there is completion of absorption in "It."

So until about 300 B.C. religion was interpreted as being chiefly an affair of prayer, of sacrifice and of philosophic speculation respectively. About that time Hinduism became a compulsory social institution with detailed commandments and prohibitions for daily living through all of life. The Law-book of Manu which was completed about 200 B.C. is the most highly revered and influential among several. His main emphasis is on the infallibility of the Vedas. The caste system is given a fixed form with the Brahmans, by the mere fact of their birth as the supreme incarnation of deity, placed in a permanent and the highest position. The four divisions are defined in detail and the Shudras are given a permanent lower standard in every respect.

An Idol in India

There were a few noticeable innovations in Hinduism made in Manu. Temples and temple priests are first mentioned in the sacred scriptures of Hinduism in this document. Idols are also first clearly referred to along with some vaguer but probable allusions. Allowed and forbidden foods are listed. Offences and penances are first put into graded lists. Wife-beating is allowed under certain limitations. All modern innovations contrary to the Vedas are condemned as false and worthless, even though he made innovations himself. Salvation is now, according to Manu, to be obtained chiefly through obedience to law, particularly the law of caste. This has been a most effective force in the lives of the followers of Hinduism for the last 2100 years and is one of the most prominent conceptions of salvation today.

The Brahmanical domination that had been prevalent for some time had begun to conflict with the interests of the people. As a result Buddhism and Jainism came into being as new religions. They were gaining ground. The average man was longing for a personal savior. So, in order to counteract the forces of Buddhism and Jainism, Hinduism began to meet the need of the average man. Until now Brahma is the attributeless Absolute, but a vital principle running through the universe and now must be limited and possess attributes for popular worship in order to demand and compel the devotion of man. In order to do this Brahma is presented as having various relations with the universe as manfested in three different aspects. By these three aspects he is now the one who creates, preserves, and destroys. It now follows that these must be named, so we have coming into being Brahma, the creator; Vishnu, the preserver; and Shiva or Siva, the destroyer. Thus we have presented the Hindu triad.

In line with their ideas of male and female gods this still does not present a complete picture. To complete it they must have wives so Brahma marries Saraswati, the goddess of learning; Vishnu marries Laxmi, the goddess of wealth; Shiva marries Sakti or Kali, the goddess of the destruction. This now completes the picture with a wife for each, and of equal importance the creator now possesses knowledge of creation, the preserver has wealth which he must have, and the destroyer now has a destructive force or companion.

In order to popularize these cults of Vishnu, Shiva, and Brahma sectarian scriptures were written. These "Agamas" as they were called, contain Vedantic ideas, instructions regarding ceremonies and various complex rites. They also give instructions as to how temples in honor of these gods and goddesses should be constructed and consecrated.

The next of their scriptures which appeared were the Ramayana and the Mahabharata of which the main section is the Bhagwata Gita. These two are today the most widely read of all Hindu scripture. They are thought to have been originally written about 500 B.C. by men named Valmike and Vasudeo respectively. They went through various changes and were enlarged until they appeared in their present form about A.D. 250 to A.D. 350. They are thought to have been attempts to create a personal savior. So, in the Bhagwata Gita, Krishna becomes a demigod and later the Brahma incarnate. J. N. Farquhar says it is an attempt to meet the cry of the human heart for an incarnate savior, even though the Vedas and Upanishads do not favor the idea of incarnation.

Very remarkable in Hinduism is the offer here of universal salvation to sinners, even to women and low-caste Shudras. The unchangeable nature and the function of the four castes are re-emphasized in almost the same words used by Manu. Krishna, the new deity, declares: "The four castes were created by me." Salvation is said to be obtained chiefly through personal devotion to a personal deity with the desired goal being the termination of reincarnation or transmigration. While salvation is now offered to sinners yet Krishna declares that he became incarnate "for the protection of good men, for the destruction of evildoers, for the re-establishment of piety."

Since the time that Krishna was declared to be the incarnation of Brahma or Vishnu a number of others have also appeared and have been declared reincarnations. As this search for gods has continued the latest one found and created is Mahatma Gandhi. Sir N. Chandavarka says: "Millions of Indians believe Gandhi to be a reincarnation of Vishnu." Along with these have been countless numbers of gods of lower rank. So great has been this host of lesser gods that today it is claimed that the Hindus of India worship no less than 330 million gods and goddesses.

With the completion of these scriptures the fundamental conceptions of Hinduism seem to have been quite well established. Since this a few more minor writings have appeared and from time to time through the centuries there have been those would-be reformers who have had small followings and have attempted changes. Most of these have not been too successful in doing more than developing various types of worship.

In the last two centuries with the impact of Christianity being keenly felt, attempts have again been made at reform. Among these five should be mentioned as outstanding. First, was the Brahmo Samaj which was an attempt to reform Hinduism from within. Raja Ram Mohan Roy, its founder, had been greatly influenced by Christian and Islamic theistic doctrines and thinking he found them in the Upanishads rejected idolatry and the caste system and preached against various superstitious religious ideas. This group is steadily declining in power and influence.

A second group is the Radha Saomi Satsang whose first guru (teacher) was Siva Dayal Saheb. Most of their teaching is in Hindu Vaishnavism. They teach that any or all religions are true. Their "forms of worship apart from the adoration of the guru, are Christian." They also do educational and philanthropic work.

The third group, and probably the most active and influential today is the Arya Samaj which was founded by Dayanand Saraswati about 1875. His main ideas are as follows: There is but one God; the Vedas are eternal, and they contain all that we need to know; the cow must be protected; idolatry and caste must be abandoned; men should go back to the Vedas; the Western contact is pernicious, and foreign religions such as Christianity and Islam are worse than useless. Keep away from them! They have copied much from Christian missions in their educational and philanthropic work.

Another movement which at one time was very popular is the theosophist. Theosophy was introduced into India about 1878 from New York by a Russian lady of German extraction and an American. Their main contention is that all religions are true. They defend the Hindu religion but have made a great impression upon it by their emphasis on all religions.

The last of these movements is the Ram Krishna Mission. After the death of its founder, Ram Krishna Param Hansa, in 1888, who himself worshiped Kali, his disciples named the mission after him. Their main emphasis may be summed up as follows: All religions are good; God is impersonal and attributeless; there is no such thing as sin; Hindu civilization is the best; and foreign influences which are undermining Indian civilization must be checked.

The influence of all of these has been far-reaching and quite varied. As a result we have "Modern Hinduism" as it is found among liberal thinkers. Many of these would say that "God is the Absolute, All-Perfect Spirit, both transcendent and immanent, and is eternal, omnipresent, omniscient, omnipotent, ethical, and compassionate, the Creative Source, Sustainer, and Sovereign Director of the Universe, who in self-revealing love has become incarnate for the world's salvation and for restoring men to eternal union with Himself." It is evident that this is an effort to explain God in accordance to Christian teaching. Upon examination of their explanations of these various attributes given to God it is easy to determine how they have arrived at these conclusions. They attempt to establish this in the Bhagwata Gita by taking some passages as literal, others as figurative and ignoring all the rest. Since this does not represent a very large number of people but only a part of the educated Hindus we shall not go further into a discussion of this aspect. The masses of the Hindus still base their Hinduism and belief in God in the literal teachings of their scriptures that Brahma is the attributeless, impersonal absolute.

The holding of such a mixture of beliefs in God and their relationship to Him along with their conceptions of the many gods and goddesses has tended to break down instead of build up ethical standards. A missionary who spent many years in India wrote: "As far as I can gather from observation and conversation with the people, by their acts of worship there is no attempt after real purity of heart, the conquering of an evil nature, and a desire to please God in return for His goodness. Men sin at the shrine as they do in their houses. . . . Nor is it thought anything remarkable that this should be so. . . . It is not that they may be made pure, but that, by an act of penance, they may give an equivalent to the gods for their sins." This fact, that penance is regarded as an atonement for sin constitutes one of the chief ethical defects of Hinduism. "Every Hindu believes that he will be able to wash off his sins by performing a penance or by giving dan (gifts) to Brahmans, who have proclaimed that pardon or even merit will be attained thus . . . leads to belief that evil deeds, of whatever enormity, can be atoned for and expiated by money." This leaves the door open for them to do almost anything, and everything is considered quite all right as long as penance is continued.

The official Hinduism of the sacred books cannot be charged, however, with complete indifference to moral ideals. It contains many references to the vanity of human life, the glory of renunciation, the necessity of good works, the duty and sympathy with all living things, the beauty of forbearance, the hatefulness of revenge, and the power of man to determine his own fate by right conduct. Much of this teaching is nothing more than merely idealistic and is above the moral standards and even the comprehension of the teachers. Much of it is also very contradictory and so is open to criticism. Though a regard for truth is taught in Hindu literature yet Manu, the great lawgiver, admits that false evidence given with a pious motive does not involve the loss of heaven. He reprehends perjury in certain cases.

Belief that morals depend not on religion but on relation of family, caste, or tribe, tends to produce dangerous results. Fear of caste penalties then become greater than fear of divine punishment for breaches of morality. In some lower castes adultery is not condemned when committed with a person of a different caste. Murder is as a rule an offence against caste involving severe penalties, yet there are no caste penalties for forgery, perjury, cheating, or theft. This is perhaps the reason Hindus so often find it so difficult to realize that there is anything morally wrong in this category of sins, and so they go unheeded.

The theory that Brahmans are above all social and moral laws saps the very foundation of morality. Along with this we have such things as the writings called "The Puranas." They contain myths and vulgar literature in which special attention is paid to the dalliances of Hindu gods and goddesses. One group of Hindus who are followers of Nimbarka worship Radha, Krishna's cowherd mistress. Other scriptures present Krishna as sporting with shepherdesses, while others committed adultery, others took life by unfair means and stooped to indulge in the lowest forms of evil and intemperance. The result of praising those vices have led to the dancing girls, the temple girls and other girls and women who are given over to lives of prostitution. Many barren women are deceived and resort to certain temples where the most enormous sins and vile practices are imposed upon them. All such things are praised by the people and done in the name of religion.

Besides the great amount of vulgar literature there is also much indecency in the outward observance of Hinduism. In the worship of Shiva the symbol used is that of the linga or phallus. Shiva is often worshiped along with his wife Parvati or Kali and then the symbol of male and female worshiped in connection with each other. When Kali is worshiped alone they sacrifice animals and one group is a bit respectable in their worship while the other encourages and practices immorality in their worship. Their cult is based on the Five M's or elements of worship the Sanskrit names of which begin with M—flesh, wine, women, fish, and finger sign.

It is evident that belief in Hinduism, its gods, and its practices, has very little practical influence over the morals, and ethics of the people. On the contrary, these very things that should build up a people are the fundamental cause for much of the breakdown of ethical standards of the Hindu.

Contrary to all of this, Christianity is a constant, "with whom is no variableness neither shadow of turning." Instead of Brahma, the attributeless, impersonal, unknowable, pantheistic "It," and the vast system of contradictories in which is polytheism, and the number of incarnations who have come to destroy the sinner, we have God the loving, merciful, heavenly Father who is Absolute in spirituality, infinity, being self-existent, immutable and only one Deity; perfect in love, truth, and holiness; eternal, omnipresent, omniscient, omnipotent, faithful, merciful, and just. With Him we have Jesus Christ the only Incarnation who came "to seek and to save that which was lost" for "all have sinned, and come short of the glory of God." The Holy Spirit, our Comforter and Guide, is ours as the third Person of the Trinity.

So while God has made it possible for man to come to Him through Christ and accept of Him the free gift of salvation by only being willing to accept it by faith, the Hindu, with ears deaf to the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," trudges on in his futile search for God, trying in his desperation to earn salvation. The age-old cry, of the Hindu scriptures continues through the centuries:

"From age to age I've longed and searched to find Thee;
I seek my way alone, through darkness groping.
Oh, tell Thy name. Where art Thou hidden?
All in vain I call Thee; wilt Thou never hear me?
I cry—a bitter cry—why thus silent, ah, why?
Am I thus forgotten?—Left to die forsaken?
Sad my heart and swollen, for Thy grace still weeping.
Wilt thou not hear and show Thy face though dimly
To me, a tired pilgrim seeking vainly?
Where hidden, Lord? Thyself reveal."

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Archbold, Ohio

CLOTHING DISTRIBUTION HIGHLIGHTS

BY ROBERT KELLER

A member of the Mennonite Relief Unit in Belgium, Bro. Keller describes some of the highlights of the work there.

On May 31, 1948, there remained in our warehouse in Brussels a few bales of children's clothing. Because we had only the children's clothes for this distribution, it was necessary to limit the distribution to needy children. In order to locate one of the more needy groups of children, Bro. Cleo Mann contacted the Belgium War Relief, through whom he was directed to the "Parrianage des Enfants de Fusilles." This organization has as its purpose the aiding of families whose fathers died or were killed during the war. This group of families is especially needy because the "breadwinner" has been taken from the home; therefore, even three years after the war, these people are and will continue to be needy because of lack of sufficient income.

The first of our three centers for distribution was in the small town of Marche. It was here that the Battle of the Bulge was turned on Christmas Day, 1944. Not far from Marche is the small village of Bande, where 34 young men were shot one winter evening because they were accused of collaboration. In this vicinity, too, is a small community which was destroyed, rebuilt, and destroyed the second time in the same year by the armies. Because of conditions which war makes, within Marche and its vicinity there were eighty children whom we were able to help. There were those who came long distances in order to receive a few pieces of clothing. It was a joy to see how happy they were to receive more than they had anticipated. Then there was the woman who did not know what the snow suits were for, but when told, made the statement, "Well, that's practical!" The mothers were very thankful to receive trousers, shirts, underwear, and sweaters for their boys and snow suits, dresses, and coats, for their daughters.

Our next point of distribution was in the vicinity of Dinant. This city suffered much because of heavy fighting which took place there and through the loss of 700 of their men and boys who were killed. Even though one sees very beautiful scenery in this province and most things appear to be normal on the surface, there are still those families who must struggle to make ends meet. We held our distribution in six centers, because the people were widely scattered; however, there were still those who walked fifty minutes to arrive at one of the centers. Many came on bicycles even though the sun was quite hot. What prompted these mothers? NEED! There was one girl who brought two little twin girls whose mother was in the hospital, and how happy they were to receive outfits alike! Then there was the older sister who walked some distance to tell us that her brother, who was to receive clothing, had died that morning. Why had she come? Perhaps there were not many friends to comfort her. One might also mention the mother who rode a long distance on her bicycle under a hot afternoon sun, only to arrive late and find us ready to leave. How relieved and happy she was when we told her we would give her something for her child!

Near the southeast border of Belgium lies the city of Arlon, and it was here that the last distribution took place. During this distribution we were working with the representative of the "Parrainage des Enfants de Fusilles," who had also been a major in the Belgian army and head of the underground movement in his province. In this way we not only had an opportunity to give to the people in the "Name of Christ," but also to give our testimony of positive nonresistance to a man of army status. We had a fine time working with this man and his wife for four days, and since there were two boys and two girls in our group we also had the privilege of singing for these folks. We had the opportunity too of taking tea in their home several times and in this way explain more fully our reasons for our people giving their time and money in this work. We served in five centers and distributed approximately $1000 worth of clothing. Boys were given Christmas bundles and girls received coats, sweaters, dresses, and underclothes. One mother had three children and her home had just burned to the ground; we were glad to be able to help her in her immediate urgent need.

What was accomplished in this distribution? Four hundred children were supplied with much needed clothing; they received coats, dresses, undergarments, trousers, sweaters, shirts, shoes, and soap. The approximate value of the clothing would reach $2500. But was that all? If so, then very little was accomplished. Our utmost aim was to give in the "Name of Christ." Of course, they received slips of paper stating that this clothing was given by members of the Mennonite Church because of their love for Christ. But did the people grasp the meaning? Following are excerpts from letters received after the distributions. From Arlon come these words:

> "On behalf of the widows and orphans who have benefited by your good work, my wife and I wish to thank you for the joy and comfort you have brought to many suffering and needy people in the province of Luxembourg. We should also like to thank the members of your church who, in the midst of Christmas festivities, so kindly spared a thought for those that have suffered so much during the last war . . . . We trust that your work over here will bring you every satisfaction and we pray that God may bless and keep you all."

The following excerpt comes from Dinant:

> "You have been showing so much friendliness and kindness when distributing things that all the mothers were really moved . . . . Do you think it would be possible to insert in an American paper a few words of gratitude on behalf of all the generous givers?"

Again I quote from a mother who wrote a card after receiving her packages:

> "Receive by these few words the expression of our living gratitude . . . ."

Our prayer is that God will use the distributions to His honor and glory.

Brussels, Belgium.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIII. The Kingdom of Israel among the Nations

BY THE BIBLE STUDY EDITOR

It was Abraham who "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). The tabernacles were temporal and movable. The foundations of the city denoted its permanence. A building without a foundation is removable, and does not belong to the land upon which it stands. Only one foundation stone under such a building makes it permanent, attached to the land upon which it stands. So Abraham, as long as he dwelt in a tent, was not a permanent resident of the land where he sojourned. He looked for permanency; he desired a better country and a city which could not be moved. But he found none such which he could call the city which God had built.

Kingdoms were established institutions. They had their cities with foundations; the borders of their lands were located. They were permanent in so far as their location and place on the earth was concerned. If God has a city which hath foundations, there is His kingdom established. And it was such a place and such a condition which Abraham by faith had sought—a better country than that from which he came and better than any country to which he came in his sojourns. God had given him a promise of such a city and he died without having seen it in this world. Concerning Moses, it was called the "recompence of the reward" (Heb. 11:26). Those saints of old who endured much tribulation and persecution in this life, "all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40).

These saints of old, including Abraham, did not receive a material kingdom, nor did they live in a city which hath foundations, but they shall all receive the promise that Abraham received and for which he waited—"a city which hath foundations, whose builder and maker is God."

There is a material aspect to the promise which God gave to Abraham, and this must not be overlooked. It is evident that Abraham believed in the eternal promises of God, in the hope of heaven and everlasting life. For there was no city in this world that could be called a city whose builder and maker is God. Abraham's faith went beyond the things of this world. But God had made Abraham a promise of material character. "When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:1-8).

This was not a general promise, and vague in its character. It was a very definite and specific promise as to the land and the extent of it. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13:14-17). When God confirmed the promise of the return of Israel from Egypt, God gave Abraham another confirmation concerning the land of promise. The extent of it was certified thus—"Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). These same limits were mentioned by the Lord to Moses and declared by him to the people, upon the conditions that they keep the commandments of the Lord. "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be" (Deut. 11:24). Joshua repeated the same limits as the covenant which God had made to Israel. Joshua 1:1-5.

This promise to Abraham was necessarily a material one which had to do with geographical limits, for heaven and the city of God is not bounded by Egypt and the river Euphrates. It was a promise made to the physical descendants of Abraham, as the seed that would inherit the land, for the seed could not be numbered any more than the dust of the earth. The "seed" in this instance does not refer to the "seed, which is Christ" (Gal. 3:16). Nor does it apply to the Gentiles who become the children of Abraham by faith. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16). The limitation of the blessing of the Gospel to the Gentiles is "all the world"—"even unto the end of the world."

It must be that the promise of a material realm to Abraham was also implied when God promised him that "I will make nations of thee, and kings shall come out of thee." Ishmael was a son of Abraham, and became a great nation. "Twelve princes shall he beget, and I will make him a great nation" (Gen. 17:20). But the covenant was not in Ishmael. "My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:21). Ishmael was not included in the promise of the land, for all the covenant of God was given to Abraham and to his seed who should follow in his faith. The twelve princes are named in Gen. 25:12-15. The land which they possessed was outside of the land of promise, in the land of Havilah, east of Egypt toward Assyria. Ishmael was the competitor of Isaac, and Esau was the competitor of Jacob. But the promise was definitely handed from Abraham to Isaac and from Isaac to Jacob. This passing on of the covenant included all that had been promised by the Lord to Abraham. All the spiritual blessings of faith and all the material blessings of promise were involved in the continued covenants from the Lord.

Kings were to be born to the seed of Abraham. Another source of competition with the seed of Abraham arose as a result of the marriage of Abraham to Keturah. While her sons became noted men and constituted the strength which later came in conflict with Israel from the land of Midian, they did not share in the covenant that became Isaac's. "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country" (Gen. 25:5, 6). See also I Chron. 1:32. In Esau there was a contestant for the covenants of Abraham and Isaac. His descendants were men of influence and power. They were dukes and their nation dwelt in the land of Seir, the country to the south of Canaan, in the land which later assumed the name of Esau—Edom. Gen. 36:1-43. Several lists of dukes and kings are mentioned in this list of descendants and associates with Esau. He became a great nation and the Edomites are frequently found in conflict with Israel through the ages. But they were not included in the covenant made with Jacob. Twice the Lord spoke to Jacob concerning the promise that had been made to his fathers. Gen. 28:10-15; 35:9-12. "Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (Gen. 35:10-12).

This direct promise to Jacob would exclude Esau from the covenant of the land and from the kingdom over which Jacob's kings would rule. God had said concerning Ishmael, "Twelve princes shall he beget . . . . But my covenant will I establish with Isaac." It was as direct a denial of Ishmael as had been the denial of the servant of Abraham, Eliezer of Damascus. "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. . . . And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:4-6).

Abraham's Nations and Kings

As portrayed in the Scriptures, numerous kings and kingdoms could have sprung from Abraham and his descendants. The faith of Abraham concerning these nations and kings should be seen in the conduct of this man who received the promises of the Lord and would have understood the significance of them. Ishmael was sent away from Isaac and also from the land which God had promised to Abraham and his seed. He saw and understood that the promise of kings and nations was transferred to Isaac and not in any sense to Ishmael and his seed. But the people of Ishmael continue to lay claim to Abraham as their father and hold fast to the covenant of sonship and to the land. Mount Moriah is held under the power of Ishmael and the faith of Islam and Mohammed covers the land and the expanse of the territory which the Lord promised to Isaac and Jacob. There is no place in the covenants, nor in the Scriptures, in which it may be said that even the unbelief of Isaac would sacrifice the covenants to Ishmael. The truth is that the unbelief of Israel has turned the blessings of the eternal inheritance to all of the Gentiles, with no promise of the material inheritance of Abraham, Isaac, and Jacob. Ishmael also was excluded from the covenant of Abraham by the explicit promise that was made on behalf of Isaac before he was born, for Isaac was called and named as the successor of Abraham before his birth. "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:21). All the claims of Ishmael to the land of Canaan, and all of the kings of his descent are set aside by the Word of the Lord, although Ishmael is the son of Abraham. But the kings and the nation of Ishmael are not the kings which have been promised in the covenant of Abraham, since the covenant as a whole belongs to Isaac and his seed. A part of the covenant can not be claimed as a fulfillment of the whole.

In a similar manner, the kings that descended from the families of Keturah and the concubines (Heb., half-wives) of Abraham became the mighty nation of the Midianites to the east of Canaan, but their nations and kings could not be included in the kings of Abraham's covenant, for all that Abraham had was given to Isaac. And it should be noted that the promise of kings was promised to Jacob as they had been promised to Abraham. The Midianitish nations and kings were a blessing for the children of Abraham, but they could not have been the covenant people, the seed of Abraham, in whom the world should be blessed. These same nations became a scourge to the families of promise who later dwelt in the land of the covenant of Abraham.

The list of the descendants of Esau, Edom, is the longest of family records outside those of Jacob's sons. But the list is cut short in the enumeration of the dukes of his family. "These be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites" (Gen. 36:43). The Edomites and the children of Jacob were antagonists during most of their history. Their habitation was in Mount Seir, where they forbade the children of Israel to pass on their way to Canaan from the wilderness. Their frequent incursions into the land of Israel and their intrigues against their brother Jacob are well known in Bible history. Yet here were nations and kings. At a later date one of their tribe sat on the throne of David, in the person of King Herod. This fact did not include the family of Esau as one of the nations and kings in the covenant made to Abraham. One should note the prophecy of Obadiah against the inhabitants of Edom, out of the mount of Esau. Obad. 1:8. In the rocks of Petra they were safely lodged, and from thence they gathered much spoil from surrounding nations and became great in power and wealth. Yet their nation was doomed because of their wickedness. The nations and kings of the covenant were such as should continue under the blessing of the Lord as an everlasting kingdom, inhabiting the land of Canaan as the possession of promise through Abraham.

Ishmael, Midian, and Esau went from the land of Canaan and dwelt in their own land, and grew into mighty nations with numerous kings. They prospered, while Isaac and Jacob continued their days of pilgrimage in the land of Canaan which was theirs only by promise. But the faith of these patriarchs was strengthened by the fact that the Lord appeared to each of them confirming the promises made at the first. To Abraham it was said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing" (Gen. 12:1, 2). These men of God, chosen by Him as the seed of faith, remained in the same land. The location was as essential as the belief in God. They were inseparable.

So frequently men have been inclined to find fulfillments of scriptural prophecies in locations and under conditions that seem to fulfill the prophecies. Kingdoms have been included which were entirely outside of the realm of the prophecy. Kings have been pointed out who were entirely separate from the facts of the written word, which in its own time and manner will be fulfilled. Kingdoms grew up around Canaan which were the offspring of the family of Abraham. But the men of faith waited in the land of promise until the fulfillment of the covenants was accomplished by the power and providence of the Lord who gave them to Abraham, Isaac, and Jacob.

As an evidence of the strange methods of interpreters of prophecy, one may point to the British-Israel program. Great Britain had become the greatest of world empires, and hence was in the line of the fulfillment of world-wide domain of God's kingdom, when it should spread through the whole earth. But some means was to be found to associate it with the covenants of Abraham. This was finally found by linking the reigning family of Great Britain with the daughter of Zedekiah, whom tradition said, was taken to Ireland by the prophet Jeremiah, and married to an Irish prince. Through this line came the reigning family of England. When Edward VIII came to the throne he was acclaimed to be the successor to the throne of David, because his name was David, and because it had been discovered that he would have been the one-hundredth king in the line of David. His abdication was, no doubt, a disappointment to the friends of this theory.

It is not in kings who descend from Abraham in whom the promise of the man of faith is fulfilled. It is in the actual conditions which the Lord has set forth, and in the fulfillment of the Word as given, that we shall know the kings and their kingdom. Jacob went to Egypt, but his sons returned to the land, and in due time their nation was established and their kings ruled in the land. It was then that the other nations declined and Israel increased.

(To be continued)

A YOUNG MINISTER

By Arlean Leibert

He is so very young, dear Lord,
To have a pastorate.
From babes in arms,
And wayward youth,
To grey heads bowed with age,
Instruction, correction, the Bread of Life, he gives.
O Father, what fearful responsibilities
Lie upon those youthful shoulders!
His clear blue eyes are somber
As he reflects upon his God-given task.
Bestow upon him understanding of our needs,
And sympathy;
That when our hearts are broken
His is broken too.
Fill him with Thy great love, dear Father,
For those within the fold,
And those whose feet have strayed
From the straight and narrow path.
May he gather them again within,
Where all is light and warmth and peace.
Keep him in the hollow of Thy hand, Lord,
That when his days are o'er
He may hear Thy kindly voice saying,
"Well done, My son and faithful servant,
Well done,"
And, "Welcome home!"

Nampa, Ida.

EDUCATIONAL

PROGRESS AT GOSHEN COLLEGE

BY JOHN UMBLE

A faculty member of Goshen College gives an interesting insight into the progress of our oldest Mennonite educational institution.

The increased enrollment at Goshen College and the broadening outlook have brought about several new developments. The building program which has been under consideration for several years is getting under way, a number of badly needed faculty members have been employed, and the College is continuing in its program of serving foreign students.

Gymnasium-Auditorium Under Construction

Excavation for the storage room under the student center and for the shower rooms under the auditorium-gymnasium was begun last fall soon after the Mennonite Board of Education employed J. Gordon Jackson, of Traverse City, Michigan, as construction-engineer. Pouring of the concrete footings and walls began in early spring, but was delayed somewhat by unseasonably rainy weather. However, the erection of structural steel was begun in the third week of July and by the middle of August was nearly completed.

More than $250,000 have now been donated for the construction of the auditorium-gymnasium and the student center. The contributions during the present fiscal year have exceeded those of any other period. Goshen College alumni alone, during the last eleven months, have contributed $30,000. Before the building can be completed, however, considerable additional funds must be raised.

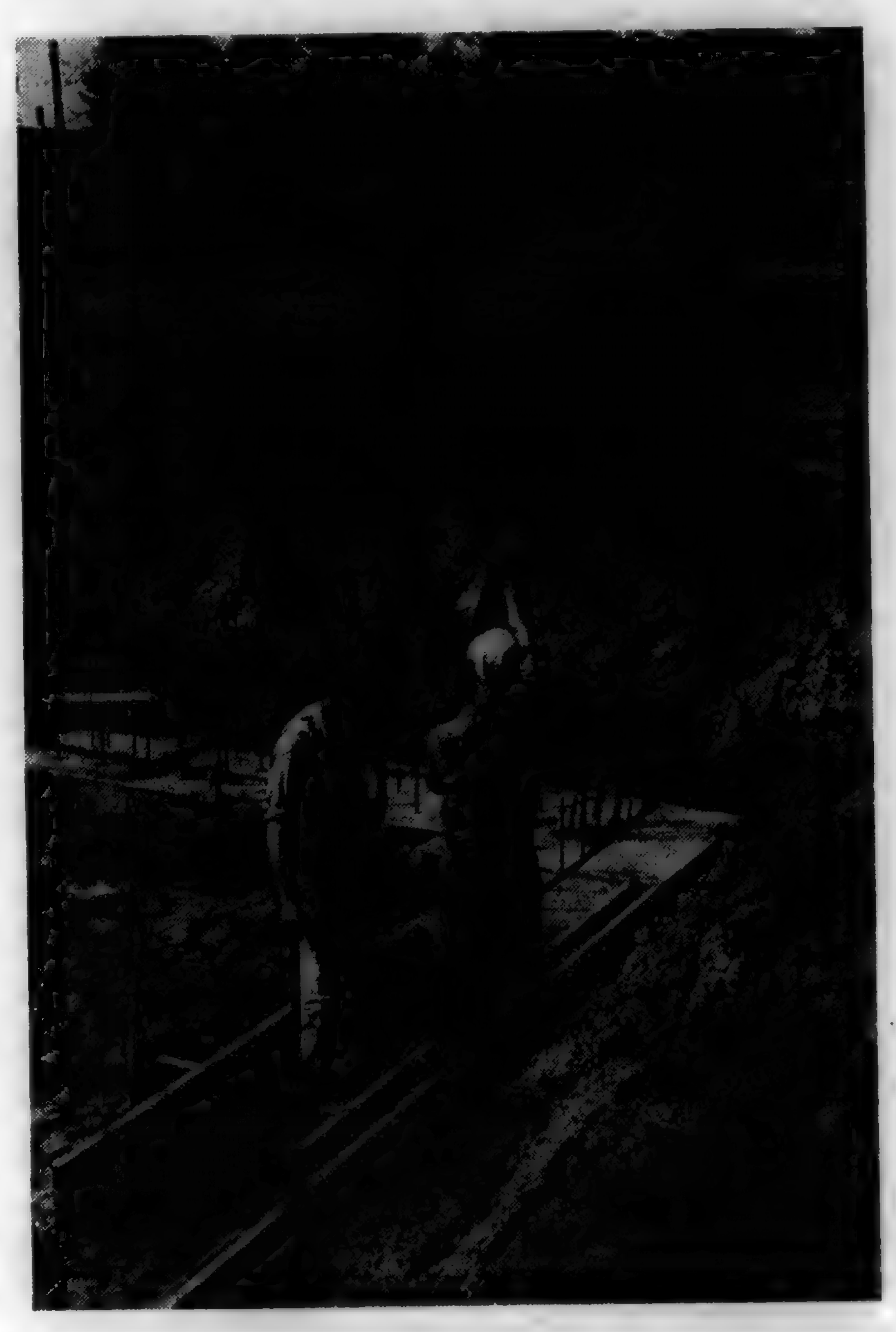
Completion of the auditorium-gymnasium will meet several longfelt needs. The physical education program, centered around physical education classes and intramural games, has been greatly handicapped for lack of space. The new building will provide two practice floors for basketball and other games, one for men and one for women. These will be separated by a steel door which, when rolled out of the way, will provide a regulation size basketball floor with plenty of seats for spectators. As an auditorium, it will accommodate between two thousand and twenty-five hundred guests.

The student center will contain a small hall capable of accommodating between four and five hundred additional guests who, by means of loudspeakers, will be able to hear a program being presented in the auditorium although they will not be able to see the platform. After the new structure is completed, the book store, snack shop, and cafeteria can be moved from their present location in the administration building where that space is badly needed for classrooms and offices.

New Faculty Members

The addition of new faculty members will relieve the congestion in classrooms by increasing the number of sections. The employment of these new members of the instructional staff also will give the institution opportunity to offer additional courses for which there has been an insistent demand.

Atlee Beechy, who has been Director of European relief under the M.C.C. since January, 1947, will come to Goshen when his two-year term of service expires. He will be assistant professor of education and will serve as dean of men.



Pouring the Concrete Footings at the Northeast Corner of the Student Center

Robert C. Buschert, a graduate of Goshen College in January, 1948, and now a graduate student in mathematics and physics at Purdue University, will join the faculty in September. He will teach some of the courses of Professor H. H. Hartzler, now on leave of absence.

J. Howard Kauffman, a graduate of Goshen College in the class of 1947, who received the M.A. degree at Michigan State College in June, will join the faculty in September as instructor in sociology and economics. He is continuing graduate study at Michigan State this summer.

J. Harold Smith, a graduate of Goshen College in 1932, an instructor at Hesston College from 1936 to 1944, and now a graduate student in English at the University of Wisconsin since 1946, has been employed as assistant professor of English. (He, however, will not begin his period of service at Goshen College until September, 1949).

For several years the music department has been understaffed. Walter E. Yoder, assistant professor of music, has been overworked, even since the addition to the faculty of Miss Mary Oyer in 1945. That condition will be relieved this fall when Dwight Weldy, graduate of Goshen College in 1940 and since 1946 an instructor in music at South High School, Akron, Ohio, and at Kent State University, will join the faculty as instructor in music.

For several years the department of education also has been greatly understaffed, even though President Miller and Dean Viola M. Good have assisted in the Division of Teacher Training by teaching courses in psychology and mental hygiene. Dr. Hertzler has been serving as professor of education, supervisor of teacher training, and director of teacher placement services. In September, Mildred Witmer, who was graduated from Goshen College in 1942 and who holds the degree, master of science in education, from Indiana University, and who, in addition to her work as elementary school supervisor in the city of Goshen, has been assisting part-time in the division of Teacher Training, will join the faculty on a full-time basis as assistant professor of education in September. She will teach a number of the methods courses in elementary education.

The work in the department of education will be strengthened in September by the addition of Karl Massanari, graduate from Goshen College in 1936 and since that time a school administrator in Illinois and a graduate student at the University of Illinois. He has completed the course requirements for the doctor's degree in education at that institution and is now completing his doctoral dissertation. He will assist Dr. Silas Hertzler in the department of education, especially in the field of secondary education. Miss Mary Oyer who has been absent from the campus doing graduate work in education at Ohio State University and who has been admitted to candidacy for the doctor's degree will return to resume teaching in September.

Foreign Student Enrollment

Goshen College also is continuing and enlarging its service to foreign students. During the past year, in addition to a large number of Canadian students and children of Mennonite missionaries in India and South America, fourteen foreign students were enrolled in the College. In September, 1948, Gertrude Gassman, from Alsace; Minassi Haile and Adunya Makonnen, from Ethiopia; Migual Limardo and Fidel Mercado, from Puerto Rico; and Samuel Lehman, from Switzerland, will continue their college work at Goshen. The following new foreign students have been enrolled for the coming year: Alfred Peterschmitt, of Alsace; Gerhard von Beckerath, Ursula Beyer, Ursula von Dühren, and Walter Hodel, of Germany; Tina van der Laag and Eke Talsma, of Holland; Pyarelal Malagar, of India; Antonio Alvarez, Jose Vazguez and Eliezer Rodriguez, of Puerto Rico; Regina Nussbaumer, of Switzerland; and Joseph Laskowski, of Poland.

Most of the foreign students succeed in "making themselves at home" in their new American surroundings and among their American Mennonite friends. Many of them render a valuable service to the church and the community by giving talks to churches and other groups. Some of them are so constantly in demand that it is necessary to restrict the number of engagements which they can accept without detriment to their college work and interests.

In addition to the benefit which the foreign student receives by his residence and study in an American school, especially in a Mennonite school like Goshen, the foreign student exchange program has certain definite advantages for the Goshen College student body, many of whom are preparing for foreign service either in missions or in relief work under the M.C.C. It gives American students an opportunity to become acquainted with young people of other races and backgrounds, thus acquainting them with some of the problems and advantages of working with people of other races.

The presence of foreign students on the campus gives faculty and student body greater knowledge of and tolerance for the viewpoints of those who have been trained and educated in different surroundings from those of the average American young person.

With the new building program, the enlarged faculty and new course offerings, and with the foreign student exchange program, Goshen College is prepared to serve the Mennonite young people of this and other lands in a way that scarcely would have been believed possible a decade ago. With the new opportunities for training and service, Mennonite young people are going out from the halls of Goshen College with a vision and a measure of preparation for Christian service that is proving a blessing to themselves, to the Mennonite church and to the age and time in which they live. This year, again, a large number have caught the vision of the beauty and power of a life consecrated to the Master.

Goshen, Indiana

ACTIVITIES AT LANCASTER MENNONITE SCHOOL

BY J. PAUL GRAYBILL

Progress in one of our younger Mennonite high schools is described by its president, an active church leader and former city missionary.

Lancaster Mennonite School opens its doors for its seventh year on September 14, 1948. Lancaster Mennonite School offers four years of high school, fully accredited by the Department of Instruction of Pennsylvania. In addition to this a two-year Bible course is offered. Fifty-one students graduated last spring. Forty-nine of these graduated from the high school and two from the Bible department. Last year's student body was a fine group of people from homes who are interested in the moral and spiritual welfare of their youth. We are looking forward to a similar group in the coming year. The administration feels the responsibility for the proper conduct of the institution in response to the earnest concern of many parents for the welfare of their children.

School Objectives

We endeavor to keep in mind the objectives of a church high school. In line with general education the church high school has temptations of procedure. Conduct within the school needs to be carefully directed. Parents are looking to the church high school to protect their children while in school and to lead them into spiritual attitudes along with the academic education. The school endeavors to give a Bible-centered emphasis in all its curriculum. This effort needs to be guarded continually because of the nature of the textbooks that need to be used. Teachers also continually need to keep Bible-centered objectives, since there is a temptation to run in the ordinary rut of academic education. The school has a recreational program but endeavors to keep in line with purposeful reasons for recreation and endeavors to keep the play spirit to a minimum. We recognize the problem of having farmer boys and girls coming to a boarding school and being occupationally directed away from farm and rural life. Our work program as described in another paragraph is an effort to offset this.

The school is sponsored by the Lancaster Conference which does not approve of special group singing except in missionary testimony situations. In line with this the course in Chorister Training emphasises congregational singing. Much opportunity is provided for exercise in singing in the weekly chorus meeting, chorister training, as well as in other school programs. But no special group work is done as such for special group singing.

Our Work Program

It has been our interest in the past years to help students to return to their homes with a desire to fit into their usual home life after being in school for a few years rather than to have them taken away from the usual home life and in occupations which their parents cherish for them. This past year we inaugurated a work program in which every student took his or her turn a number of times during the year a week at a time in doing chore work in cleaning, lawn mowing, snow shoveling, etc. in and around the buildings. We feel that this has been a good move, for it makes students feel responsible for the work rather than to have too much leisure time while in school and away from their parents. At this age young people need to know the value of work in order to fit into life's program in later life. This work program, we feel, has been a success as a first year venture, and further study on the basis of the first year's work will make improvements.

The Bible Department

While the school maintains a two-year Bible department, the enrollment for this department has been small. Four students had registered for this course this past year, two finishing the second year of work and graduating. We are endeavoring to promote this department in the coming years. Letters have been sent to a number of representative people in our congregations, asking for the names of young people who might be interested in taking up a two-year Bible course. Letters are being sent to prospective young people whose names we have received.

Religious Life of the School

Beside the daily devotional periods, dormitory students have four prayer meetings a week and all day students a special prayer meeting once a week. Revival meetings are held twice a year and many students are interviewed during these meetings. In addition to this and various incidental contacts by faculty members, a student pastor has interviews with every student during the course of the year. The emphasis in the Bible subjects has to do not only with the spiritual life of the student but also with Christian service and loyalty to the church. The school maintains a strong missionary emphasis in offering a number of missionary courses, as well as a strong missionary emphasis in public programs. This missionary emphasis is not only for the purpose of preparing students for active participation in Gospel witnessing, but also to offset the spirit of an exclusive attitude as far as world relationships are concerned.

The Commercial Department

The Commercial Department, while functioning in its required field of preparing students for secretarial work in various lines, has emphasized the use of the practical by

Science-Auditorium Building, Lancaster Mennonite School

having much of the practice work done for various faculty members, as well as various conference representatives who send work to be done. This service included shorthand and typing for two editors on the faculty, the typing and preparation of the African Mission letter, learning the use of the recording machine by transcribing messages from it and typing them ready for use. This emphasis provides practice in the religious and church vocabulary in secretarial work and at the same time makes the pupils acquainted with church activities through the preparation of these various materials.

Staff

The school has a staff of fourteen faculty members which includes a full-time matron and a full-time hall manager. In the past year Miriam Weaver, a graduate of the school, has assisted in the faculty while Edna K. Wenger had a leave of absence during the second semester to do further study. After the close of school Miriam Weaver became the wife of Luke Stoltzfus also a graduate of the school. She will not return to the faculty this year. Edna Wenger received her master's degree last spring. Paul Kraybill, also a graduate of the school, served as hall manager the past year but plans to take up school work at Eastern Mennonite College in the coming year. Clyde B. Stoner, our business manager and commercial teacher, also received his master's degree during the school term.

Building

At this time no further building has been done, although the Board gives much consideration to the needs. Our school facilities are taxed about to the limit, especially for dormitory space for girls and for classrooms. So far we have been able to accommodate all who have applied, and so we invite those who may be interested to have the advantages of a high-school education or a two-year Bible-school education to make their application as soon as possible. For the past three years no special Bible term has been held on the campus. Instead of this seven regional evening schools have been held in the conference two evenings a week. One of these is held at the school.

Anyone desiring information is invited to write to Lancaster Mennonite School, Lancaster, Pennsylvania, Route 4.

East Earl, Pa.

OSWIECIM, CITY OF DEATH

BY WILSON HUNSBERGER

Former relief worker in Poland, Bro. Hunsberger describes one of the horror camps that tell all too graphically of "man's inhumanity to man."

Between the achievement of man's amazing scientific knowledge and his puny attempt to live with and understand his fellow man lies a vast and ever-deepening gulf. At one period in our present history, not many years ago, there were those who grandiosely proclaimed "a brave new era of science" wherein the lives of men would be virtual heavens upon earth. Those prophets failed to accept what was so obvious: that though "the children of this world are in their generation wiser," their spiritual stance and moral behavior has not kept pace, and is even slipping farther away into the expanses of depravity. We do all recognize the benefits of scientific advancement and appreciate those phases of it which have eased, comforted, and lengthened human life, yet, if there exist at any time those who do not value life as sacred, who through science, treat their fellow men worse than beasts among their kind, how can we as Christians fully appreciate the practical products when other aspects are so grossly misused?

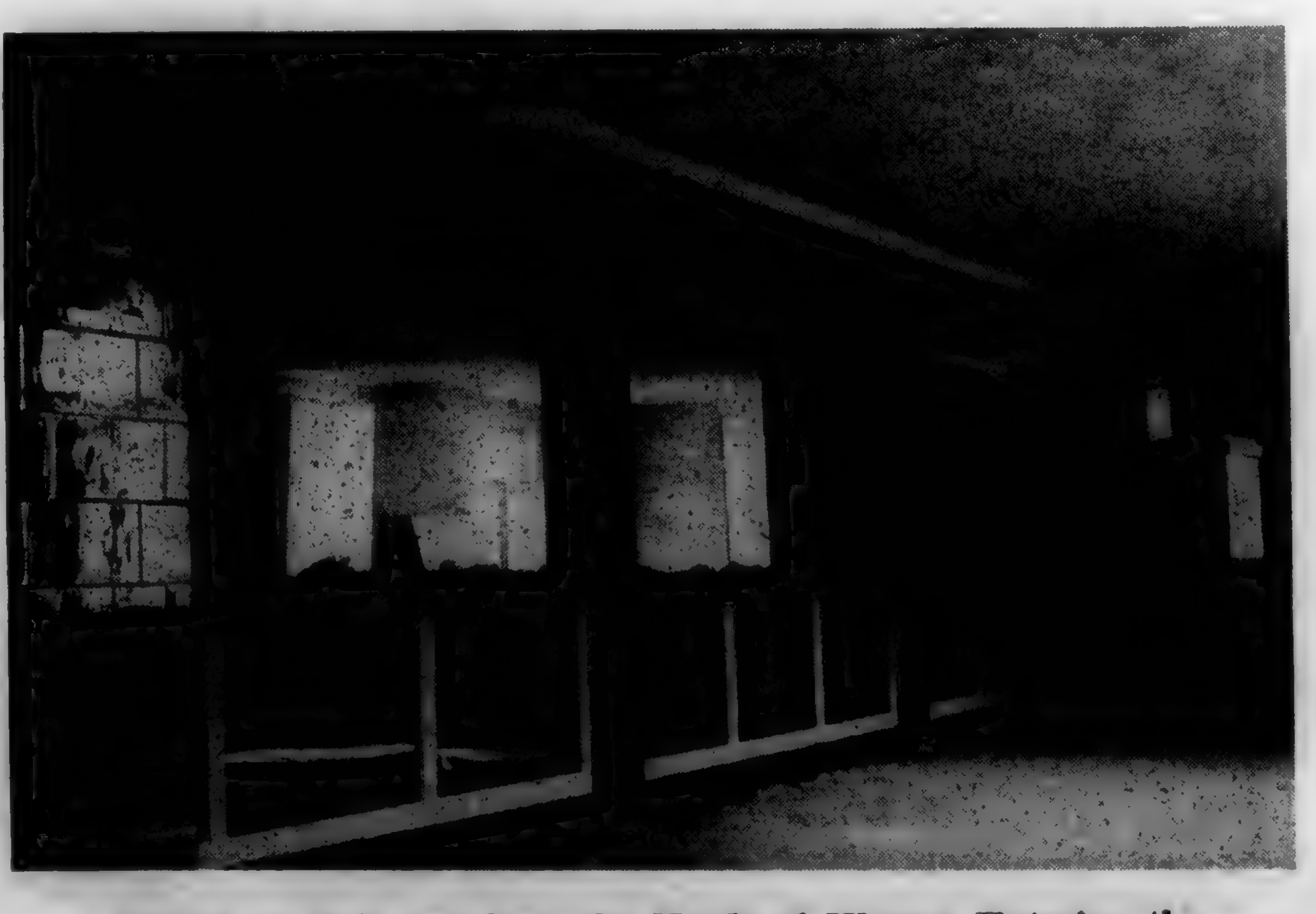
There is in southern Poland a town named Oswiecim. At Oswiecim science was applied to the system of destroying life. Oswiecim was not merely a concentration camp where miserable prisoners died from starvation, but a vast charnel-house city where intelligent, living humans were herded—to learn the greatness of man's scientific ability, to know a twentieth-century death. Oswiecim camp provided the community with amazing products. There was fertilizer for the cabbage patches and human hair for a mattress factory. Death was a by-product.

The grimness of Oswiecim was magnified when one saw the beautiful country so near by. I recall the motor trip from Prague, Czechoslovakia, to Poland with many scenic memories. There were the vivid green hills, the slopes where farmers tilled their plots, using sometimes oxen, sometimes horses. Occasionally, too, there were tractors in the fields, for here in Czechoslovakia as in few other countries do east and west so definitely meet. Through the Carpathian hills rich in minerals we traveled, past numerous humming industrial plants, then to the frontier with the usual formalities—the passport examination and customs inspection. How interested the Poles were in the four pounds of Swiss cocoa I carried! I felt and knew that with them cocoa had been almost forgotten.

Through the dreary devastated villages of the frontier area, where all road signs seem to point to Katowice, Poland's great industrial city of the south, we passed and observed a few signs pointing toward Oswiecim. The dirt roads had been ruined by the passing of heavy tanks. Great shell holes made the road passage difficult, but after a few hours of tortuous driving we arrived in the town of Oswiecim. The notorious camp is the most prominent site there. Our little green jeep rolled to the entrance and through, where thousands had gone before us under such different circumstances. We gazed at the mocking text erected amid the barbed wire of the outer barrier. "Arbeit macht frei." "Work makes freedom" was the slight hope offered to the victims of Oswiecim. But even this hope was soon shattered and most were to taste death without the opportunity to work, for who could work when none was provided and the chance denied?

Oswiecim (pronounced Os-vy-en-chym) had been a Polish Army artillery barracks before the Germans came in 1939. Its confines were much enlarged by the invaders, who quickly converted the camp for use in their own sinister purposes. By the time it reached its maximum capacity, Oswiecim was twelve camps in one. Each camp had accommodations for, or at least held, 32,000 prisoners. The camp commandant was a ruthlessly cruel man named Rudolph Hoess (not to be confused with Rudolph Hess, Hitler's onetime deputy who flew to Scotland in 1941). His neatly attractive office and camp residence contrasts sharply with the austere appearance of the barracks which stretch with geometrical hardness in long rows wherever one cares to look.

The Polish government has made Oswiecim a museum. Here remain the gruesome reminders of the German gestapo rule. We might question the propriety of such an institution, yet it is an evidence for all to see to the depths of man's depravity. The museum has a registration room, and guides there take visitors on tours of the first camp. We were fortunate in that since we could not understand much Polish, the director of the museum in person took us through the camp. He spoke a fluent German, and since he had been an inmate of Oswiecim, his familiarity with every aspect of the life—and death—there, was complete. With cool professional bearing he pointed out the crematoria, the racks upon which death victims were placed and the huge furnaces in which the bodies were consumed. Hoess himself had directed the construction of the first three of the dreadful crematoria. Our director-guide explained aspects of the various barracks. We



Binsful of Hair Cut from the Heads of Women Entering the Oswiecim Death Camp

stepped inside a typical dormitory. There were tiers of bunks three and four beds high. Stiff boards formed the bottoms of all bunks. They were wide enough for two or three people and so close together that one cannot stand with the breadth of the shoulders between them. In these "beds" nightly five or six victims were crowded into each tier. There were no wash basins, no toilet facilities of any kind, and very few windows. The doors were locked and guarded. In these deplorable conditions hundreds of prisoners lived or existed, until, developing disease, they were either confined to the hospital or were immediately disposed of, in a variety of death-dealing ways.

In certain rooms we found displays of what victims had left behind—their personal items, such as toothbrushes, combs, valises. Do not imagine a mere handful or a boxful of brushes, but a binful, perhaps ninety or a hundred cubic feet of them and each toothbrush representing a human being, a life ended at Oswiecim. Near the end of a certain row of barracks we came to an open space. This was the notorious "Block Eleven." In this compound the end came by the quick fire of machine guns. We moved along the grim walls where death's daily portion in this way was received. Our guide pointed out how the finely graveled floor of this area had been sloped to either side, and how the drains had been installed to carry away, not water, but human blood.

Perhaps the reader will think the picture of Oswiecim is overdrawn, that exaggeration of both the impression and its cause has crept into the story. Not so; but it is true, I am sure, one cannot convey adequately in words the feeling, the sensation, experienced in a tour so ghastly as this one. Much more could be said of Oswiecim, but it would simply be a repetition of sordid evils in another form.

Rudolph Hoess was tried for his crimes in Warsaw, at a time when I was in Europe. The tension among people who followed the trial ran high. Some of that same tension was revived in our director-guide when he related to us the story of the Hoess trial and execution. "I stood here," he said. We had moved to a spot on a slope near the main entrance of the camp. There a few yards away a plain gibbet still stood. It had been erected for Rudolph Hoess since it was deemed appropriate by the Polish judges when his guilt was confessed, to have him hanged in the same dread place where he himself had seen so many die.

A significant question was asked Hoess during his trial. It was this: "How many deaths occurred at Oswiecim for which you were responsible?" Hoess, by his own confession, admitted responsibility for two and a half million deaths. It was the largest mass killing ever known.

Waterloo, Ont.

Many appear righteous, who are only righteous in appearance; but while they are deceiving others with the false shows of holiness, they are also deceiving themselves with the false hopes of happiness.

—Herald of Holiness.

OREGON TO OREGON AND BETWEEN

BY IRA. D. LANDIS

Chairman of the Sunday School Committee of Lancaster Conference, minister, and historian, Bro. Landis tells of his trip to the meeting of the Mennonite Commission for Christian Education and Young People's Work, at the Zion Church, near Hubbard, Oregon, June 28-30, 1948. This is the first of a series of articles.

The Oregon Territory, organized in 1846, by Feb. 14, 1859, yielded its 96,030 square miles to become the thirty-third state to enter the Union. About that time the small hamlet of Catfish in Lancaster County, which was settled long before Oregon (in 1811) was to be honored with a post office. The stagecoach covering the Reading Road from Lancaster to Reading by Jacob Baer's mill would do a turn to the few villagers and the surrounding farmers, including my ancestors two and three generations ago, by delivering them mail at the village store a few times a week, two thirds of a mile from home. To obtain this they needed a name, and since Oregon was in the news and hoping that the state would become a great commonwealth, worthy of the name, they called the post office and the village Oregon. Even though the stagecoach left and "rural free delivery" came, we still have and like the name.

This town of twenty-six homes, a small store, foundry, garage, an obsolete gristmill and an obsolescent inn (which I trust is well on the way out) is so important that when Highway 222 was built this year, it was rerouted around the town. As we looked toward the other Oregon, we could hardly conceive its whereabouts. That it was beyond the setting sun and yet on this side of the Empire of the Rising Sun, no one could question. But where could such a land be? Hitherto no one from this Oregon ever explored. Yet when the Commission for Christian Education and Young People's Work announced its meeting with field workers somewhere in Oregon, we decided to go and our exploration of this part of the country was a by-product of these sessions.

"All aboard" was the cry at 5:50 P.M. (EST) June 14, and we were soon sailing west, leaving more and more of the Garden Spot behind. Although it was too wet at home we soon saw farm work being done. Passing the Bachman Chocolate Factory, Florin, Pa., we saw an unnatural trend. Farming here required the reconversion of this building into a Farm Bureau Co-operative Warehouse. Haymaking was just starting.

The first peek at the Susquehanna River toward the setting sun was beautiful. Then trailing the Juniata River we were soon rounding the great Horseshoe Curve, and it was time to sleep. This was the Trail Blazer on the Pennsylvania Railroad, so regardless of birth, we all enjoyed the same berth, a lower. A good night's rest and we were rolling away from dry Ohio. Indiana was not much better on the moisture quotient. No beef cattle were to be seen in the fields until beyond Chicago. We left the large Pennsylvania Dutch barns and houses, and the familiar one-and-a-half-story barns and similarly sized houses dotted the plains. Betimes we were reminded that we were in northern Indiana by the marshy, laky appearance of the region.

My seat mate, an efficiency engineer from Wilmington, Delaware, was en route to his former home in Milwaukee. He is an Evangelical Lutheran of the Missouri Synod. Not familiar with the presence of this Synod in the East we were soon in conversation. The choir is staid and formal, but "if the preacher read his sermons," he said, "I would not go." He thought they used some David C. Cook Sunday-school materials. With but two years of college, and then service, he was not too strong a booster of an engineering degree even in his own field.

Entering Chicago, while speaking of newspapers priming their price pumps to 400 per cent and steers as much as 1100 per cent, it was refreshing to see a building with this sign: "KC Baking Powder—Same Price for Fifty Years." The only disconcerting feature therewith was that we were not certain how many decades ago the sign was so painted.

At the Chicago station, I was informed that the rate of exchange (to the Northwest Station) was 0 to 60 cents. The latter was by Parmalee bus; the former if you walked two flights of stairs and two very short blocks. That was better than the Canadian rate (until lately) $1.10 for every dollar. Figure it for yourself.

Illinois showed their bigger barns for housing their beeves and hogs (when they have them). The first beeves in the pastures at Creston may have been cows, but near Sterling were the Landis boys with 180 Texas-bred Herefords, 1250's, ready for the high market.

The train pulled into Sterling at 12:15 (CST), but as soon as I left the station it was 1:15 (CDT). After lunch Uncle Martin Book came strolling along, and since he was here since 1883, you would have thought he owned the town. Certainly he had all the time in the world to visit and his own taxi on hand. After giving his horse a drink, we lost no time in locating friends and relatives in these parts. We saw Cousin Oscar Book running a pea viner for the second day this year, with the aid of Jamaicans. They had in former years tried in addition to local labor, Jamaicans, PW's, and Mexicans. Jamaicans are said to be the best. From dump trucks, the peas are immediately unloaded when reaching the viner, and the truckers are away for more peas.

There was Addie Haverstick at 82, whose husband came from Manor Township, Lancaster County, Pa., no different than twenty-five years ago. I perused a Whiteside County History from her library sparingly. But said Uncle Martin: "I didn't know that Ira was going to write a book. We must go." (I suppose it was good that someone pushed.) Anna Bare, whose husband, Clayton R. Bare, came from Stumptown, Penrose, Science

Ridge, and the beautiful countryside looked familiar.

"Uncle Mart" at 87 still enjoys his automobile driver's license. Together we rounded up Cousin Ada Nunemaker in Sterling at the home of her son, Weldon. The latter's quiet, quite new wife accosted us first. Marian, a niece of Ira Eigsti and granddaughter of Chancy Hartzler, also hails from Tiskilwa, farther south. Ada was at the barn painting shutters. As would be expected she had no paint on the ground, but plenty on her face and hands. Therefore, without shaking hands, but not without talking, as you would surmise, we were soon off to Raymond Book's for supper. Ruth Garber, his wife, reared at Willow Street, had reserved a chicken for someone, ready with all the fixin's. Naomi, 12, said, "Good, company dinner." (Notice the comma.)

Enos and Ada Nunemaker were now cleaned up and on hand with their taxi. We homeward bound visited Mrs. Thomas Ewbank's at the Cabins. Their home, a month prior during their absence, was burned to the ground with all her records and keepsakes. Undaunted she, whose great-grandfather, Henry S. Landis, came from Upper Leacock Township, Lancaster County, Pa., is again going after her Landis pedigree with the whole picture. We chatted until late and up again the next morning.

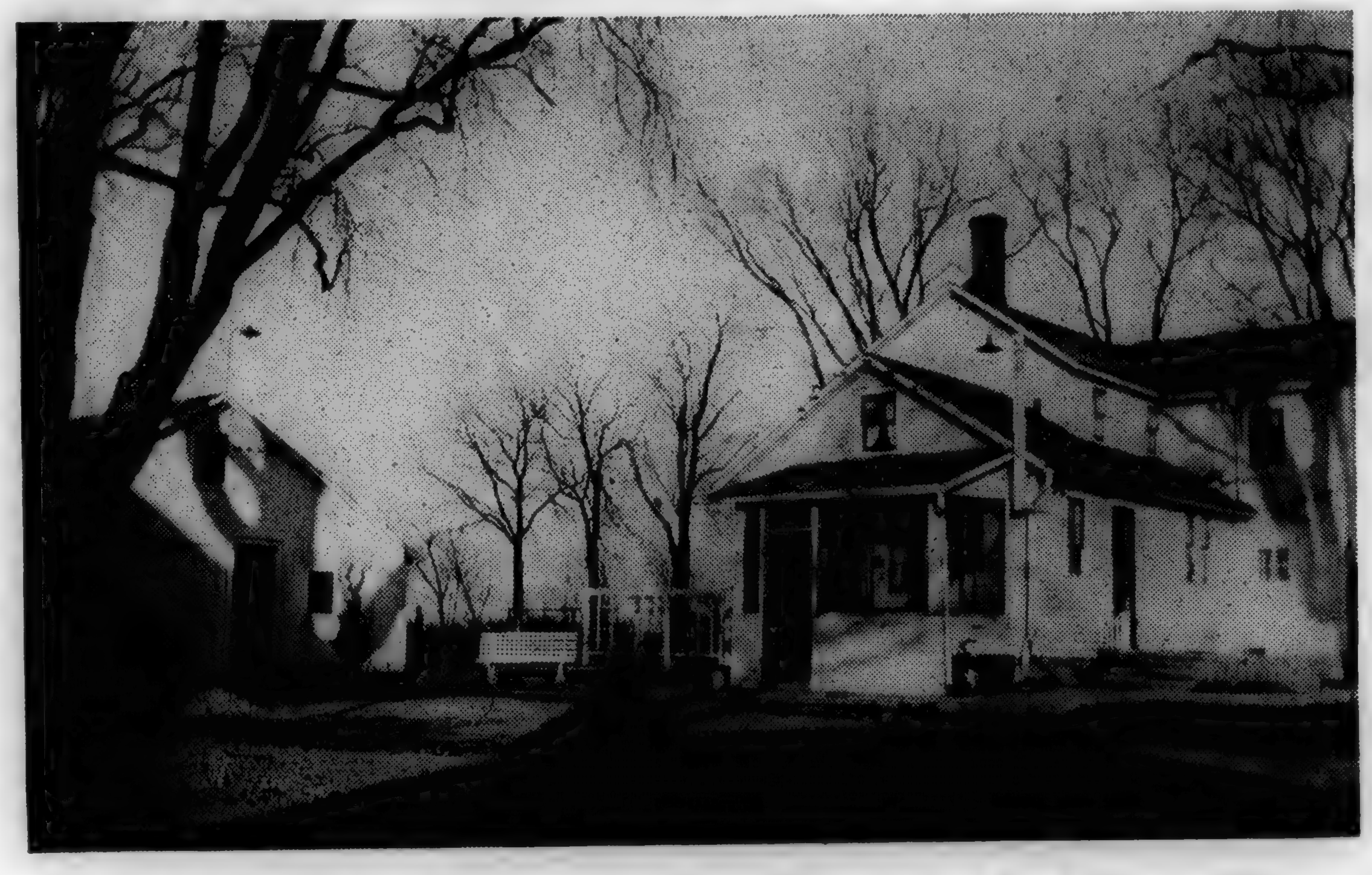
On Wednesday after chores Cousin Enos and I took the cream to Sterling via the Science Ridge Cemetery. Here is engraved part of the history of Whiteside County. Here lie the remains of a number of the fifty-five souls who came either from Lancaster County directly or from Franklin County, secondhanded, in 1865. These had included Jacob and John W. Rutt, Samuel Rutt, John and Christian R. Ebersole, and Jacob Reitzel. Most of these were from West Donegal and Conoy Townships. Here is Henry S. Landis (1820-1909), wife, Frances Stauffer (1820-1904), and four children who in 1851 bypassed Chicago when it was but a hamlet. Here is "Moses H. Buckwalter of Leacock Township, Lancaster County, Pa.," (1822-1850) and Rachel, consort of his brother, A. H. Buckwalter, 1833-1854. John Z. Landis, Sept. 10, 1887, 71-7-28, Anna, July 13, 1897, 65-8-13, Abraham E., March 20, 1877, 33-7-5, Jacob E., accidentally killed by an electric wire June 28, 1901, 37-10-5. All above-named were born in Lebanon Co., Pa. Here are Christian Metzler, 1812-1901, and wife Susanna Kreider, 1812-1910. Here was Frank K. Barge, 1871-1939, of Strasburg, and his son, Henry M., a drowning victim, 1906-1925. Here is Lizzie Gish, 1870-1936, wife of Ezra Landis, both of Conoy. Here is Clayton R. Bare, 1877-1920, and Ebersoles, Delps, Hoovers, Burkharts, Kreiders, and others, who went west to plant their homes and faith in these virgin soils.

Probably in magnitude the saddest tale herein depicted is in the families of Jacob Landis and his brother John (the latter reinterred in another Sterling cemetery). They were sons of the Preacher Abraham Landis, 1780-1861, an East Lampeter farmer, an organizer of the Reformed Mennonite Church, and buried at Mellinger's. The story is well told in their local Daily Gazette, April 1, 1898, as follows:

"The following is a portion of Whiteside County history that has never been told in print, but has been often related by those who witnessed the dark days of death when cholera raged in this county.

"In the month of July, 1854, long before the railroad connected Chicago with the Mississippi, through Sterling, the fearful epidemic of cholera appeared in this vicinity, and in a few days it spread with great rapidity, almost destroying two families and causing a number of deaths. The oldest citizens of this neighborhood and those who were afflicted by the disease well remember with horror that fatal month, July, 1854.

"Early in the month of July Jacob Landis . . . living on the David B. Rutt farm, went to Rockford to buy a reaper. The weather was very sultry and it was a long, tedious drive. On their return they remained at a hotel, about thirty miles south of Rockford, where it seems a cholera subject was lodged, but unknown to them.



The Nunemaker, a Representative Illinois Farmstead. A Good Place to Visit

"After a long and tedious illness Jacob N. (born June 23, 1813) recovered but remained an invalid until his death in 1857. Noah, Jacob's son, was one of the first to contract the awful disease. When he recovered his mother, six brothers and sisters, an uncle, and two cousins were numbered among the dead.

"On July 8, 1854, Eliza Weaver, 44, Jacob's wife, her son Amos, 9, and her brother-in-law John N. Landis, 37, died, and without their sick relatives being aware of it, they were buried without ceremony. Dr. Wallace, then a practicing physician of Emerson, was called to the aid of the sick. George Delp offered his services as nurse and proved to be a hero. He was with the sick and dying and saw to their burial.

"But the doctor and nurse could not stay the hand of death. On July 9, Lavina, aged 13, followed her mother and brother to the grave, and the next day Mary Ann, aged 21, died. On July 11 Mary Weaver, 32, of Pennsylvania, who was visiting the Landis family, contracted the disease and the same day she died. She was a sister of Mrs. Jacob Landis (and a daughter of Jacob Weaver and Anna Bressler of West Lampeter). On the same day David, 15, son of John Landis also died.

"After the disease had finished its work, Dr. Wallace, who was ever faithful in his duties, doing everything to relieve the suffering, and remaining with the families day and night, was stricken and on July 17 was laid to rest in the Emerson cemetery.

"George Delp, the ever-faithful nurse, after his work, and when the families were convalescing, took a bath and laid down to take a sleep. When he awoke he had the cholera and in two hours he was dead. Those he had nursed through their sickness buried him in the Science Ridge Cemetery.

"About July 20 the remains of two young Irishmen were found on what is known as the Sanborn Road and their bodies were buried in the roadbed. The body of a middle-aged man was found a short time afterward on the Galt Road . . . . It is supposed they died of cholera.

"The bodies of the dead were hauled away at night and under the stars of heaven were hauled to their last resting place. There were no mourners, no minister to ask a prayer, only a simple burial. It is said that the suffering of the cholera patient is dreadful, and the craving for water is heart-rending. It seems that they could not get enough to drink, but their sufferings were not long before death relieved them."

Preacher J. Henry Fisher's grandmother, and Bishop Jacob L. Kreider's mother of the Lancaster Reformed Mennonite Church were two of the four Jacob Landis' survivors.

Now it was time to deliver the cream. Then we met Cousin Parke Book at the Full-o-Pep Feed Store. Richard Kling, lately of Philadelphia Mission, dropped into town with John Nunemaker and of course we chatted. The latter's wife, Esther Reitz of Akron, had passed through a major operation. We strolled over to Mrs. Jacob (nee Landis) Snavely to speak of "freundschaft," who spoke also of the days when wolves and deer inhabited these parts. We stopped to see her nephew, Lloyd Landis, as well as his steers and feeding practices. Not satisfied with Hereford steers, he also feeds Hereford hogs.

With a fatted calf, killed last week, of course, dinner at Ada's was next in order. In the afternoon Enos, Ada, and I compassed around to Victor Herr's. Twenty years ago Victor was cultivating corn at Lampeter, but now he was plowing corn on some extra rented acres. Ruth Lefever, his wife, was busy with household duties on their large farm and a four-piece family.

(Continued on page 287)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

Barnabas, a Good Man

Acts 4:32-37; 9:26-31; 11:22-30; 12:25—13:7, 43-52; 14:1-20; 15:1-39; I Cor. 9:6; Gal. 2:1-13; Col. 4:10

Lesson for September 12, 1948

Golden Text: He was a good man, and full of the Holy Ghost and of faith.—Acts 11:24.

Acts 4:32-37. The name that is given to a child when small is given usually because the parents like the name because of association, etc., but once in a long time that individual develops such outstanding characteristics that the public changes his name to a word describing those characteristics. It was so in the case of Joses of Cyprus. He was so given to comforting and helping those in need (and who is not) that the brotherhood finally gave him the name Barnabas, the son of consolation (R.V., exhortation). Have any of us ever earned a better name than that which our parents gave us?

It is so natural and, because natural, so easy to scold, nag, berate, and in general condemn the other fellow; but it requires extraordinary grace to see good where others see nothing but evil, and because you see that good in embryo, foster and nourish it with love and encouraging words until that yoke develops into one of the noblest of saints. It is true that such people are often greatly disappointed in their protégés; but one brand plucked from the burning, one Saul changed into a Paul, more than compensates for the few failures. And let us not forget that this man also made a man out of John Mark after Paul had given him up.

But Joses' first contribution to the church, as far as recorded, was his earthly possessions. That wasn't much more than most of us would be willing to do; but it was the beginning of a life devoted to making life more happy and worth while for others.

Acts 9:26-31. The fact that some one believes in you and cares enough to pray for you and help you is one of the greatest incentives that can come to anyone to try to make good.

But few people have the courage to rise to the highest when nobody believes in them or cares enough to do anything but shun them.

Barnabas believed in Paul and finally convinced others, though they should not have needed to be convinced. They had all the evidence that Barnabas had.

And when the brethren sent Paul away because of the disturbance his presence created, Barnabas was not one of those to consent to it; and I believe that his last words to Saul were to be of good cheer and to be faithful to the Lord.

Acts 11:22-30. I cannot believe that Barnabas consented to the ostracism of Saul from the congregation at Jerusalem. His love for Saul enabled him to see in Saul that which the others could not see. So when Barnabas came to Antioch and saw the door of opportunity wide open to preach the Gospel to the Gentiles, he at once hastened to find Saul. Having found him, he brought him to Antioch, and together they started out on the greatest soul-saving mission of all time. In Antioch alone the membership of the church rose to more than a hundred thousand. Sympathy and love energized by the Spirit of God are the vital essentials in soul winning. There are more flies caught with molasses than with vinegar.

No man has ever been so full of the Holy Ghost and faith that he could not hold more, for the heart grows with you as you grow in grace. Barnabas and Saul both had enlarged hearts.

Acts 12:25—13:7. It was fitting that the church at Antioch and later many of the congregations founded by Paul and Barnabas should send food for relief to the brethren at Jerusalem. The Bread of life had been brought to them by Jewish brethren, and the bread for the sustenance of their bodies was a symbolic return gift. And it was fitting too that Paul and Barnabas should be the men to accompany and help to distribute the gift. All starving animals learn to love those who feed them, and men are just a little below the brute in this respect. But godly-minded men deeply appreciate and never forget kindness done to them and theirs.

Each work I do well prepares me for a greater work to come. The faithfulness of these brethren in everything they were called to do to a point far beyond what had been asked of them fitted them for the work of carrying the Gospel into the regions beyond.

The laying on of hands is symbolic. The term has two significations. The most common is when hands are laid upon another in violence to rob or to punish; the second is when hands are laid upon another invoking the blessing of God upon that one in the work or calling to which God has appointed him. It signifies that our help and our prayers will always accompany him whithersoever he may go. Some take no work or labor as for God; others do all things to the glory of God. The rest of us think of some work as needing the special grace and help that only God can give, while the rest we think we can handle well enough ourselves without any heavenly interference. It is this last group that travails to bring forth a mouse. When the all is on the altar, all the works of our lives will be to the glory of God and are done in and by the power of God.

CHRISTIAN PRINCIPLES OF RECREATION

Isa. 11:8; Zech. 8:5; Eccl. 2:1-3; 11:9; 10; 12:13, 14; Matt. 7:12; Mark 6:31; Luke 7:32; Rom. 12:1, 2; I Cor. 8:9, 11-13; 9:24-27; 10:31-33; Eph. 2:1-3; Phil 4:8, 9; Col. 3:1-3

Lesson for September 19, 1948

Golden Text: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

It is just as natural and just as right for a child to play as it is for a kitten or a pup. Play is an essential part in the life of a child in the development and co-ordination of its bodily faculties.

As we grow older we do not think so much of play as we do of rest and recreation. Through these agencies the wearied body, exhausted by much toil, recovers itself for the duties of the days to come.

But both play and recreation can be and are perverted so that they fail to serve their proper purpose. In this lesson we shall discuss the problem of play and recreation that is pleasing to God and profitable to the individual.

Isa. 11:8. In this day in which we live our little ones are in constant danger. Isaiah describes a condition when the most fearful condition will be made safe for the little ones so that they can play without fear on the part of their elders. But that day is not now, and today we have to be constantly on the watch that they do not get hurt while at play.

Zech. 8:5. "Children are an heritage of the Lord." And large families are the hope of the nation and of the church. For centuries the only place for the city child to play was on the street. It was not the best place, but children have to have some place. The hope of our city children in America today is the municipal or church-provided playgrounds where the little ones can play under wise supervision.

Eccl. 2:1-3. We are not put into this world for the fun that we can get out of the years we live in it; and the man who looks upon pleasure, laughter, and mirth as ends to be gained will travel far from the paths of holiness, and will finally, with Solomon, look upon life as vanity and a vexation of spirit. But he who duly considers his obligaions to God and his fellows and faithfully performs them will find a life full of peace and contentment with much happiness.

Eccl. 11:9, 10. God wants us to be happy, and we want to be happy. Satan comes and offers us a false happiness; and like Adam and Eve, most of mankind fall for Satan's suggestions and later finds that what we thought so desirable were apples of Sodom and grapes of wrath.

Eccl. 12:13, 14. "I slept and dreamt that life was beauty; I woke and found that life was duty." So runs the old rhyme. Happy are those who wake up and find that life has its duties. They will find true happiness in their performance.

Matt. 7:12. Play or sport at the expense of another is the amusement of fools. The wise will find no pleasure in play or recreation that injures another. This eliminates drinking, carousing, card-playing, dancing, and a host of so-called pleasures.

Mark 6:31. He who never works never needs rest. He may say that he is tired. He is not; he is just lazy. But God wants us to work, and the man who works six days in unremitting toil needs the day of rest that follows. An omnipotent God never gets tired, but mortal men do. It was for our sakes that God instituted the Sabbath. And for rapid recreation of the worn body nothing can take the place of communion with God and the saints in the house of prayer on the Lord's day. There are more accidents on Monday than on any other day of the week. Cause—the improper use of the day of rest.

Luke 7:32. Children have their off days; so do grownups. At such times nothing done is right. Several hours with such people are more depressing and exhausting than many hours of toil. Snap out of it, by counting your blessings and thanking God for them.

Rom. 12:1, 2. A life transformed by a new mind and a new heart will not find any pleasure in the things that the carnal mind considers necessary to what they call "Life." Learning the perfect will of God and walking therein is the proof and the fruit of the new creation, wherein old things have passed away and all things have become new.

I Cor. 8:9-13. A big dog and a little dog were playing together on the bank of a stream. They decided to cross. The big dog could easily have jumped across, but for the little one to try it would have meant a wetting. Out of consideration the big dog trotted along the stream some distance to a bridge where they both crossed over and then came to the point opposite to where they had been playing. Any game that is not safe physically or morally for others I must needs forego for their sakes if I love them.

I Cor. 9:24-27. The end of play and recreation should be preparation for the battle of life in the days to come; and anything that weakens me to meet the enemy should be avoided.

I Cor. 10:31-33. When we live for His glory our youth shall be renewed like the eagle's.

EUNICE, LOIS, AND TIMOTHY, A RELIGIOUS FAMILY

Acts 16:1-5; 17:13-15; I Cor. 4:14-21; 16:10, 11; Phil. 2:19; I Thess. 3:1-10; II Tim. 1:3-14; 3:14, 15.

Lesson for September 26, 1948

Golden Text: As for me and my house, we will serve the Lord.—Josh. 24:15.

What is in a name? Here we have a family far from the homeland, intertwined with the Greeks, yet having names that indicate deep spiritual longings and aspirations. "Eunice" means "blessed with victory"; "Lois" means "good" or "excellent," and "Timothy" means "one who honors God." But we learn from Paul that in spite of their isolation and miscegenation there was unfeigned faith in the family for at least three generations. "When God is about to make a great man, he first fashions a great woman to be his mother."

Acts 16:1-5. This family had probably first heard the Gospel from the lips of Paul and Barnabas when they were in this city on their first missionary tour. Mother and grandmother had been brought up in the faith of the Hebrews. Whether the father had been a Jewish proselyte, or whether he ever became a Christian we do not know. Although a noble son was born in this mixed family we have no right to justify mixed marriages. Esther saved her people from the hand of Haman, but that does not say that her uncle did right when he sponsored her marriage to a heathen king contrary to the law.

Many a person has got himself into a position from which he could not extricate himself as a result of a temporary letdown in his spiritual guards. In a case like that, you just have to fight so much the harder to hold on to the things of God, if you do not want to lose all. Wherein the father failed, the mother and grandmother labored so much the harder.

In the few years between Paul's first and second visit to Lystra young Timothy made unusual growth in the spirit-life. What was the difference between him and the other young brethren of Lystra? Not difference of opportunity, but difference in devotedness. To become great in the things of God, you must give yourself wholly to them. To too many Christianity is but a side line.

God is always looking for workers in His vineyard; and if we as older men are workers with God we will look for them too, and call them to work by our side as Moses called Joshua, Elijah called Elisha, and Paul called Timothy. Laboring by the side of the older servants of God prepares the younger to take full responsibility when the older brethren pass on to their reward.

The true servant of God will do more than is required of him to avoid offense. The Council at Jerusalem had decided that circumcision was not required of the Gentiles as a condition of fellowship in the church. But Timothy was half Jew. Circumcision was not required for fellowship in the church, but the unbelieving Jews would listen to his preaching much more readily if he underwent that rite. Nothing loath, he gladly acceded, just so that he might be able by the grace of God to win some of his mother's countrymen.

But with Titus it was different. When the Judaizing element in the church wanted him circumcised (both his parents were Gentile) Paul gave an emphatic NO. Timothy gained the respect of both Jew and Gentile by being circumcised; Titus would have lost the respect of both and would have dragged the whole church downward to legalistic formalism.

Acts 17:13-15. The companion of wise men shall be wise. This is the common result. But not always. Companionship with Jesus did not make a saint out of Judas; nor did companionship with Paul make a lover of the things of the kingdom of God out of Demas. Some people go bad in spite of their environment. But of Timothy Paul could say, "I have no man likeminded, who will naturally care for your state. . . . But . . . as a son with the father." He was truly a spiritual son of Paul's, one who could be trusted without fear of delinquency.

I Cor. 4:14-21. John says that he had no greater joy than to know that his children (believers) walked in the truth. To have such co-workers makes the service of God a delight, and enables us to carry burdens easily that would otherwise crush us. May I love one brother in the church more than another? Whether I may or not, I can't help it. Some are a constant grief and others are unalloyed joy. Which will you love the most, regardless of what you think you should do?

I Cor. 16:10,11. "The hoary head is a crown of glory, if it be found in the way of righteousness"; but the beardless youth is just as much so. Some people despise youth because of its immaturity. And frequently with reason. But there are exceptions as in the case of Timothy. Timothy learned fishing for souls from a master fisherman, and he did the work of the Lord as Paul did it. He heeded the advice that Paul gives to all—"Follow me as I follow Christ."

Phil. 2:19-22. Paul was homeless and childless; and I believe he often wished that he might have had both home and children. But the companionship in labor of such a one as Timothy compensated him for the absence of those things that old age holds dear. Even in the church all (nearly) seek their own. Oh, that all were like Timothy instead!

I Thess. 3:1-10. Again Timothy is the faithful stand-by. And the message that he brought to Paul was one that comforted his soul. Just recently a brother told me that he was at one of our official church gatherings and that it made him feel like crying at the way things were going. Timothy brought a story of faithfulness so that Paul could say, "Now we live, if ye stand fast in the Lord." This too is my message to all who read these nuggets.

II Tim. 1:3-14; 3:14, 15. Life is lonely, and especially so when the one you have learned to love and lean upon is not with you. It was lonely too for Timothy as well as for Paul. Paul needed his help, and he needed Paul's help. But when we are separated from each other for a while we begin to evaluate each other more correctly than when we are always together.

Stir up the gift. As fire needs stirring and occasionally an addition of fuel, so our spiritual life needs stirring and refueling. The noblest of saints needs a reawakening betimes.

THE BIBLE A LIBRARY OF DIVINELY INSPIRED LITERATURE

Ps. 119:97-105; Luke 1:1-4; John 20:30, 31; II Timothy 3:14-17

Lesson for October 3, 1948

Golden Text: The word of our God shall stand for ever.—Isa. 40:8.

We judge books and companions by their influence upon the people who use them. Thousands of homes have a Bible somewhere

(Continued on page 288)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue during September the remainder of the Unit VII, concerning **"Youth and His Church."**

On September 12 the topic is **"Participating in Local Church Activities."** Young people who are living the Christian life should have more than a nominal church membership. There is so much connected with the church in our community that all may share in, from the least to the greatest, that any excuse for doing nothing is out of the question. We come into the place of worship—why? To answer this question we need to take note of our own attitude of mind as we enter the room. Does our thought prepare us for the first expression of real worship in song? Has our thought led us first to secret prayer and fellowship with God? Perhaps there are already habits of spending time with friends in some form of gossip that unfits us to enter unitedly in the worship with the congregation. There is a job for you to overcome such distractions. Your song leader needs your co-operation and your prayers as well as the worshipful spirit of all in the congregation. A few corner gossipers with distracting remarks are hurtful to the one seeking to lead in the worship of song.

When we have begun our service in the right spirit, the remainder will follow in line as we enter the Sunday school class discussion and come to the period when we listen to the preaching of the Word and profit by all that we hear. What a field of activity in mind and heart is this, when "first of all, supplications, prayers, intercessions, and giving of thanks" are made for all men! What new inspiration and movings of the Spirit are awaiting the youth who takes part to the full in this program and goes forth in all the other activities of the congregation!

Then on **September 19** the study of our whole setup of church work and organization is to be considered. And this is my church. These organizations have been provided for the express benefit of every member of the body. I want to have an **"Understanding of the Nature of Church Organization."** Some of these like the choosing and ordaining of ministers, deacons, and bishops are found in the Scripture as a part of the plan of God in the early church. As time and need develop we see many other places that need filling, and so more work of organizing and appointing of servants of the church are undertaken that the work may go forward in an orderly way.

On **September 26** we enter into the theme of **"Loyalty to the Church."** This is but the natural thing to consider as we study all the activities and organizations and feel that each one of us have a part. This service of ours should be in full harmony so that our part may be done in unity and full co-operation with all the body.

As we enter the month of October we take up a new unit, namely, **Unit VIII, "Prophecy in the Bible."** The first topic under this heading is on the topic of **"Fulfilled Prophecies."** This inspiring field of thought will strengthen our faith in the Bible as the Word of God and will give us a stronger confidence on the plans of God for that which is still before us that has not as yet been fulfilled.

May we make all the topics of this issue an opportunity to enlarge our hearts and minds and become more efficient in the work of the Lord and the Church.

PARTICIPATING IN LOCAL CHURCH ACTIVITIES

Rom. 12:3-21

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Topic for September 12

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MOTTO

"Let all things be done unto edifying."

MEDITATIONS ON THE TOPIC

I. **My Part in Activities in the Home Church.**—Every one, young and old, should feel that the church holds a place for every member, not only in some particular office of service, but in having a share in every service and work. We may not occupy the place of the leader, but we may share in the united worship, prayer, praise, and teaching, whether it is mainly led or done by some leader, or whether I, as an individual, am a silent listener, or am uniting in song, or prayer, or discussion, or other forms of service. Sometimes there are those who excuse themselves from the service because of deafness, or inability to enter into all the parts of the service. But the very fact that you are worshipful enough to participate by your presence, though you may speak more to yourself and to God, contributes to the service and fulfills the scriptural exhortation of "not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Those who come and behold the audience, have a present opportunity of prayer to God in behalf of the congregation, of the leaders and speakers, and of the unsaved souls present or of the weak who need assistance in their lives. A look, a smile, or a kindly word of encouragement makes a contribution to the service and brings a blessing to some one, whether you can use all your senses in the meeting or not.

Not all the activities are in the regular assembly. There is some responsibility for every member in the work of the community that has to do for the whole program of service by the church. We rejoice to see men and women, boys and girls take part in the care of the building and grounds, or in some community service in behalf of the needy or the sick, or in the conducting of a near-by service, or in the carrying on of a mission project or missionary endeavor for fields beyond.

II. **The Text.—Rom. 12:3-21.**—This passage sets forth the church in a united body, with each member performing a part for the welfare of the whole. There is a sympathetic relationship. There is a becoming humility in performing service toward "men of low estate." There is a constant atmosphere of prayer and a spirit of friendship and hospitality that makes the church a living organism for the Lord.

OUTLINE STUDY

I. Worship at the Church (I Cor. 14:12-33; Heb. 10:25).
  1. Songs (Eph. 5:19, 20).
  2. Prayers (I Tim. 2:1).
  3. Preaching (Heb. 13:7).
  4. Sunday-school or Bible lesson (I Thess. 5:11).
  5. Young people's Bible meeting (Jude 20-23).
  6. Midweek service (Jude 20-23).

II. Congregational Enterprises (Col. 1:27; I Cor. 1:10).
  1. Visitation.
  2. Personal work.
  3. Mission projects.
  4. Mission Sunday schools.

III. Opportunities to Participate (Heb. 6:9-12).
  1. As leaders.
  2. As helpers.
  3. As servants.
  4. As supporters.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Accord."
2. Having Part in Our Church.
   a. In the Sunday school.
   b. In the worship of song.
   c. In the worship of prayer.
   d. During the preaching of the Word.
   e. In the young people's or children's meeting.

For Seniors

1. Growing Through God's Provision in Our Church.
2. The Part Young People Have in Every Activity.
3. Losses We Sustain in Failure to Participate.
4. The Value of a Complete Participation.

PERSONAL THOUGHT

I am so glad to be counted as one of the Lord's people and to have a church home in which I have my place of service and mutual feasting and fellowship in the Lord.

SEED THOUGHTS

Something to Do

There's work for the hand and there's work for the heart,
Something to do, something to do;
And each should be busy performing his part,
There's something for all to do.

The sick must be soothed and the hungry be fed,
Something to do, something to do;
The naked be clothed and the erring be led,
There's something for all to do.

The Master says "Work," and has shown us the way,
Something to do, something to do;
He says "Not tomorrow, the time is today,"
There's something for all to do.

There's work for the aged and work for the young;
There's work for us all and excuses for none;

There's work for the feeble and work for the
strong;
There's something for all to do. —Sel.

Worship Together

Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high. —Watts.

UNDERSTANDING THE NATURE OF CHURCH ORGANIZATIONS

II Cor. 8:16-24; I Tim. 3:1-13

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Topic for September 19

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MOTTO

"Providing for honest things."

MEDITATIONS ON THE TOPIC

I. **The Organization of the Church.**—Just as a human body is made up of many members having a special work for each, so the church is made up of many persons in which each person has a work.

In the church it is needful to have an understanding of each one's work. Some are set apart to watch over the whole so that they are guided and taught in the right way and are watched over so that no spiritual harm comes to them. Such watchmen and leaders are named in Scripture as bishops, ministers, and deacons. We can get information about their work by observing how they work in the congregation. We might also read our written rules of order to learn more about what is expected of them. It will help us to learn to sympathize in their work and to pray more intelligently for them if we know what responsibility is laid upon them for the service of the whole body. Just as it would be foolish for us to fight against our head, or a hand, or a foot, or some other part of our body, so it will be a sad thing if we do not co-operate with those officers of the church who have been given special duties. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Cor. 12:21). Some are set apart with a work that does not seem so great and needful, or so prominent as some other. But it is ill-becoming any one to despise any particular office to which any person is assigned.

In this study we may particularly think of our own congregation and of our own organizations throughout the churches that we may better understand their workings and service for our own congregation and the church in general.

II. **The Text.—II Cor. 8:16-24.**—This passage deals with brethren who have been appointed for a special task by the churches. In this case it was to assist in the distribution of funds that were to be used to help the needy at Jerusalem. This would provide a way whereby all could see that everything was done orderly and uprightly.

I Tim. 3:1-13.—In this passage the qualifications of bishops, ministers, and deacons are set forth.

OUTLINE STUDY

I. Local Church Organizations.
1. Shepherds of the congregation.
   - a. Bishops.
   - b. Ministers.
   - c. Deacons.
2. Other officers as needed in the congregation.
   - a. Trustees.
   - b. Janitors.
   - c. Ushers.
   - d. Sunday-school officers and teachers.
   - e. Young people's Bible meeting leaders and committees.

II. General Church Organizations.
1. General Conference.
   - a. Members.
   - b. Officers.
   - c. Boards and committees.
2. Publication Board.
3. Board of Education.
4. General Mission Board.

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Good."
2. How Our Church Is Organized.
   - a. The work of a bishop.
   - b. The work of a minister.
   - c. The work of a deacon.
   - d. The work of trustees.
   - e. The service of a janitor.
   - f. The service of a Sunday-school superintendent.
   - g. The service of the young people's Bible meeting leader.

For Seniors
1. Congregational Organization.
2. Conference Organization.
3. General Church Organizations.
4. Report on Specific Organizations.

PERSONAL THOUGHT

God has planned that the work of the church should be done in an orderly way so that everything may work in harmony to a good effect. May we each one fill our place in full co-operation with the place filled by others.

SEED THOUGHTS

Serving in Agreement

Lo, what a pleasing sight
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety.

All in their stations move,
And each performs his part
In all the cares of life and love,
With sympathizing heart.

Formed for the purest joys,
By one desire possessed,
One aim the zeal of all employs,
To make each other blessed.

No bliss can equal theirs,
Where such affections meet;
While praise devout, and mingled prayers
Make their communion sweet.

'Tis the same pleasure fills
The breast in worlds above,
Where joy, like morning dew, distils,
And all the air is love. —Watts.

Prayer for Leaders

Lord of the church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford.—Osler.

LOYALTY TO THE CHURCH

II John 7-11; Rom. 16:17, 18; I Thess. 5:12, 13

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Topic for September 26

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MOTTO

"Endeavouring to keep the unity of the Spirit in the bond of peace."

MEDITATIONS ON THE TOPIC

I. **Church Loyalty.**—Faithfulness to right causes is the noblest part one can play. Those who are not dependable in any sphere of work in life are looked upon with great disfavor. But those who are dependable to stand for the truth and the right under all circumstances are persons whom God approves and every right-thinking person must regard with favor.

When we think of church loyalty, we need to think through the whole range of thought regarding it. One mght be loyal to **a church** which is not worthy of our loyalty. Unless the Lord Jesus Christ is our highest Master and the church in its service and devotions gives full allegiance to Him in all things, we may well question the right of such a church to receive our loyalty. But having settled the question as to the standard which the church upholds in its relation to Christ and His doctrine and His Gospel and His calling of His people in the world, finding the particular organization 100% for "all the counsel of God" in relation to God's Son who has come into the world and given Himself for the redemption of mankind, and has ordered His church to be a faithful witness and the glorious bride who is to be with Him in eternity, we may well cast our whole life into its channels of work and stand faithful to every phase of its life and activity.

Loyalty to the church implies that we renounce all loyalties that are against the principles of truth and life for which the church is standing and working. No yoke with any enemy of the cause can for a moment be entertained in our thought or in our conduct.

Loyalty means a wholehearted support of the church in its worship and service and sufferings and trials. That loyalty is a sham that cannot stand true under the severest trial.

II. **The Text.—II John 7-11.**—This passage rings with recommendation of loyalty to the true doctrine. It asks us not only to beware of the deceiver, but to give him no welcome in our house of worship, nor any word of "Godspeed" in his work.

Rom. 16:17, 18.—Here we are advised to stand apart from fellowship with persons who cause divisions and offenses contrary to the doctrine. There is danger in holding intimate relations with persons who are able to make a fair speech that deceives the heart of the simple.

I Thess. 5:12, 13.—Here we are to prove our loyalty by showing our esteem for faithful ministers of the church as we not only heed their teaching, but lend them a helping hand in their service.

OUTLINE STUDY

I. In Relation to Doctrine.
1. Loyalty in keeping the ordinances (I Cor. 11:2; 4:17).
2. Loyalty to all the commandments of Christ (Matt. 28:20; Acts 2:42).

II. In Relation to the Saints.
1. Loyalty to the united judgment of the body (I Cor. 1:10).
2. Loyalty to the welfare of the weak (I Cor. 8:9-13; Rom. 14:19-21).
3. Loyalty to the leadership (Heb. 13:7, 17; Acts 16:4, 5).

III. In Relation to Church Activities.
1. Attending its meetings (Heb. 10:24, 25).
2. Giving to its needy (Acts 4:34-36).
3. Rallying to its organization (Acts 6:1-7).
4. Sharing in its extension (Acts 14:26-28).
5. Maintaining its purity (I Cor. 5:3-7; Rom. 16:17, 18; II Cor. 6:14—7:1).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Obey."
2. Being True to Our Church.
   - a. In keeping Christ's commands.

b. In heeding the words of our shepherds.
c. In attending its meetings.
d. In obeying the regulations.
e. In sharing the work.
f. In helping to keep the church pure.

For Seniors

1. Loyalty to Christ in Choosing My Church Home.
2. Loyalty to the Church of My Choice in Christ.
3. Loyalty in Maintaining Freedom from an Unequal Yoke.
4. Opportunities to Express My Loyalty.

PERSONAL THOUGHT

Lord, keep us from forwarding any enemy of Thy cause. Lead us to know how to stand with Thee and all Thy servants in the great calling of the church.

SEED THOUGHTS

Give of Your Best

Give of your best to the Master;
  Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
  Into the battle for truth.
Jesus has set the example;
  Dauntless was He, young and brave;
Give Him your loyal devotion,
  Give Him the best that you have.

Give of your best to the Master;
  Give Him first place in your heart;
Give Him first place in your service;
  Consecrate ev'ry part.
Give, and to you shall be given;
  God His beloved Son gave;
Gratefully seeking to serve Him,
  Give Him the best that you have.

Give of your best to the Master;
  Naught else is worthy His love;
He gave Himself for your ransom;
  Gave up His glory above;
Laid down His life without murmur,
  You from sin's ruin to save;
Give Him your heart's adoration,
  Give Him the best that you have.

—H. B. G.

FULFILLED PROPHECIES

Josh. 21:43-45; Isa. 7:14-16; 9:1-7; Matt. 2; John 19:23-25

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Topic for October 3

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MOTTO

"There shall fall unto the earth nothing of the word of the Lord."

MEDITATIONS ON THE TOPIC

I. **Prophecies Already Fulfilled.**—God has spoken by prophets beforehand and then fulfilled His Word so that men may receive knowledge of Him that His Word in the mouth of inspired men is truth. (Cf. Isa. 43:8-13.) Every word of inspired men which has been spoken or written either has been fulfilled in the past, is being fulfilled in the present, or will be fulfilled in the future. Through a study of fulfilled prophecy we can become more confident of the reliability of the Bible and of the plan of God in His dealing with men for their salvation and future glory and of the judgments of God that are surely coming in the future.

Some of the fulfilled prophecies were given for the establishment of the fact that God had chosen certain men as His instruments in bringing His Word to the people. These were of smaller import than some other fulfillments that have to do with the greater issues concerning the coming of Christ and the plan of salvation. The record of these prophecies and of their fulfillment gives us confidence as it did in the day of their fulfillment to those who knew the prophets. An example of such prophecies is seen in the drought foretold by Elijah (I Kings 17:1) and the fulfillment (vv. 3-16). God was preparing Israel to know that His Word in the mouth of Elijah was truth, so that they would take heed to his exhortations and change their way. Some of the smaller details in the prophecies concerning Christ have been given to prove that the Word of God in the mouth of His prophets is truly not of man, or of human invention, but that it comes from Him who knows all things. See example in the casting of lots for His vesture. Matt. 27:35; Ps. 22:18.

The preaching of the Gospel with the Holy Ghost sent down from heaven had a special appeal to the prophets who spoke of it and could not understand all of its meaning. This was one of the **great fulfillments** of prophecy. (See I Pet. 1:10-12.) We today are enjoying this fulfillment in the fact that the Holy Spirit is our comforter and guide and the instrument of joy and peace in our inner life through believing in the Lord Jesus Christ. It is proof of the fact that this Jesus who died and rose again has ascended to the right hand of God, is powerful in our behalf, and will come in due time to fulfill all that is written of Him.

II. **Additional Texts.—Acts 13:14-48.**—This message of Paul to the Jews at Antioch in Pisidia, and to the Gentiles the following Sabbath, calls attention to the fulfillment of prophecy of the resurrection of the Christ who had given Himself for the redemption of mankind.

Acts 2:14-36.—Here Peter speaking on the day of Pentecost points out the significant fulfillment of prophecy as the Holy Ghost is poured out upon the disciples. He also shows how the Scripture foretells the resurrection, and the certainty of His living because of His part in sending forth the Holy Spirit. 1:34, 35.

OUTLINE STUDY

I. Prophecies of the Future of Individuals.

1. Noah (Gen. 6-8).
2. Abraham (Gen. 18, 19).
3. Joseph (Gen. 37:5-11; 40; 41).
4. Abraham to become a great nation (Gen. 12:1-3; 13:14-16; 15:5; I Kings 4:20; Deut. 1:10).

II. Prophecies of the Future of Cities and Nations.

1. Israel (Gen. 15:12-14; I Sam. 15:22-29).
2. Egypt (Ezek. 29:14, 15).
3. Nineveh (Nahum 1:9, 14).

III. Prophecies of Christ.

1. His genealogy (Gen. 26:1-4; 28:1-4; 49:9, 10; Ps. 89:34-37).
2. Circumstances of His birth (Isa. 7:13, 14; Mic. 5:2).
3. His suffering and death (Ps. 22; Isa. 53; Ps. 41:9; Zech. 11:12, 13).
4. His resurrection and ascension (Ps. 16:10; 8:5, 6).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Prophecy."
2. Prophecies About Joseph.
   a. His dreams.
   b. The butler's dream.
   c. The baker's dream.
   d. Pharaoh's dreams.
3. Prophecies About Jesus.
   a. To be born in Bethlehem.
   b. To be betrayed by a friend.
   c. To be beaten.
   d. To die with criminals.
   e. To rise again.

For Seniors

1. Prophecy in the History of Israel.
2. The Saviour Foretold.
3. The Testimony of Fulfilled Prophecy.

PERSONAL THOUGHT

Are we using the opportunity to know the certainty which fulfilled prophecy enables us to have in the truth of the Scriptures and the hope for the future?

SEED THOUGHTS

Prophecy and miracles are direct evidences of the truth of revelation; the morals, propagation, and suitableness of Christianity to man's needs, combined together with the two former, are irrefragable proofs. All subsequent prophecy of the Messiah develops the primary one. Gen. 3:15. This only defined the Saviour as about to be the **woman's seed.** Noah's prophecy that He should be of the **Semitic** branch of the human race (9:25; 12:3; 22:18; 28:14), of the family of Abraham, Isaac, and Jacob (49:10), of the tribe of Judah, a **Shiloh** or tranquilizer, yet one who shall **smite with a scepter** and come as a **star** (Num. 24:17); a prophet like Moses (Deut. 18:15); a king, of David's seed, reigning forever (II Sam. 7:16; Ps. 18; 61; 89); the Son of God as well as the Son of David. Ps. 2:2, 6, 7, 8; etc.—Fausset.

MENNONITES OF GERMANY

(Continued from page 263)

they are asked. But it has always been the dignity of every Christian, even the Christian in the guilt, to be permitted to ask. If we, the delegated representatives of the German Mennonites, could find here listening ears for our requests, then our errand would be abundantly blessed!

In conclusion, I have to mention a third future task, because it is actually the first, and the last, and the crowning one. We German Mennonites have had to experience in our own country and in the most terrible way, where a world without Christ will arrive at, and we have understood that the menaces of the present time leave but one decision: Christ or Antichrist. And this Antichrist comes with many allurements and many tempting mottoes—of which we have also experienced more than was tolerable! All the more feel we called upon to genuinely and deeply search for Christ. It is beautiful and promising to notice how much our youth are trying to come to a new understanding of Christ, and how it wakes up, here and there, the communities as such too. But infinitely much remains to be done. In my baptismal instruction I was taught: "To be a Mennonite means to want to be a Christian!" To go and follow Christ after personally meeting Him and personally experiencing Him, that is being a Mennonite! Our forefathers professed this, our fathers maintained it! We as sons have to maintain it so that it be truth and life to grandchildren and great-grandchildren. Then also in our future the motto of Menno Simons which he received from the Apostle Paul can come to life: "Other foundation can no man lay than that is laid, which is Jesus Christ!"

Krefeld, British Zone, Germany.

Two things are equally hard: to speak of a man's merits in his presence with discretion and to speak of a man's faults in his absence with love.—Selected.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

A LIFETIME OF PUBLIC SERVICE

Honour the king.—St Peter.

William Lyon Mackenzie King, was more truly the ruler of the Dominion of Canada, than the actual king. The latter but binds the separate nations into an empire. He is one of the few world leaders who has devoted—and we mean devoted—his whole life to the studying and understanding of public affairs and then putting into practice what he has learned. He has not succeeded in pleasing everybody, but leaves his high office with the profound respect of millions. He leaves a record of successful statesmanship unequalled in length by any of his contemporaries in the British Commonwealth. Incidentally, it might be noted that Prime Minister Winston Churchill and President Franklin Delano Roosevelt both served an apprenticeship similar in general lines though different in detail. All three were prepared by many years of public service to face unprecedented tasks.

Strangely, the mothers of three noted leaders were born in the state of New York, and there are other similarities in the development of the three men through alternate adversity and triumph to the positions of high responsibility which they occupied. Heredity invariably counts. Churchill traces his ancestry to the noted Duke of Marlborough. Roosevelt was equally elated over his sturdy Dutch ancestry which gave the United States two presidents in a generation. King in his name recalls the two Highlands Scots who were his grandfathers.

Early Life

Mackenzie King was born at Kitchener, Ontario, on Dec. 17, 1874. There were four children in his parental home—two boys and two girls—all born within six years. The children grew up in an atmosphere of study and devotion.

The writer has quite a number of reasons for his deep appreciation of Mr. King. First, and foremost, that the Prime Minister kept up his daily devotions, reading the Bible regularly, praying daily, saying grace at the table, regularly attending church, refusing the use of strong drink for himself, serving no liquor at house parties. Second, his attitude to the Bible and the Christian Church made a good impression on the Canadian nation. Third, his high regard for the Mennonite Church and her people. This he showed all during the war. When a high ranking military official suggested strong measures to be taken against the C. O. position, he remarked, **"Not while my government is in power."** The Mennonite Church and associated C. O. denominations of Canada sent a delegation, representing these groups, to meet Mr. King personally, with a specially leather-bound booklet of appreciation and thanks for his attitude toward them during the war. This he received, visibly moved, with gratitude. He remarked, "Quite frequently, men in public office are criticized, but rarely do they go the same length to express their appreciation." After walking away, he returned the second time, and said, "Thanks, gentlemen." Fourth, in spite of reaching the top, he remained the "common man." Frequently, he would return to the city of Kitchener, to his old home and friends. Until the time of his death he wrote a letter annually to my father-in-law, Bro. E. B. Kolb, with whom he had been a boyhood friend. Fifth, in his youth "Billy" King, as they called him was a brilliant speaker, and was nearly sidetracked into the theater, but his high regard for responsible service kept him from the theater and led him into a more worthy task.

Footprints Here and There

Quite early in life he was a reporter. He used this means to finance his studies at the University of Toronto. He won a fellowship in political economy, particularly in the field of human relations. In Chicago, he made his home at "Hull House," a social settlement and studied at first hand the conditions in the slum sections of Chicago, which a writer portrayed as "The Jungle." Returning to Toronto in 1897, he was impressed with some of the same conditions in that city. He reported his findings to the then postmaster general, Sir Wm. Mulock, "Canada's Grand Old Man." From this discussion grew the "Dominion Fair Wages Resolution," eventually the Department of Labor.

He won many fellowships. Chicago led to Harvard. While there he won a third fellowship and a traveling award that enabled him to visit Britain, France, Germany, and Italy. In London he stayed at the Passmore Settlement House.

While in Italy he had to choose between the offer of a post at Harvard where he might continue to lecture upon the theory of political economy, and a post in the Department of Labor at Ottawa. He chose the latter, the appeal of actual experience. He has remained a student all these years. He has always been deeply interested in the welfare of the common man. This may account for the fact that the cost of living in general has remained at a lower level in Canada. Later, he became Minister of Labor. He made many trips to all parts of the world in the interest of human welfare. Outstanding were the opium traffic and immigration from the Orient. He was one of the main factors in the migration of many thousands of Mennonites to Canada. Personally, he made every opening possible. One of his outstanding writings is, "Industry and Humanity." In this book he anticipated the pronouncement of the "Four Freedoms."

Government Service

He became the leader of the Liberal party (akin to the American Republican party) in 1917, Prime Minister in 1921. He struggled hard with such problems as balancing the budgets, reducing debts and taxation, building up trade, and building up the Canadian National Railways, which was left on the doorstep by the preceding administration. He was one of the leaders of the nations within the British Empire to make their own laws, but always stayed by the Empire, with the King "the tie that binds." Over and over again he was returned to power by the people. On June 7, 1946, his tenure of office reached 6,937 days—by careful count—which was equalled by Sir John A. Macdonald, and not even approached by any other Canadian Prime Minister. In leaving office, this year he rounded out twenty-five years.

It will take time for a proper evaluation of the man, and the service he rendered. An English poet writes wisely thus:

"Ne'er of the living can the living judge,
Too blind the affection or too fresh the grudge."

This is well put. However, he leaves his office in high honor. He leaves with the respect of millions. He has made the name of Canada stand for something in world affairs. His integrity may be seen, when he spoke thus: "The Mennonite Church, the Quakers, and the Tunkers were offered religious liberty and freedom from military service by many past Canadian Governments —this stands—the Canadian Government keeps its word." That was that.

The writer requested the Minister of National Revenue, under the King Government, who also, was a personal friend, to give a gist of the past orders in Council about the Mennonites. Instead of making it a gist, he set his private secretary to work, and produced a bound book of some 100 pages. This work covers the range of concessions made to **"Nonresistant Groups."**

Our Lord asked this question, "Where are the nine?" Only one returned to give thanks. May we as a church, on both sides of the International Line, be grateful. May we never forget to pray for those in authority. They need our intercession. How much they often do for us, that we never know! As Mr. King steps out of office, we wish him many years of happiness and satisfaction in the service rendered to the nation, to the world, and also, to us, the Mennonite and C. O. denominations. There is a general feeling that his successor, Mr. St. Laurent, of Quebec, will carry out many or most of his former chief's policies. May the Lord bless him in his administration.

REDEEM NORTH AMERICA

Redeeming the time, because the days are evil.—St. Paul.

Annually, it is the usual practice of quoting the statistics of the liquor consumption of the nation—both of Canada and the United States. We trust that our kind readers will appreciate a slight change, by the publication of an excellent appeal to the people of North America. This appeal from the pages of the "Temperance Advocate" of Toronto, Canada.

North America is the most prosperous continent. It is also the world's most drunken continent. Such is our shame.

Liquor spending in the United States has reached a total of $9,600,000,000. Canada's drink bill is close to a half billion dollars. What can be done to reduce this misuse of wealth and degradation of man?

Clearly legislation is not the sole and sufficient answer. People partially free from alcohol during prohibition have returned to it with a reckless addiction hitherto unknown. The cure must go deeper than law. Present license laws ignorantly and short-sightedly afford facilities for drinking, but the basic urge is in human desire. Plainly the people themselves must be changed. Patriotism and concern for human destiny can be the driving motives. Let us appeal to the best in every social group.

Our appeal is to the distillers, brewers, and vintners. Moral values are higher than material wealth. What shall it profit a corporation to gain dollars and defy decency?

Our appeal is to the license-holders. Every night on your premises you see the image of God in man defaced through drink. Why should you continue to make men and women stutter and stagger?

Our appeal is to governments. Your liquor revenue costs the state too great a price. People are being made drunk by acts of parliament. You can aim at restriction instead of sales promotion. You can enforce existing laws and enact better regulations. Out of your profits you can provide hospitalization and scientific care for alcoholics—those tortured casualties of the liquor war. You can use your agencies of publicity to popularize sobriety and defend the dignity of man.

Our appeal is to judges, magistrates, and attorneys. Make each legal court the equivalent of a broadcasting station for abstinence. Say to the world with your voices what you see before you in the prisoners' dock. Encourage juries to present frank findings.

Our appeal is to publishers and editors of newspapers. Report the news fearlessly where liquor is involved. Cease to portray drunk courts as a joke. Employ skilled cartoonists to ridicule the alcohol superstition. By repeated and continuous hard pounding with editorials recall your readers to conscience and self respect.

Our appeal is to advertising agencies. Why should you profit by promoting a vice that undermines sound business? Why attack your own nation from within? Why sow seeds of suspicion and distrust towards all advertising? You can use your inventive genius for more positive and productive purposes.

Our appeal is to the motor car industry. Throughout the years on this one continent more than a million drivers have either temporarily or permanently lost the right to drive their cars. This cuts down the sale of cars, tires, gasoline, and oil. It increased insurance rates on cars.

Our appeal is to Automobile Associations and Motor Leagues. More people have been killed on the highways of North America than in wars. Every holiday is a holocaust. You have every reason to seek to prevent drinking driving. Use pictures to depict traffic accidents in which drinking is a factor. Make drinking drivers morgue and inquest conscious.

Our appeal is to social workers. Discard hush-hush policies even if part of your financial support comes from community chests to which liquor firms contribute. Tell the world about broken homes, wife-beatings, destitution, cruelty to children.

Our appeal is to the police. Shout your indignation that you have to risk your lives to clean up liquor's dirty mess. Tell what you see in the streets and lanes. Realistically describe alcoholic behaviour in police wagons and cells. Hold public meetings to portray police court sentences and sorrows.

Our appeal is to social leaders. Drink is drink whether at a residential cocktail party or in a downtown saloon. Serving alcohol is a confession of intellectual inadequacy. Why use your culture and privilege to put temptation in the way of youth? Parental example is potent, both persuasive and pervasive.

Our appeal is to leaders in education. Exalt the miracle of living until mind-muddling by intoxication will be cheap and shoddy by comparison. Everything that education builds up beverage alcohol tends to tear down. Present truth, beauty, and goodness so attractively that the use of a brain drug will appear primitive. Uphold the discipline of the mind and spirit.

Our appeal is to radio. Why be neutral, or where the law allows, why through advertising liquor should you be part of the disease instead of part of the cure? Sound waves can serve a higher social purpose than the creating of alcoholics.

Our appeal is to the church. Why should gin ever compete with God? Why should alcohol's brief euphoria displace the abiding experiences of prayer, worship, and sacrificial service? The challenge of a new world order can replace the frustration of repeated intoxication.

Our appeal is to Alcoholics Anonymous. You have been set free to free others. From your ranks will come leaders who by way of prevention will achieve more than you have already done by cure. You understand the sickness of alcoholism. You can immunize society against it.

Finally, our appeal is to the drinkers, the occasional, the moderate, the periodic, even the problem addicts—all the drinkers. You have the whole matter in your hands. You do the damage. You do the brawling. You are the drinking drivers. You crowd the jails and mental hospitals. You by your drink habits develop neuroses and psychoses. You become homicidal. Yet it is all unnecessary and easily avoidable. Sixty million drinkers have produced North America's drink problem. You yourselves can solve it by abstinence and disciplined living.

Those Diverting Advertisements:

For sheer nonsensicality nothing can compete with the expensive liquor firm advertising appearing in some two dozen Ontario newspapers. There is no need to turn to the funnies as the liquor firm absurdities are much more ludicrous. A wide variety of subjects is used to distract attention from the fact that these firms are selling and these journals indirectly are publicizing a product that is causing drunkenness, highway fatalities, home friction, and injury to children. Here are several samples to indicate the psychological diversion:

DOW BREWERY
- Fire Chief Rescues a Child
- A Clock Strikes Twelve
- Woman Fights Off Mad Bull
- Holiday Train Smashup

DAWES BLACK HORSE BREWERY
- The Bank Manager
- The Airline Hostess
- The Merchant Seaman
- Remembrance Day
- The Breadman
- The Postman

BRADING'S CAPITAL BREWERY
- Reforestation
- Good Citizenship
- Resolution Time
- Good Neighbours
- Children's Clothes
- Christmas Mail
- Home Hazards

MOLSON'S
- Canada's Merchant Navy
- The Barren Lands

OLD COMRADE'S BREWERY
- Stock Fully Subscribed
- Applications for Employment

PELLER BREWING COMPANY
- Sportsman's Wisdom
- Better Fishing

CARLING BREWERIES
- Whooping Crane
- Woodland Caribou
- The Woodland Swamp

BRITISH AMERICAN BREWERY
- Outgrown Clothes
- Eliminate Dangers
- Community Fund

BREWING INDUSTRY OF ONTARIO
- Learning Refrigeration
- Aero Engine Mechanics

JOHN LABATT LTD.
- Happy Memories
- Holiday Scrapbook
- Happy Days Fishing
- Plenty of Fun
- Tourist Business

O'KEEFE'S BREWING COMPANY
- Steel Workers
- Prospectors
- Loggers
- Farmers

TORONTO HOTEL PROPRIETORS
- Early Closing Christmas Eve

GOODERHAM & WORTS
- Immigrants in 1830
- Education in 1835
- Election in 1841
- Open Voting 1847

HIRAM WALKER & SONS
- A Tale of Two Nations

THE HOUSE OF SEAGRAM
- Living Happily
- Practice Moderation Today
- Think of Tomorrow

CALVERT DISTILLERS LTD.
- Men of Vision
- Great Families

UNITED DISTILLERS LTD.
- Trial by Jury

* * *

There is never a word to let the public know that the drugged beverage sold by these firms causes over 30,000 arrests in a year for drunkenness in Ontario and not one is arrested for ten who could well be taken into custody.

These advertisements are so evidently a flank movement that they make themselves innocuous to thinking people. Their real danger is in the reflex influence on the two dozen newspapers having this doubtful partnership. Editors and publishers are liable to be unconsciously influenced by the liquor revenue flowing into the business office. Several hundred thousand dollars a year are being paid to Ontario newspapers for this publicity and, with one or two notable exceptions, the editorials appearing in these papers either ignore the liquor question, present partisan apologies in support of the sales promotion policies, or verge as close as expedient to being moist. The most forthright temperance pronouncements are found in newspapers declining such advertising from liquor sources.

OREGON TO OREGON

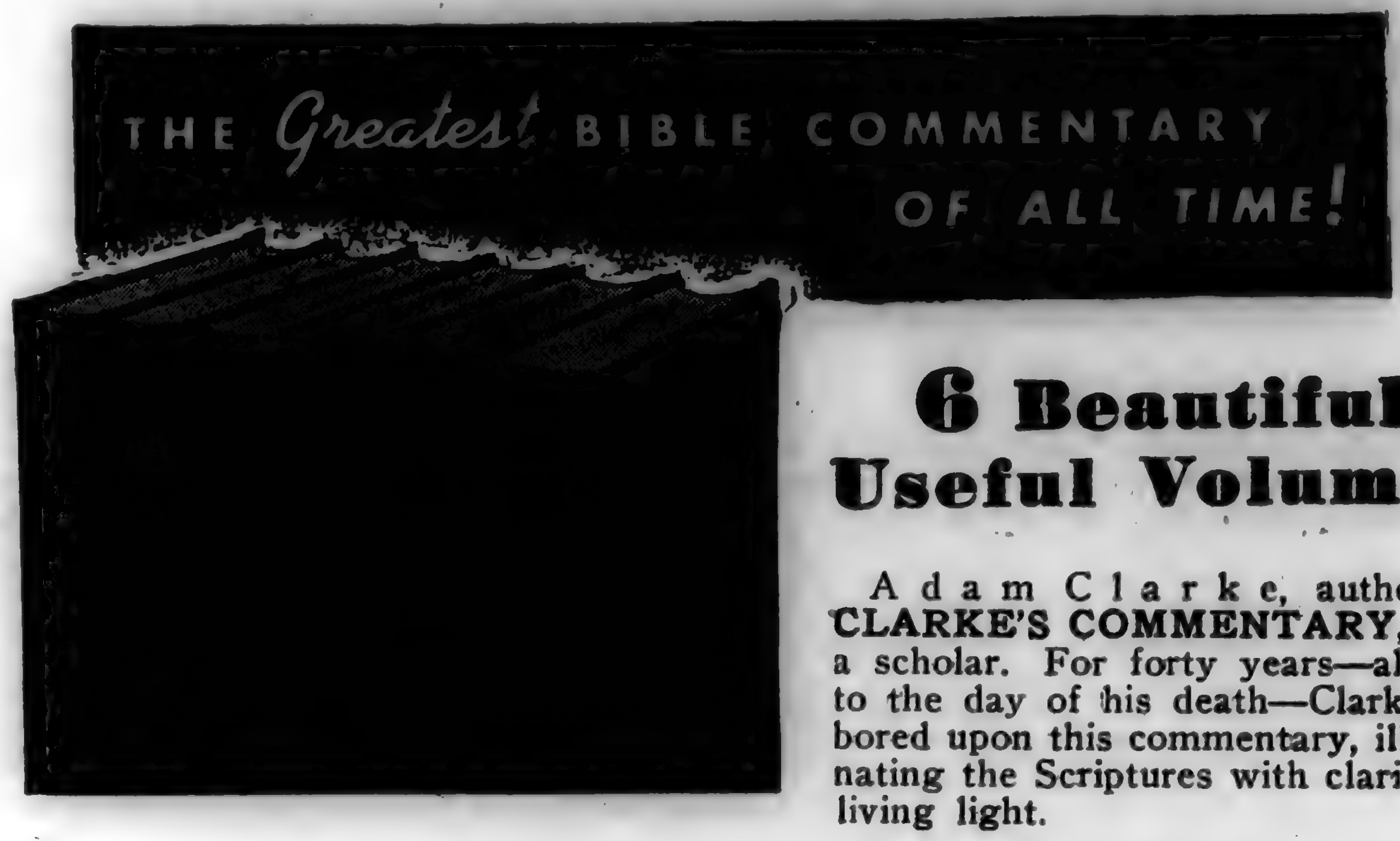
(Continued from page 280)

This time Lottie Detweiler, Oscar Book's wife, was at home. Her daughter Miriam, now wife of Howard Krabill, and living at West Liberty, Ohio, was home with her two live-wire girls and baby boy—a treat to see them all. Across the fields was Dorothy Book, another daughter, now Mrs. Everett Ebersole, with two girls also (Nancy and Sharon) and a baby boy (Vern Lee). We then said hello to Ezra Long (formerly of Chambersburg) and his wife Lydia Denlinger of Mellinger. Then "in a house by the side of the road" were smiling A. C. Good and his "Aunt Ada." They certainly looked as though they were professional strawberry pickers. Of course we detoured them a bit.

After supper Enos and Ada took me over to Park and Emily Book's, and we said a real hello to Lizzie Frey Lefever, who has numerous relatives in the east and whose husband Phares came from Quarryville. At the station by ten, I sent Enos's home for a nap. Shortly Cousin Raymond Book stepped in to shorten the waiting hours until good-by to Sterling was in order.

Lititz, Pa.

(To be continued)


THE Greatest BIBLE COMMENTARY OF ALL TIME!

6 Beautiful Useful Volumes

Adam Clarke, author of CLARKE'S COMMENTARY, was a scholar. For forty years—almost to the day of his death—Clarke labored upon this commentary, illuminating the Scriptures with clarity of living light.

A Commentary For Everyone

But CLARKKE'S COMMENTARY is not a commentary for scholars alone. He has written this material for the student, the Church school worker, the layman—for all who love and cherish the Bible.

Adam Clarke was the author of many books, but much of his devoted and tireless effort was directed toward this commentary of the entire Bible. Charles H. Spurgeon, a great teacher of preachers, characterized Clarke as the "Prince of Commentators."

Again On Market

Unobtainable for a while, CLARKE'S COMMENTARY is again offered to the public. Ministers who are looking for help in their study will appreciate this set of books. Others will find it a source of stimulation and a challenge in their daily Christian living and witnessing.

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Clarke's Commentary is a standard work which can be used with a great deal of confidence. It represents good scholarship in a combination of conservative introductions and well-balanced interpretation, both being expressed in nontechnical language.

The reader will not always agree with the author's conclusions on matters of theology but he will appreciate his profound respect for the Bible as the inspired Word of God. It has a wealth of superior homiletical material on the Psalms. It offers practical suggestions on many difficult problems of interpretation. It is a source of valuable help for student and teacher.

(Signed) JOHN R. MUMAW

Clarke's Commentary On the Entire Bible

Complete Set of Six Beautiful Volumes $19.50

(In Single Volumes .... $3.50 Each)

Mennonite Publishing House Scottdale, Pa.

SUNDAY SCHOOL

(Continued from page 282)

about the place bu it is never read. You cannot blame the Bible for what the lives of the inmates of those homes express. The Bible, much honored by lip profession, is a much-neglected book in fact. Yet in spite of the indifference of the masses to the Book, its influence for righteousness and true holiness exceeds all other books combined. What light other books shed on these subjects is but borrowed rays from the glorious light of the Gospel revealed in the Bible.

Ps. 119:97-105. I preached on this text once when I was a young minister and I have been afraid to use it since, fearful that some might think that I thought myself too smart to be taught by men much older than myself. Young upstarts sometimes think that they have advanced so far that they cannot learn anything from their teachers any more; and some young preachers also pass through the stage that they are unteachable. I have learned that no one knows anything yet as he ought to know it. That is true in all the fields of human knowledge, and doubly so in the things of divine revelation. Now we know in part, and a very small part.

But to those to whom the law is their meditation all the day, to whom it is sweeter than honey, God will give them an understanding beyond that which any schools of learning can impart.

And when it comes to meeting the exigencies of life, he who turns to the Word for counsel finds a superior wisdom, which applied will enable him to overcome all the evil that ever assails him.

Wisdom comes with years, and doubly so when those years have been spent in walking with God. The ancient man who has never turned to God is still mentally and spiritually in a haze of folly; but the young man who turns to God will find the veil that hides divine truth removed so that by the Spirit he can see clearly. It is not years, but God who gives wisdom.

John 20:30,31. There is a Book of Life. In it are the names of those who are heirs of of eternal glory. But there is another Book that could also be called the Book of Life. It is the Bible. In its pages we find the story of how God brought life and immortality to light through the Gospel, and by accepting its teachings eternal life is imparted to the believer. The Book of Life which is now open reveals to me how I can get my name written in the Book of Life which will be opened on the judgment day.

II Tim. 3:14-17. The word "scripture" means "writings." Not all writings are inspired. Not even all religious writings, else the Koran, the Vedas, etc., would be inspired. Not all writings about the Bible are inspired. I would not want any of my readers to think that these notes are. In true inspiration there is a correctness and infallibility of presentation of truth beyond that which is humanly attainable. It is God speaking through the individual as utterly as though I were talking through a microphone. The Old Testament word for a prophet has the meaning of an overflowing spring. The spring does not produce the water; it is but the outlet of a stream that may have its source in the mountain many miles away. But the sixty-six books that we call the Bible give every evidence that they are the words of God, and wherever you may read therein you will find a message to your soul to make you wise unto salvation; wise to meet the conflicts of life; wise to learn the way that neither bird nor beast, nor natural man, nor death itself can reveal to you. And that way leads unto life and the mansions of glory. Seek not in human philosophy, seek not as the Rosicrucians in the pagan religions of the ages, but turn to the Word of God. There you will find light, and in the Saviour whom it reveals you will find life.

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A Monthly Magazine for the Home

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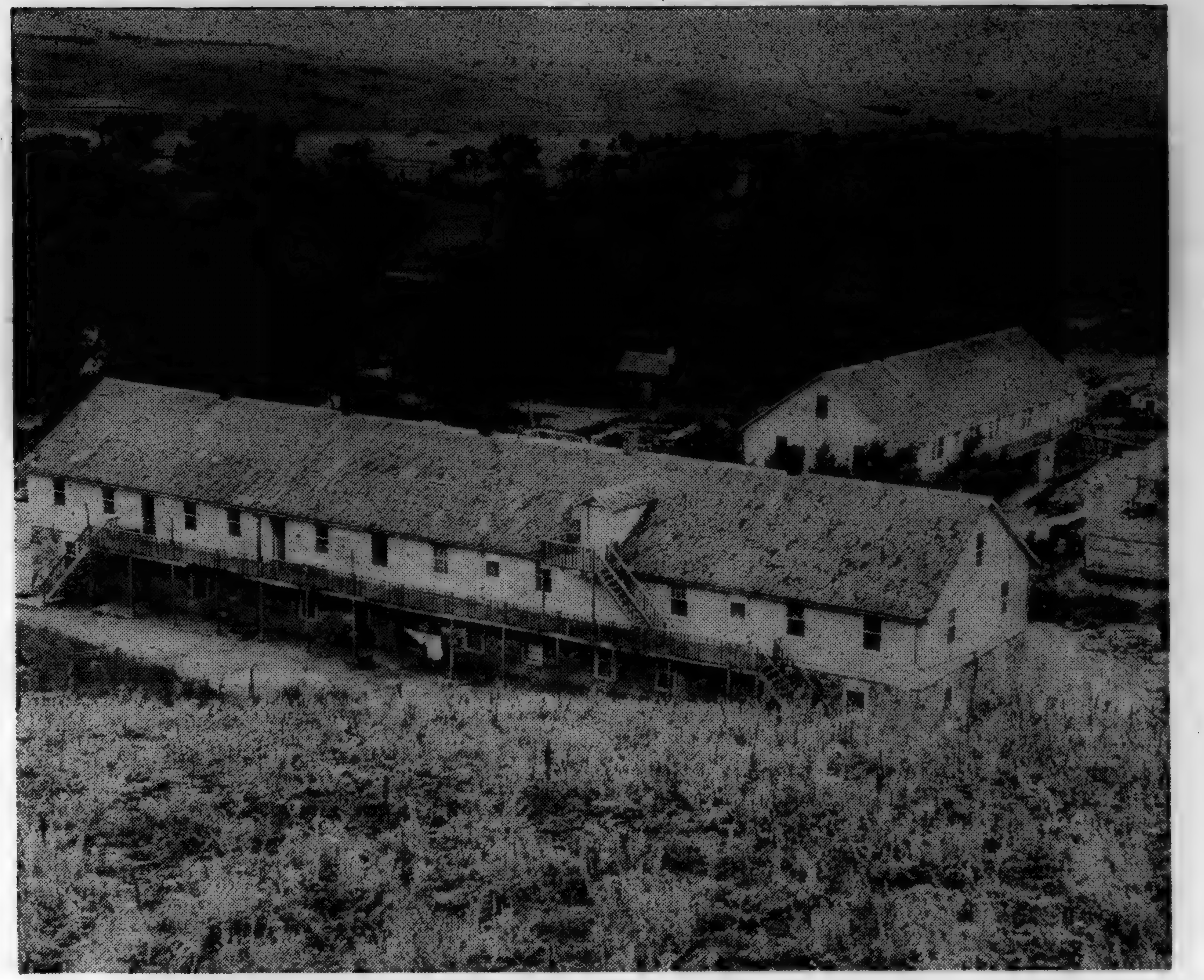

Courtesy Willard H. Waltner

Apartment Houses Where the Hutterian Colony, Jamesville, South Dakota, Is Housed in Part, with the James River Flowing among the Trees

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HOMEWARD BOUND

BY SILAS HALVORSON

Mr. Harris slowly made his way across the floor of the little country store by Lake Tewagee, loudly thumping his cane with every step.

"If you'll wait until I'm done with this customer, I'll take you to your cottage in my car," Ned Thomas, the young storekeeper, called to him.

"Thank you, but I can make it all right," answered the old man. "It isn't too slippery."

Mr. Harris bit his lip as he stepped out the door. The idea of these young scalawags feeling sorry for him! He had taken care of himself for twenty years, ever since Molly had died; and he could do so yet! He might be seventy-eight years old, but he felt like twenty. No need to worry about him!

He softened a bit as he walked down the outside steps and started down the road. He loved Lake Tewagee. Its still, frozen winter beauty thrilled him. If only those summer vacationists could see the place in winter, they would become more fond of it than ever.

He carefully picked his way along the road. Last night's snow had been just big enough to cover everything with a thin coat of whiteness. Under it here and there were treacherous pieces of ice which might easily fool the unsuspecting walker. He was determined not to let any fool him.

But as he walked along, he became more and more careless. There was little need to worry. The icy spots were few and far between. Even if he did step on one, he would be able to keep his balance. He was not old. He still had a lot of young blood left in him. He chuckled a bit as he thought of those people who wanted him to forsake the lake and to live in a safe old people's home, especially in winter. Fantastic! Lake Tewagee was the only home he had left on earth. His wife, his two children, and his old friends were dead. He had only himself left, and he enjoyed life at the lake better than at any other place. Therefore, why shouldn't he live there? Of course, some of these old people's homes provided by the church did look comfortable, and he knew people who liked them. But . . .

Just then he stepped on a slippery spot. His cane slipped, and he felt himself falling. He slid across the road and landed in a snowbank.

Stunned, he lay there for a minute. Then he sat up and shook himself. What was that he felt by his side? Fearfully, he passed his gloved hand over the spot. It was only the canned goods in his pocket. Then he was all right. He was not hurt.

He spotted his cane in the middle of the road. It had fallen out of his hand when he had slipped. How was he going to get it? He didn't want to crawl on the ice.

There was a tree in back of him. Perhaps he could get a limb from it to use to edge the cane back to himself. He crawled to the tree and lifted himself to an upright position with the help of the trunk. With difficulty he got a branch that was just low enough for him to reach. It was frozen and brittle and broke easily, spraying him with snow.

Mr. Harris brushed the snow off and then crawled to the edge of the road. After several futile efforts, he finally managed to get the cane back with the help of the branch. Then he returned to the tree, righted himself, and started down the road once more, shakily this time.

Never before in his life had he been so glad to get back to his cottage. Progress had been slow and full of slips. The sun had disappeared in the western sky. Darkness was rapidly falling. There were signs of an approaching storm. Lake Tewagee was an unenviable place to be in a time of storm; even he had to admit that.

After resting a few minutes, he got up to make supper. There was no wood in the woodbox! He remembered having planned to get wood upon his return from the store. He opened the door to go out. A gust of wind met him. He had to use all his strength to get the door closed again. He wouldn't dare venture out again tonight—not after what he had just experienced. He suddenly felt very old.

He lit his old kerosene lamp, set it on the table and sat down to eat a cold supper. He did not dare remove his coat for fear of freezing; just taking off his gloves to hold food in his hands was enough to numb them. Done eating, he took up his old Bible and began reading some of his favorite passages in it. It was too cold to read long. He started walking back and forth to keep warm, but he has too tired and nervous to keep up the exercise long.

There was only one thing left to do: go to bed and try to keep warm. He lay down with all of his clothes on and a couple of blankets. He felt comfortable for a minute, but then the chill returned. He added more blankets with the same result. And more. And more.

"God, forgive an old man for his stubbornness. Protect him this night. Amen," he prayed.

There was a knock at the door. Mr. Harris did not respond. More knocking. Mr. Harris stirred but did not get up. More knocking. Finally, the door was forced open.

Ned Thomas burst in.

"Mr. Harris! Mr. Harris!" Ned called.

"Here I am in bed," Mr. Harris answered weakly.

Ned found him with the help of his flashlight.

"I came to see how you were," said Ned.

"You came in answer to prayer," said Mr. Harris. "Ned, I am an old man. I cannot take care of myself alone any more. Take me home with you. I am going to one of the church's old people's homes. I see where they are a Godsend to old people like me."

Ned felt all choked up as he helped the old man to the car.

But there was a smile of victory on Mr. Harris' face.

Forest City, Ia.

AUTUMN'S EGOTISM

Autumn seems to linger,
She stands in full array,
Defying old Man Winter
To send her far away.

Her beauty sends a challenge
To lovely Spring so fair,
And Summer gasps in wonder,
And then doth wisely stare

Upon fair Autumn's ego,
Who turns to Winter bold,
And holds a conversation—
And this is what she's told:

"Behold you that proud beauty,
In gown of colors bright,
Who stands so proud and haughty,
Without a single right.

"To scorn the tender Springtime
Who gave to her her dress,
And we all helped to make it,
While Jack Frost did the rest.

"For he's an ardent Lover
Of colors bright and gay,
And with his Artist's talent
He painted her that way."

We dare not let her stand there
And boast with all her might,
Defying old Man Winter—
I heard her just last night—

Methinks I heard a chuckle,
As Winter sent a stare
That turned to icy coldness,
And Autumn shivered there,

Then drew her cloak about her,
With fingers numb and cold,
But soon her robes discarded,
She found she could not hold

Her place of pomp and grandeur,
So, with her head bent low,
And stripped of all her beauty,
We watch her sadly go.

But she has learned her lesson,
And to prove she's sincere,
She left her lovely garments
For Infant Spring next year!

—Edith Lindley

* * *

OREGON TO OREGON

(Continued from page 295)

best fresh home-cured ham in America. After dinner Michael and Jacob Wertz on their three-ton truck took me twenty miles to Yankton for bus connections. Memories of this short stay with a Hutterite colony are deep seated and the friendship of Joseph Waldner, the boss, is permanently real. May God help them, where they are weak, but bless them in the perpetuation of those fundamental elements in which they can continue to be the light of the world and the salt of the earth.

Lititz, Pa.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XL SCOTTDALE, PA., OCTOBER, 1948 No. 10

THE MISSIONARY BOX

BY ARLEAN LEIBERT

Coming a bit in advance of the Fall Missionary Day, November 21, this story should help us in our preparation for this year's observance of a day that has come to mean much in the missionary cause of the Mennonite Church.

This year Spring Missionary Day came on the twenty-first of March. There was a flutter of excitement in the breast of Katrinna as she walked home from church that bright Sabbath day. For in her shabbily black-gloved hand she carried a small yellow box.

The superintendent had given a perfectly "grand" talk to the children that morning before Sunday school had been dismissed. Then he had given out quarters to some. To others the savings boxes.

He had carefully explained how the quarters were to increase for the Lord. Instead of buying candy, pop, gum, and ice cream, thus spending their pennies all on themselves, the children were to save some of their money. And that is what the boxes were for.

When the superintendent had asked if any-one else would like a box Katrinna timidly raised a trembling hand. Smilingly she was given one. She felt a little foolish at taking it, however, for it did seem to her a bit childish.

The others had projects in which they grew vegetables, flowers, chickens and many other things. Some saved sizable sums of cash.

Never in all of her sixty-seven years had Katrinna ever given a single penny on Missionary Day. It had always been more or less of a struggle for her to keep body and soul together. For she had often been woefully underpaid for her skilled services among the higher-ups for whom she had labored. Now her meagre pension supplied only the barest necessities of life.

Yet, as she clutched the tiny box on her homeward journey, she was somewhat elated and very happy. This year, she had reasoned, she would save something. And when Missionary Day arrived in the fall her box would be bulging. How, she wasn't sure, but it would be very full.

Reaching the mean little home she put her things upon the table while a fire was kindled in the old range. She shivered slightly in the rusty black coat. Snow still lay on the mountaintops. The air would be chilly until it had all melted away.

She drew her only rocker close to the stove. The precious box was held to the light so that she might examine it more closely. On one side it read, "My Thank Offering in Remembrance of the Lord Jesus, Who Loved Me and Gave His Life for Me. This Gift Is to Be Used for Our Missionaries' Children. It Is More Blessed to Give Than to Receive."

Turning the box over there was a place for her name and address. With a broken pencil stub she laboriously wrote Katrinna Williamson. On another side there was a slot and under it in parenthesis, "Coin here. Printed in U.S.A."

Another side said, "This Thank Offering Is the Lord's Portion and Is to Be Brought to the Superintendent of the __________ Sunday School On Missionary Day, Third Sunday in November. The Lord Loveth A Cheerful Giver."

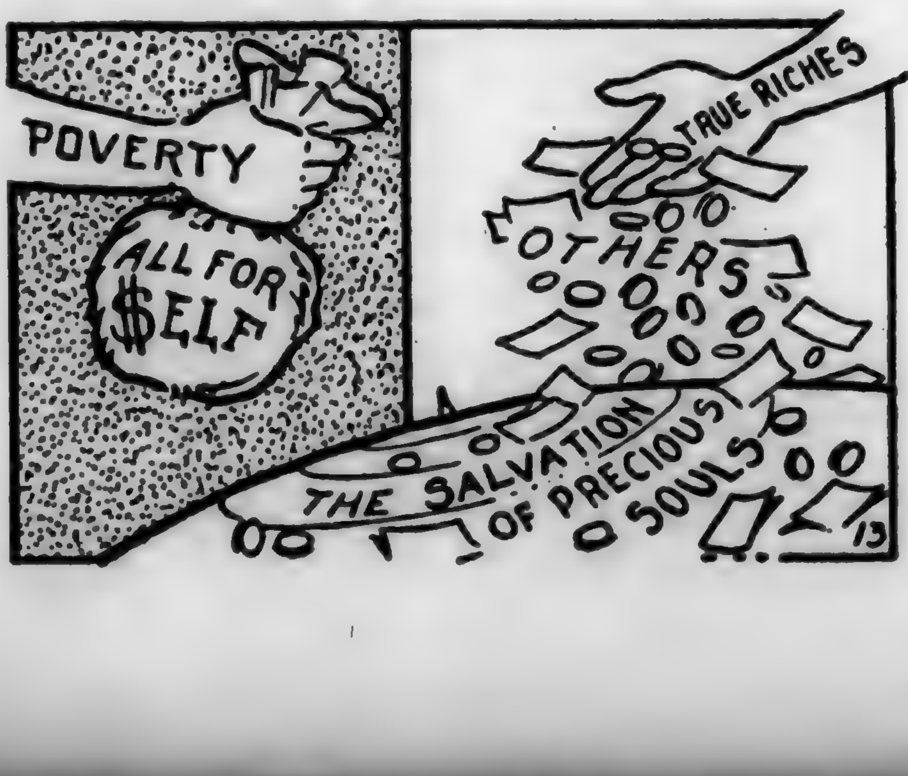
The blank was for the name of the Sunday school. On the end she read, "To seal put paste on flaps when tucking them in." "Of course," she nodded to herself wisely, "that makes the box stronger."

The box was placed on the middle shelf of the old-fashioned brown cupboard, right where the faded blue eyes would light upon it every time the doors were opened. It would be a constant reminder to her.

Along with the amber vinegar cruet Katrinna moved to the top shelf the pink glass candy dish that her mother had given her when she was a little girl.

The days followed one another in quick succession. April washed the earth often with sudden showers, while charming May coaxed tender green things from Mother Earth's bosom.

A willing lad spaded a space of ground for vegetables and flowers. On a warm sunshiny day Katrinna slowly walked to the corner store for seeds. There was a fresh shipment of luscious chocolate drops. If there was anything she loved in the food line, it was this. Not often did she indulge in little extras, for it meant the strictest self-denial elsewhere. She was about to tell the young clerk to give her five cents' worth of the chocolates, when she stopped short. A vision of the small golden box floated before her eyes.



Katrinna placed the money for the seeds on the counter. Then firmly turning her back on the luscious chocolates, marched stiffly out of the store, without even a backward glance. On reaching home she put five pennies in her missionary box.

The following days found the sweet old soul out working in the garden space. Most of her spare time was spent out there in the fresh air and sunshine. Never was there such a garden—tender green peas, golden carrots, firm red tomatoes, huge green peppers, and crisp heads of lettuce. The seeds had been planted in faith, and God had given the increase.

Early one sunny morning Katrinna started forth with her basket of fresh flowers and vegetables. Slowly she made her way from house to house, up the block, then back on the other side. But would you believe it, there didn't seem to be any one at home in any of the houses! Wearily she turned into her own tiny yard. Her heart was heavy with disappointment. The proceeds from the sale of her wares would have meant a good deal to the little box which she was trying to fill.

Taking a large green bowl, she put some fresh, cold water in it. She arranged the flowers neatly in the bowl. She sat in the rocker a while to rest her tired body. For a long time she sat there looking at the bouquet. She smiled. Then aloud she spoke: "How beautifully God does color His flowers!"

"But what shall I do with all of these vegetables?" she continued. "They will spoil before I can use them."

When she had finished resting, Katrinna prepared some of the peas and carrots and put them on to cook in a gray, granite pan. A delicious aroma soon filled the room.

Knock! Knock! Knock! Someone was standing at the door. The tramp doffed something that once was a cap.

"Good day, ma'am."

"Good day," the old lady smiled.

"I was just wonderng if you can spare something to put into my stew tonight?" He sniffed the air with appreciation. "Maybe an onion or carrot?" His voice was hopeful.

Katrinna beamed as she offered the contents of the basket. The ragged tramp looked about the poor little room. He noted the woman's poverty. "Say," said he, "like bacon?

Well, I've got some here. I'd like you to have it. Makes beans taste wonderful, it does."

Katrinna hesitated a second, then gratefully accepted the offering. The carrots and peas were very nice flavored with the bacon. She ate her noon meal with a good deal of relish.

That afternoon a knock sounded again on the unpainted door. And there stood the tramp, cap in hand, with a happy smile upon his bewhiskered countenance. He handed her two silver dollars. "For the vegetables," he explained. "Some pals of mine chipped in and bought 'em."

At first the little old lady refused to take the money. But when the tramp insisted, she gave in, thanking him as she did so. "One good deed deserves another, ma'am," said the tramp. He bowed courteously as if Katrinna were the queen of England.

The silver dollars went into the small box sitting on the middle shelf of the old-fashioned brown cupboard.

That summer Katrinna's garden flourished. But somehow the other gardens around failed to produce as they should have. Proceeds from the sale of her garden went into the small yellow box, until its fat sides were near to bursting. She smiled happily.

One morning when Katrinna awoke, there was a sudden chill in the air, a hint that the warm summer days were forever gone. She thought of her garden. So with an old, faded shawl around her thin shoulders, she surveyed the damage. First the flowers. Their once bright heads drooped sadly. The destructive fingers of Mr. Frost had touched everything.

The next few days saw a decided cold snap. As she entered the house, Katrinna heard someone sobbing. There by her gate stood two small boys. Their ragged caps were pulled low ever reddened ears. Two pairs of hands were thrust into pockets of tattered pants. The bare feet were blue from the cold.

Her heart melted at the sight. "Won't you come in?" she called to them. She put them on a chair by the old stove. Gratefully they held fingers and hands toward the little bit of warmth.

"I'm Bill," the larger lad spoke.

"I'm Sam," said the other one.

"Yes," Katrinna was interested.

"We live—" said Bill.

"In the next block," finished Sam.

"Where are your shoes?"

"We ain't got none," Sam wiped his nose on the arm of his coat sleeve.

"We can't go to school," said Bill.

"It's too cold," Sam looked around the room. "I like your home," he added. "An' I like you, too."

Katrinna looked pleased. No one had ever told her that they liked her house. There was a moment's silence.

"Where is your daddy?"

"He went to heaven," said Bill.

"A long time ago," Sam added.

Katrinna was sympathetic. She rocked in her chair while the children warmed themselves. Then unhesitatingly she walked to the cupboard and took some money out of her missionary box. What did it matter whose children benefited? They were in need and she dared not say to them, "Depart in peace; be ye warmed."

Next day two small but happy boys went to school, wearing sturdy new shoes and thick warm stockings. There were also warm red mittens. Red and white stocking caps completed their costumes.

Katrinna's heart was light. She never missed a Sunday's sermon. Now that the weather had changed, someone always remembered to take her to services. For this she was thankful. God had been and still was very good to her. He had saved her soul. Through the years her abiding faith and love for the Master had deepened.

She had lived a practical Christian life, for her motto had been, "Do unto others as you would have them do unto you."

Although she was poor in this world's goods, her soul was fat. The Christian life which she had sincerely lived had been an inspiration to the whole congregation.

Missionary Day dawned bright and clear. The children gave a splendid program. Their songs were joyful, for God loveth a cheerful giver. Many were resolved in their hearts to deny themselves even more before another Missionary Day had rolled around.

When the collection basket was passed around, Katrinna laid her yellow box in with the others, while a silent prayer winged its way heavenward. "Forgive me, Lord, for the lightness of my missionary box."

But He who blessed the widow's mite looked down and smiled, because He understood the reason why.

Nampa, Ida.

If we refuse to treat people as our enemies, we have the best possible chance of winning them to be our friends.—Gore.

THE LAMB WHO STRAYED

By Arlean Leibert

Dear Father, was it because
I failed to pray,
That our dear little lamb
Has gone astray?

Once it was happy
And content to stay,
With nary a wish
To wander away.

Now, out on the mountain,
So steep and wide,
It roams alone,
For it has no guide.

The north winds are chill,
Dark is the night;
Will no one take pity
On the little lamb's plight?

Come back, our dear lamb,
Again to the fold;
We are praying that you
We once more may behold.

We have ninety and nine
Oh, yes, that is true;
But we're longing for the lost one,
And that one is you.

Nampa, Idaho

DON'T FOOL YOURSELF

By Grenville Kleiser

Do not delude yourself with the belief that you would do better with larger opportunities while now neglecting smaller ones. The qualities of initiative, diligence, and concentration are quite as essential in small as in large tasks. In doing small things well you are disciplining and preparing yourself for the larger opportunities to come. One of the most fallacious ideas is to think you would do better work and make greater effort under other circumstances, while at the same time you are shirking present duties. Be alert to the opportunities now at your ready hand. . . . Apply yourself with earnestness and intelligence to the work immediately before you. Make the most of today's chances, and thus fit yourself for larger responsibilities.

What you are is quite as important as what you do. You cannot always be actively useful, but you can render constant service by your personal example. Daily and hourly you are influencing the lives of those about you, and frequently you are doing greater and more enduring service because of your character and personality than you would do by admonition, suggestion, and preaching. It is imperative to greatness of manhood that you cultivate right intention as well as right conduct. Be assured that when you sincerely intend to be strong, gentle, pure, and good, these qualities will naturally manifest themselves in your outward personality. Greatness and goodness are fundamentally of the mind and heart.

* * *

Every thought you think has an influence upon your life, great or small. All the thoughts you think are of two classes: Constructive thoughts which build your powers toward useful ends, or destructive thoughts which deplete your resources. The thinking of most men is indefinite, haphazard, and negative. They are frequently controlled by environment, accidental circumstances, aimless newspaper reading, and other influences which tempt their thought away from constructive lines. You can deliberately choose the kind of thought you intend should govern your daily life. You can close the door of your mind against every undesirable, negative, useless thought. You can be master of your own mind in the degree that you really want to be.

* * *

The crowning gift of your success is the power it confers upon you to help others. However easy or difficult you have found the road to achievement, having reached the goal you are in a position to point the way to others. So you should give generously of your experience, counsel, and even your money where it is wise. The test of the value of your success is the use you make of it. If it leads you to be selfish, indifferent, worldly, or egotistical, then it is neither worthy nor desirable. It is said few men can survive prosperity, but there are many inspiring examples of successful men who have used their success not for selfish satisfaction, but for the betterment of their fellow men. These are the men who deserve their success.—The Watchword.

OREGON TO OREGON AND BETWEEN

II. Visit to the Jamesville Hutterian Colony

BY IRA D. LANDIS

In this second installment of his account of his trip from Eastern Pennsylvania to Oregon, to the meeting of the Mennonite Commission for Christian Education and Young People's Work, Bro. Landis gives an interesting account of his visit to the Hutterian Colony at Jamesville, South Dakota. The Hutterites have the same Anabaptist origin as the Mennonites.

Leaving Clinton we rolled west as though we were going somewhere. The speed seemed excessive and the rocking not a little. After a brief nap we could see western Iowa with its clean, good corn, the highest since leaving home. Buildings were smaller again and cattle scarcer. From Missouri Valley we were switched to Sioux City.

Still in Iowa, in the latter city, I saw one of the large livestock yards of the Middle West. It claims to have more trucked-in cattle than any other market. Pens more than a half mile long and a square wide are strung north of the Livestock Exchange Building. Fat cattle were selling up to $37.50 compared with a Chicago extreme top of $38.50. Stockers and feeders were being contracted at $25.00 and up for fall delivery. A three-hundred-steer feeder of Iowa said they had some 28½ cent steers bought that come from the region immediately north of Rapid City, S. Dak.

This city was celebrating its entrance into the modern age. It was the last day that streetcars were being run. So that day you could use buses or streetcars to cover the city, but nobody seemed to know which would pass this or that corner and on which side they would stop. Then one of the first cars ever used was pulled by horses through the streets, with a great demonstration.

By bus to Sioux Falls, I was soon at the home of Dr. F. E. Burkholder, a prominent eye, ear, nose, and throat specialist of this, the largest city of South Dakota. He and his wife, while vacationing last September, stopped at Landis Valley for services. He, born of Mennonite parentage in Indiana, lived both in Reno County, Kansas, and Milford, Nebr., among our people.

They gave me a view of their beautiful shaded city, the largest between Minneapolis and Salt Lake City, north of Sioux City. (Armstrong County in the Cheyenne River Indian Reservation is the only county in the United States without a post office.) With its superb cleanliness and cool atmosphere it seems more rural than urban. Here soft coal is $12.00 to $15.00 per ton and hard coal $22.00 plus. Consequently it is not an industrial center. (Morell Slaughter House is the largest industry.) The homes burn mostly oil and gas. Bricklayers get $2.00 per hour, but when 1,000 bricks are laid, the rest is a forced holiday. Plumbers who were getting $2.85 an hour want a pay raise to $3.50. Carpenters get $2.50. Some years ago the city voted as to whether they wanted a penitentiary or a state university. They chose the former, sending the latter to Vermilion.

Leaving Dr. Burkholder at the bus depot, I was on my way to Stanley Corner, seeking a Hutterite community, a desire of long standing. Upon arriving my informants knew nothing of the Hutterites, but thought they were at Freeman, eighteen miles away, with no bus service south. A resident of the North-South Dakota border went in to Canistota for his health and wanted me to go along—not for my health, but for the Hutterites. This clinic, as the Mayo, though smaller, draws the afflicted for hundreds of miles. It is claimed he mixes potions of Christian Science with his prescribed remedies.

After several hours of thumbing I landed near Freeman. The garage owner, a son of a General Conference Mennonite minister, said the Hutterites moved out and I was still some twenty miles away with no way of reaching them. Two suitcases, Friday afternoon, planning to be in Nebraska over Sunday, and now worse than nowhere. Well, thumbing did it again, and I landed at Medway, which was little better than a crossroads, with no way to go anywhere but walk. Still four miles away, I was again waylaid until about seven when Carl Amundsen, of Norwegian birth, a fifty-third cousin of the famous arctic and antarctic explorer, a farmer, became a Samaritan and at last I arrived at the Jamesville Colony on the James River, southern South Dakota.

Friendly Joseph Waldner greeted me with a warm handshake, and immediately we were in conversation on the why, the how, and the what of their way of life. Theologically they are of the same stock as the Swiss Anabaptists. George Blaurock, one of them, took the faith to the Alpine Tyrol, where he died for his faith in 1529. His follower and successor was Jacob Hutter. They moved from Nickolsburg in 1528 to Austerlitz (Czechoslovakia) where Hutter started the community of goods philosophy, assimilating the practice from Acts 4:32. The whole life of the brotherhood was saturated with religion. Hutter was martyred at Innsbruck on Feb. 25, 1536. There were by 1790 in Moravia 70,000 inhabitants in eighty colonies. They went as Hutterites thereafter. They received help from Holland from 1639 to 1665. In 1770 all of Walachei (Rumania) went to Russia in Gouv, Tschernigow, 180 kilometers north of Kiev. In 1874 three colonies came to South Dakota, Bon Homme being first. Five daughters moved to Manitoba, 1918-22. Some of these moved to Mexico in 1925. A half million martyrs came from their ranks they claim. In 1931 there were 1,443 members in 253 families; today more than 3,000.

The twelve All Schmiede Leut Group of South Dakota are located as follows:

Bon Homme Bottom
Jamesville
Mexmill
Tschetter
New Elm Spring
Rockport
Rosedale
Range
Huron
Spink
New Tschetter
"New"—no name
Tabor—23 mi. W. of Yankton
Utica—20 mi. N. of Yankton
Olivet—16 mi. N. and 3 mi. E. of Scotland
Scotland—6 mi. E. of Scotland
Elixandria—7 mi. N. of Dimock
Ethan—12 mi. E. of Dimock
Mitchell—9 mi. NW.
Huron—N. of same
Huron 14 mi. N. of same
Frankfort—10 mi. S.
Madison—12 mi. W. and 4 mi. S.
Frankfort—4 mi. S.

The same group in Manitoba are thus designated:

Blumengard—Plum Coulee
Berrickman—Pigeon Lake
Ibervill—Starbuck
Huron—Benard
Bon Homme—Benard
Elm River—Newton
Lake Side—Headingly
River Side—Arden
Sturgenkreek—Headingly
Mexmill—Pigeon Lake
Rosedale—Eli
Milltown—Benard
Waldheim—Benard
Poplar Point—Poplar Point
Sunny Side—Newton
River Dale—Gladstone
New Rosedale—Portage La Prairie

Courtesy Willard H. Waltner

Future Hutterite Farmers of America at Jamesville, South Dakota

When the Bon Homme Leut, South Dakota, became too large, the New Elm Dale Colony was started by a teacher, Jacob Wiffe, to form the Lehrer Leut, who use buttons instead of hooks and eyes and until recently fourteen in number were only in Alberta, as follows:

Moose Dale—Warren
Sunnyside—Warren
Miami—New Daton
New Rockport—Kredok
Chin Lake—Wrentham
Wollfort—Wollfort
Millfort—Raymond
O.K.—Raymond
Hutterville—Magreth
Rockport—Magreth
New Elmspring—Magreth
Old Elmspring—Bradshaw
Menden Home—Magreth
McMillen—Kalen

Within the last eighteen months New Milford was started at Augusta, Mont., and five near Concord, Mont.

Another group, the Darius Leut, were until recently in twenty Alberta colonies as follows:

Wolf Creek—Stirling
New York—Maybut
Felger—Lethbridge
Raley—Raley
River Side—Glenwood
Ewelm—Glenwood
Granum—Granum
Rosebut—Crossfield
Rancher—Beisiker
Jamesville—Rocky Ford
Wilson—Lethbridge
Lake Side—Chin Lake
Warren—Cardston
Stand Off—Macleod
Thompson—Glenwood
Pincher—Pincher Creek
Kaley—Kaley
Beisiker—Beisiker
Stahlville—Rocky Ford
Rosebud—Roseland

In addition now in Montana are Kind Range at Lewistown, Ayres Range at Grass Ranch, and Spring Range at Lewistown. These, with six other new ones in Montana, make seventy-eight colonies today, all of which are in the United States. Two are still in Shropshire, England, and two more in Paraguay.

This Jamesville Colony was started in 1889. In 1918, due to World War I, they went to Canada, but returned in 1936 and are happy here since. The one hundred souls are equally divided between adults and younger people and also as to male and female. They now have a plantation of 3,580 acres, of which 1,200 are in corn and 1,200 in small grains. All buildings are in a central arena and the land is mostly in one solid block. The democratic system and the economic system are communal.

On our first walk this evening we saw three two-story brick dwellings, which provided five apartments, each with five to eight rooms to a family. They have their own lighting plant, generating current with a John Deere tractor, until the power line passes them. The bakery, where three times a week 100 pound loaves of delicious bread from home yeast are baked, was quite cleanly looking. The separator and churn in the next room take care of the cream. The cooking is done in a rebuilt burned mill on the basement floor and the dining room adjoins within the same walls.

At the barn twenty head of well-groomed horses are still retained for farm power. Four John Deere tractors and one Diesel are gradually supplanting old dobbin. Of Brown Swiss forty-five to fifty cows supply the milk for the family and one hundred and fifteen Hereford cows for their beef production. A modern cooling system reduces the bacteria content of their milk supply. About eighty head of steers are raised and fattened annually.

The colony is erecting a new building of blocks, well finished and furnished inside. The main floor on the one end will house the modern bakery; the other end will have a well-lighted dining room. Next to the latter will be the kitchen with two large "walk-in cold spots." A children's dining room is also found here. The basement has three cellars—for sugar and sweets, for sours, and for canned goods. All the work is done by the Hutterites, mostly from this colony, and only such purchases of materials are made as they cannot produce. Some secondhand lumber was on hand.

The industrial arts building has woodworking on one end, the welding shop in the center, and blacksmithing at the other end. Here those boys with these aptitudes are taught the practical end of profitable production. Here also many useful articles evolve. All steel-wheeled implements are being put on rubber, a couple dollars for tires being the only outlay. They made a weed sprayer on wheels for their corn fields, equipped with a thirty-foot boom for a 2-4D spray.

The grain elevator, divided into four compartments for barley, oats, wheat, and rye, stores 17,000 bushels. Passing a grain barn with the geese in tune, my host told a boy to throw a few shovels of grain to them, remarking, "I hate to see anything go to bed hungry." We then returned to the main house occupied by the office, the boss, and his family. Joseph Waldner and I, with children around for a while, examined the whole setup frankly. When the John Deere tractor was stopped at ten, we continued with coal oil lights until eleven, when I was ready for bed.

The executive committee was made up of Joseph Waldner, secretary-treasurer, or boss; his brother, Fred Waldner, pastor; a farm manager, and two elders. The pastor is chosen by lot after an intricate procedure of elimination. These five of the home colony put two names each in a silent ballot. These are opened in church. All having two votes are placed upon a slate. Then four delegates each from the other eleven colonies come in and vote for one on the slate. All having five votes go through the lot. A bishop and two helpers from Canada are present to take charge of the services that day. After appropriate services all names still on the slate are placed upon ballots and thrown folded into a hat. After prayer he or an assistant draws out one ballot. The name is shown to all ministers present as witnesses and the name is announced. He is then declared elected and placed upon a one-to-five-year probation period. After this probation period the bishop again is present, upon call from the local Executive Committee, and he asks the congregation in the absence of the minister, whether they favor his ordination. If so, he is ordained for life on good behavior.

Each colony has one or two elders. These choose among themselves, in each state or province, a moderator for that political unit. Then the male members of all the colonies by majority vote choose from all elders a bishop. The present bishop is a Canadian, another Joseph Waldner, but no relative of this boss.

The boss is elected by the male members of the colony by majority vote and is chosen also for life on good behavior. He receives all funds coming into the colony except fur money which the boys have as their own. He makes all purchases regardless of their nature. Routine and small sales and purchases are approved by the Executive Committee; anything new or larger must also pass the majority of voting members. He, an expert not only in finance but also in farming, talks over all farm plans for the day with the farm manager in the morning and he then carries on.

Each adult male has a dead job and a live job. A man who works in the shops will also have the 2,000 White Rocks to care for. A carpenter will also care for the 120 geese and 700 goslings. Another poultryman will make brooms. The sheep man with his 200 ewes and 200 lambs, and the hog man with his 600 to 1,000 Berkshire-Yorkshire cross hogs, will each have a small dead job also.

The women have a head cook, who is dietitian, order buyer, and chef in charge. Another has charge of the production of their woolen yarn, which has a tensile strength of one hundred pounds, three times that of commercial brands, and the making of beautiful, practical socks and mits. Another will have charge of the nursery school, which is an all-day job. But most of the able-bodied ones are divided into nine courses, learning all about domestic science by practice. One week they will be in the kitchen, the next in the bakery, and so on until they make the rounds. But everybody works. If not enough is accomplished, they are reminded of it. If through inability, mercy is the word; if through inaptitude, their special talent comes in for due consideration.

The young people, through exchange of mechanics, attending lectures, visiting Sundays, gala days, and holidays, do get acquainted. They cannot marry within their own colonies, on account of being close relatives. Since "the Bible does not say anything about third and fourth cousins, they do not." (If Mennonites would not have intermarried any closer, many sorrows might have been avoided.) If then, the same precautions were taken elsewhere, the divorce evil would be practically nil.

The colony tries to have two or three weddings on each such day; so some must wait—at least there is no rushing. The boy, after a thorough acquaintance with the girl, will propose (even in leap year). The boy gets his father's consent, the consent of the executive committee of his colony, and then a majority vote of all males in his colony. If these steps prove favorable, his minister writes a letter to the minister of her colony concerning the personnel and the progress of this timed courtship. He in turn brings it to his executive committee for action and then to a majority vote of all franchised in the colony. If still favorable, he gets the permission of her parents, and either can stop it even at this juncture. If still favorable, he brings the bride to her minister, who again questions both, whether both of her parents agree and whether, if necessary, they can wait so that all the weddings of the year can be held on one day. Later they are brought before the congregation, when the desires and progress of their courtship are publicly sealed. They are asked the same question as at marriage, but not pronounced husband and wife.

When the big day finally comes, generally from one to six weeks later, in an appropriate ceremony, each couple is asked the same questions as in the sealing of their engagement and now actually pronounced husband and wife. This is held in the morning and is open to all friends and visitors, from within the Hutterite communities and without. In the afternoon the young people sing, while the older ones chat, and eat. Soft drinks, wine, beer, and strong drinks are generally on hand, with peanuts, candy, oranges, apples, and ice cream. Four o'clock chores are followed by six o'clock supper and the afternoon program is repeated late into the night.

Now it is eleven and time to retire at that. So with flashlight in hand I proceed to follow outside through the dark, up a hill, then an inclined board to an open-canopied balcony and into a bedroom for the night. The windows had curtains and blinds. In one corner was a desk and in the other the luxurious spring bed that would have given you an upper and lower berth at the same time, and one cover heavy enough for cold weather. The floor was clean, but uncarpeted, and the white walls were unadorned. Sleep I did, then up in the morning for the rest of my thrill.

As a guest of the boss, who never eats with the other adults, we repaired for breakfast. He informed me that I should ask my own blessing on the meal, although I heard different ones at times breathe a prayer. The food was clean, palatable, and abundant.

Breakfast for the adults is at six and for children thereupon. Some chores are prior. Work begins immediately thereafter, when they spread in all directions, attendant upon their duties. Dinner is at 11:30 and supper at 6:00 with a half-hour prayer meeting with a semonette at 6:30; bedtime at 9:00.

We then visited the church-schoolroom in the boss's home building. The pulpit is on the floor level, with a blackboard surrounding the room. The language of the church is "High German with a hot potato in your mouth—a Tyrolean dialect," Joseph informed me. The minister lines the hymns, but the music is far more rapid and expressive than among the Old Order Amish. For melody they use the **Choral Buch** (Leipzig, 1880). The main hymnals are the **Ausbund**, the 1907 **Gesangbuch** (Elkhart Press) and the 1940 (Rundschau Press), and an old one obtained from Aaron Loucks' library. Preaching is entirely textual, much of it from the New Testament, with sermons lasting up to an hour and a half. It is in German, with singing at both ends of the service. At two o'clock Sunday school is held for those eighteen years old and under. The eighteen articles of the classical 1632 Confession of Faith and catechism are studied with one teacher. Bible reading is alternated with discussion periods. All is in German. No evening meetings are held.

The school is unique. They pay a 21-mill school tax to the state. The boss is on the school board of three. The district has but two schools, and theirs in the church building is one of these. They obtain a Freeman College Mennonite graduate as their teacher. He or she comes at nine o'clock to teach the regular English subjects, opening with the reading of the Bible without comment (the state law). This school closes at four o'clock. At 8:00 A.M. the German minister has the school in charge until 9:00 and again at 4:00, continuing until 5:00. On Monday and Thursday morning they study Bible history, beginning with Gen. 1:1, with memory work interspersed. On Tuesday morning there is hymn study and practice; on Wednesday and Friday the catechism is thoroughly studied. From four to five each day German writing and reading are taught. On Saturday both German grammar and writing are reviewed and hymns from memory are required. Thus we have a state school with a truly parochial fringe, and a lasting effect. Up to nine grades are offered and opportunity is granted to go further in state or church schools.

We discussed the ordinances. A polka dot bandanna is worn at all times by the sisters. Marriage is considered sacred. While optional, 75 per cent marry. Baptism is by sprinkling. The second elder pours the water from a pitcher. Any ordained man may perform the rites of all ordinances. For greeting they give the right hand of fellowship—"While we do not object to the holy kiss, we do not practice it." "We take the feet-washing practice as figurative. Telling my brother he is doing wrong, that is washing his feet. The feet are for walking. Then the whole body is washed. While not against it, we do not practice it." "Communion is once a year, but not for the forgiveness of sins." They use ordinary homemade bread and regularly fermented wine, for, says he, "Grape juice cannot be considered wine."

"The rules and regulations are followed or they leave the colony. No one is forced to stay. If a person does not like it or disobeys, he is put out, and is only taken back upon good behavior and a willingness to obey." They use two bans, a light and a heavy. On the latter, he is ostracized from the colony; on the former, he is shunned at least seven days and possibly that many weeks, depending upon the cause and the spirit of the individual.

After this colony moved to Canada in 1918, private ownership failed, bankrupting most South Dakota banks. The government then put thrifty separate families here in a CCC fashion, with an ex-convict for overseer. Uncle Sam spent $50,000 here, with no permanent betterment, and the experiment failed. They could gladly relieve the government of this land again and have survived the extreme drought of 1927-1934. Today they have an annual $100,000 industry that works, for it has a religious foundation.

Their motto is, "Live to live beyond death." They accept the early Mennonite Confession of Faith and tenaciously cling to it. The New Testament teachings of Jesus and Paul are basic and they try to follow. Were the Old Testament basic, they reason, the New Testament had not been written. Therefore the New Testament should be basic in the church for all doctrine and practice. What Jesus did and practiced, they allow. What He did not, they try to refrain from. Christ made wine; so it is right to drink wine and to have wine at weddings. Christ never smoked; so it is a sin to smoke.

We walked to the orchard, where ten acres are in apples, peaches, cherries, plums, pears, and 1,100 apricot trees. These get an arsenate spray for moth only, which lasts three or four years. The hives of bees were near by. All surplus vegetables, berries, and fruit are locally advertised and at the peak a maximum of fifty cars a day appear from distances up to fifty miles.

They attend religious lectures at Freeman and educational and farm lectures within reach (but not political rallies). As a result they have four-row corn planters and four-row tractor cultivators. They use 12-foot John Deere combines and manure loaders, and in fact "everything to make lazy." They raise all they can and butcher annually as needed thirty to forty porkers, ten beeves, thirty to ninety sheep, ten vealers, and chickens and geese aplenty. (They have no ducks, for a "duck eats its head off three times.")

With their wholesale operations, selling 80 per cent of what is produced, they are financially very prosperous. This fund is used for worthy charity outside and inside, is loaned without usury to new colonies or for the enlargement of their own. For the latter, after land is available for purchase, not only must the local executive committee and then the whole colony pass on it, but the order must be sent to the bishop in Canada. He in turn must have the sanction of the executive committee of every colony and then a majority of all the enfranchised of all the colonies, before any colony can be enlarged or a new one founded.

They build their own coffins, have a service in the church, and then bury their dead in their own colony. They do no embalming and the funeral follows on the day of death.

On missions Joseph asks: "Why go out to foreign Negroes, when so many people are heathen at home?" Their South Dakota colonies sent ten boys into C.P.S., which he thought but equaled a large block of Freeman Mennonitism.

The colony not only furnishes all food but all clothing and for the same sex the clothing is identical in pattern and material, thus avoiding jealousy and pride. After marriage the men raise beards and trimmed mustaches.

In all elections, if "one tries to play politics, out he goes." Some few leave and some few outsiders enter. Som such Mennonite exchanges in Alberta have been known. They generally claim but sixteen family names. In this colony they are Wertz, Glanzer, and Waldner.

With ten o'clock already manifest, a few of us sat down to an early meal, including the

(Continued on page 290)

Editorials

The Abiding Life

In His discourse to His disciples in the Upper Room on the last night before His betrayal, Jesus in the Parable of the Vine made this significant statement: "Abide in me, and I in you." In this and similar statements we find the principles of the "Abiding Life." To get a clearer idea of what it means to "abide" let us notice the definition: "To stay; to continue in a place; to have one's abode; to dwell; sojourn." We at once assume that Jesus meant that His people should be steadfast and settled in their life and attitudes, that they should be constant, that they should have an abiding relationship with Him, and that consequently they should not be unstable and vacillating.

When one studies further into this great Parable of the Vine we get further light on the meaning of the abiding life and its different phaases.

1. It is based on a voluntary committal or act of faith on the part of the individual. No one can abide in Christ unless he definitely decides to do so of his own free will. When he does so, the relationship becomes mutual, for Jesus has promised to abide in the person who is ready and willing to abide in Him. Involved in all this is a denying or crucifying of self and the indwelling of the Holy Spirit. "Abide in me, and I in you."

2. It is a fruitbearing life. As it is the purpose of the vine to bear fruit, so is it the intent that the Christian should be rich in the fruit of character and good works. In Gal. 5:22, 23 Paul gives the following great graces of Christian character as the fruit of the indwelling Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Besides instilling these fine traits of character, the indwelling Christ also leads the Christian into a life that is "fruitful in every good work" (Col. 1:10).

3. It is a prayerful life. In verse 7 of John 15 Jesus plainly says that the person who abides in Him and allows His words to be his rule and guide in life shall ask what he will and his prayer will be answered. Such a person, of course, will ask only according to the will of God. The Spirit abiding in him will direct his prayers.

4. It is an obedient life. Verse 10 shows how obedience brings one into the abiding love of Christ. The formula here is very simple, but very important. To abide in Christ is to abide in His love; to abide in His love one must be obedient to His word and will. Disobedience will always bring disaster to the Christian life. Here may be the reason why people fail in their Christian steadfastness.

5. It is a life of love to others. Jesus' command is that we love one another. John 15:17. That is a natural result of abiding in His love. To harbor hatred and ill will is only to show to ourselves and others that we are not living the abiding life—that we do not abide in Him and He does not abide in us.

6. It is a life that walks as Jesus walked, or lives the Christ life. "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6). Jesus, during His ministry, challenged His disciples to follow Him. Peter says that He gave us an example that we should follow His steps. When He abides in us by the person of His Holy Spirit, He leads us in the path of self-sacrifice and love in which He Himself walked.

7. It is a life that is ready for the coming of Christ. Listen again to the words of the beloved disciple: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28). Yes, if we abide in Him and He abides in us, we will not be afraid, but will welcome His appearing to receive His people to be eternally with Him.

The abiding life is the life that we as Christians want. It is a life that is fruitful in character and good works; it is prayerful, obedient, and loving. It is a life that follows in the steps of our Lord and is watching and waiting for His coming. But it cannot be had if we cling to sin or walk in disobedience. It costs our own self-will and carnal desires; it is a life that is yielded to Christ and which allows Him to indwell, to empower, and to guide us in all things. Paul stated the great principles of it when he wrote to the Galatians (2:20): "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Prophecy in the Bible

This is the theme of the young people's Bible meeting topics for the month of October. For five Sundays we will have the privilege of studying various aspects of the prophetic message of the Bible.

It is well that we have a series of studies on this part of the Bible and on this phase of Bible truth. The prophetical books of the Bible are usually classed as eighteen, seventeen in the Old Testament and one in the New Testament. These books of the Old Testament occupy over one fourth of its actual material and are brought to us through the medium of sixteen different writers. But it should not be taken that all of the writings of the prophets have to do with predictive material. A prophet is one who speaks for God, and much of his message is taken up with denunciation of sin and with encouraging people to live true to the precepts of the Word of God.

On the other hand, prophetic material is found in many of the books of the Bible not listed as prophetical. This is particularly true of the New Testament, which has only one prophetical book, the Revelation, but which has much prophecy in the other books, especially in the teachings of Jesus and the epistles of Paul, Peter, John, and Jude.

It is evidently the intent of the young people's Bible meeting topics to place the major emphasis on the predictive or foretelling phase of Bible prophecy, and we are glad that we have this privilege of studying in that field. One of the great proofs of the inspiration of the Bible is its fulfilled prophecies. This is especially striking in connection with the prophecies concerning the advent and work of Christ, which were first referred to in Genesis 3:15 and then recurrently mentioned, with the addition of many details, throughout the historical books, the Psalms, and the prophetical books. And we know that all of these prophecies, given over hundreds of years by many different writers, were fulfilled even to the smallest details. "The prophecies concerning Christ Himself, above all others, are so definite, and such a number of distinct features are given, that the probability of fulfillment apart from divine foreknowledge, and as a matter of accidental coincidence, is reduced to a fraction too small for figures to represent. Fulfilled prophecy is one of the greatest miracles the world has seen. And these prophecies are woven into the text of the Scriptures throughout" (A. M. Hodgkin).

Since so many prophecies have been fulfilled in the past we have a definite assurance not only that the Bible is true but that all unfulfilled prophecies will certainly come to pass in God's own time and way. Our topics will lead us into fields where we shall see the certainty of the return of our Lord, the future states of the wicked and the righteous, and the practical teachings that go with the prophetical Scriptures in both Old and New Testaments. It should be noted that on November 14 we also have a Sunday-school lesson on "Prophecy in the Bible," which will make a good sequel to our studies in the young people's Bible meetings. May the Lord bless these prophetic studies to the strengthening of our Christian faith and life.

CHRISTIAN MONITOR PULPIT

THE CHOICE OF SALVATION

BY B. CHARLES HOSTETTER

TEXT: And unto this people thou shalt say, Thus saith the Lord: Behold, I set before you the way of life, and the way of death.—Jeremiah 21:8.

You are no doubt aware that there are two schools of theology. The one says that not every man can be saved. The inference is that it is not up to me to choose to be saved, if God long ago decided that I should not be saved. If God planned that I should be saved then I shall be saved, but if fate was against me and God planned that I should not be saved, then there is no salvation for me.

The other school of theology says that each individual has the responsibility to choose whether or not he is going to be saved. Tonight I want to give a message on the choice of salvation and show that if you are lost it is because you have rejected the Lord Jesus as your personal Saviour. It is because you chose not to be saved. I have gathered a number of Scriptures that prove this to us.

I want to give you a number of Scriptures that show that the work on the cross, that the ransom paid there was sufficient for all people. God is impartial and does not love any one better than another person. He does not love one man above another. I want to give you a number of Scriptures that show that all people receive the invitation to accept Christ, and I want to give a number of Scriptures that show that God has given you the invitation, and it is up to you to accept or to reject it.

In Jeremiah 21:8: "And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death." He says, "Thus saith the Lord." They are not the words of Jeremiah, but of the Lord. "Behold, I set before you the way of life, and the way of death." God said that. You have the idea there that God up in heaven says to the man at the crossroads of life: "If you go down this road it will be the way of life, but this other road is the way of eternal death." It is your choice—the choice of salvation.

The first thing we want to notice this evening is that there is no one who is saved when he comes to the age of accountability unless he chooses to be saved. There are great numbers of Scriptures which tell us that man is lost when he comes to the age of accountability. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). David said in effect, "I was born of a sinful woman, and therefore I was born in sin."

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3).

"For all have sinned, and come short of the glory of God" (Rom. 3:23).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

The prophet also says that from the soul of my foot to the top of my head there is nothing good about me. My own righteousness is as filthy rags.

If we go into the Scriptures, we find a whole host of passages that tell us that man is wicked—man is dead in trespasses and sin, and there is nothing good about him. God says that we are dead in sin, and a dead man can't help himself; he is helpless. But God has provided a Saviour from the terrible, helpless condition that man is in. All men are lost after they come to the age of accountability. We have a depraved nature and naturally live in sin. There is nothing that we can do to change that condition in ourselves. We are a lost people, but God has provided a Saviour. This Saviour that God has provided has shed His own precious blood, and that is enough to make an atonement for every man's sin. The work on Calvary's cross provided a ransom for all men. I believe the blood of Jesus is able to cleanse the worst sinner. I believe there is enough ransom to pay for the sins of every man, no matter how wicked he has been.

In Luke 2:10 we have the message of an angel: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." The angel said that this baby Jesus is the Saviour and that He is the Saviour for all people. That Saviour is not only good enough for the Americans, for the white people, for the poor people, for the rich people, or for the educated people, but these tidings concerning the Saviour were and are for all people.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). God did not send Jesus into the world to save a few people, and God did not send Jesus into the world to send people to hell, but to save the world. His purpose and the effect of His work were to include all men. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2).

"Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6). "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). It doesn't matter who you are. It doesn't matter whether you are a Negro, a German, a Japanese, an Indian—the atonement for sin is for you.

"The same came for a witness, to bear witness of the Light, that all men through him might believe" (John 1:7). John the Baptist came to bear witness of the Lord Jesus Christ who is the Light of life that all through Him might believe. Jesus is the true Light that lighteth every man that cometh into the world. Jesus says Himself in John 6:37: "Him that cometh to me I will in no wise cast out." And in Luke 5:32: "I came not to call the righteous, but sinners to repentance." "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He came to seek those who are lost, and all. are lost. I am convinced that His sacrifice was able to provide a ransom for all who believe. If that isn't true, if it didn't include all men, and suppose it didn't include me, then I could come to the judgment and say, "God, how could I be saved? There was no provision made for my salvation."

Let us study a number of Scriptures on the impartiality of God. God does not love one man above another. He is just as anxious for you to be saved as He is for me to be saved. He is just as anxious for the poorest man in Scottdale to be saved as the richest man.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; ;but that the world through him might be saved" (John 3:16, 17).

Over in Acts 10 I want to call your attention to verses 34 and 35: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." In every nation, God is no respecter of persons.

Let me take you back to II Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." God doesn't want a single individual to be lost. He is not willing that any should perish. He wants all men to be saved.

I Tim. 2:4: "Who will have all men to be saved, and to come unto the knowledge of the truth."

Rom. 10:12: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." This same Lord is over all, whether the person is a Jew, a Greek, a Gentile, rich, or poor.

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Ezek. 18:32: "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." God says that He is not happy when a wicked man dies. God is not willing that any should perish. If you find yourself in heaven when the Lord comes, there is only one reason you find yourself there and that is because you chose Christ as your Saviour. If you find yourself in hell you will know that you arrived there because you chose not to be saved. The work of Jesus Christ included your sins.

All men receive the invitation to be saved. "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). And in Romans 5:18: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." The invitation to salvation came to all men.

Isa. 55:1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah is out on the highway of life, and he is trying to stop people on the way to hell. "Come on over and get salvation! It doesn't cost you a penny. You can have it for nothing." He is trying to stop them on their mad rush to eternal punishment.

John 7:37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Jesus just could not contain Himself. His emotions were touched. "If you want to be saved, come to me and drink!"

In II Tim. 4:8, the Apostle Paul gives his experience. He says that he has fought a good fight, that he has finished his course, that he has kept the faith. And then he says that the thing awaiting him is the crown of righteousness. It is also for you—for everyone who is willing to accept the Lord Jesus Christ as his personal Saviour.

In Mark 16:15, Jesus says, "Go ye into all the world, and preach the gospel to every creature." Doesn't that mean that the Lord wants all men to receive the invitation? We have a big job—a large responsibility—to go into all the world and not leave one corner missed. We are to preach the Gospel to every creature. The invitation to be saved must be given to all men.

Salvation is your choice. God has done His part. He has laid the opportunity for you to be saved on the front doorstep of your life. Now you can choose to accept Christ as your Saviour, or you can go out around that invitation. You can stumble over the cross of Christ and find yourself paying for your own sins, but it is your choice. God doesn't come along and say, "You must be saved." He has made the provision and now it is your choice. You have the invitation, the opportunity, and now whosoever of you will make the decision, that person He will deliver from sin.

Luke 11:10: "Everyone that asketh receiveth and he that seeketh findeth; and to him that knocketh it shall be opened." **Everyone! But it is up to you. It is your choice and your opportunity, and everyone willing to make that decision will receive salvation.**

Luke 12:8: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Whenever you find a Scripture with "whosoever" in it, you know that it means you and all men everywhere.

John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Just as many as are willing to receive Christ—just that many people have the right or privilege or opportunity to become the sons of God.

John 4:14: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Rom. 1:16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He says that this Gospel of the Lord Jesus has power to save everyone. But it does not save those who won't believe. God's power to save a man is limited to the condition of faith.

Rom. 10:13: "Whosoever shall call upon the name of the Lord shall be saved." It is your choice.

I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."

Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Lord Jesus Christ is speaking to the church at Laodicea. Isn't that a beautiful picture? Jesus says, "I am knocking to get into your heart, and the heart of every individual, if you are willing to make the choice and let me in."

Rev. 22:17: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." God said, "I have set before you the way of life and the way of death." Which road will you choose to take? It is entirely up to you. God has done all that He possibly can to save you. There is before you a way to eternal damnation, but He has also put before you a way that leads to the Holy City. It is your choice. Do you choose to be saved tonight? If you would decide to be saved tonight, you could be saved. There is not one individual who needs to go out of this building an unsaved person tonight because there is no provision in Jesus Christ for his salvation. I think very often of Ezek. 33:11: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" One of the things that God can't seem to understand is that people insist upon going to the place of condemnation. He says, "Why do you insist on going to the place of punishment?"

I want to say this evening that Satan is powerless to come down here and take any man to hell. **I say, even though Satan is a** powerful personality, and even though he is the prince of the power of the air, he does not have the right or the authority or the power to come down here and get any man and throw him into the pit. Any man who wants to be saved can be saved. Any man who is willing to give his heart to and live for Jesus Christ, Satan cannot rob of eternal life. He is just not strong enough to do it. There will no one be able to say in the judgment day, "I wanted to be a Christian, but I couldn't." Neither will God exercise the power to come down and drag you into the kingdom of God. God limits His power to your own choice. God sets before you the way of life and the way of death. If you choose to be saved that is your opportunity, or if you refuse to accept Him as your personal Saviour you can choose to do that, but Satan cannot drag you down, and Christ cannot drag you up. You have to follow one or the other. Salvation is your own choice. That is going to leave a man hopeless at the judgment day if he is not saved. He won't be able to say that it was not his fault that he was not saved. He won't be able to say, "God, I wanted to be a Christian, but the blood of Jesus Christ was not enough to cleanse me from all sin. I wanted to be a Christian, but I wasn't one of the elect." You can't say any of those things, because Jesus Christ died for you. God gave you the invitation to be saved. God leaves the decision with you as to whether you will get to heaven or not. It is your choice.

A man asked what he should do to be saved, and the answer was "Believe on the Lord Jesus Christ, and thou shalt be saved." "But what do you mean?" the man wanted to know. The other man responded, "If you are willing to furnish the sinner, God will furnish the Saviour." Are you willing tonight to furnish the sinner? Then God will furnish the Saviour. That is what the Lord Jesus wants to do. He wants to get hold of men and women willing to acknowledge that they are sinners and then restore their peace with God. 'Therefore being justified by faith, we have peace with God."

Harrisonburg, Va.

(Stenographically reported by Betty Weber, from a sermon preached during a series of tent meetings at North Scottdale, Pa.)

Evangelist Joseph Parker once gave a supposed dialogue between a small watch and the famous Big Ben clock at Westminster. The watch was dissatisfied with the place it had in the world and envied the exalted position of the great clock. Big Ben offered to change places with the watch. When this was done the watch realized how utterly unable it was to render service from the top of the lofty tower—it could neither be seen nor heard. It learned the lesson and was glad to return to its humble position. —The War Cry.

Education can't be called Christian education unless it leads to Christ Jesus our Lord. —Wilbur Smith.

CHRISTIAN LIFE

THE PURPOSE AND POWER OF NONCONFORMITY

BY PIERRE WIDMER

This is a translation of a paper read in French at the Mennonite World Conference, Goshen, Indiana, August 4, 1948. Bro. Widmer is a young Mennonite minister from Montbeliard, France.

First let us read again the text which has been given to us, emphasizing certain words: "Do not be conformed to the present century, **but** be transformed by the renewing of your mind, in order that you may discern what is the will of the Lord, which is good and acceptable and perfect" (Rom. 12:2).

We are to consider together now the **purpose** and the **power of nonconformity with the world.** The Scripture which we have just read enlightens us on this subject and tells us clearly what God wants of us when He commands us to not be conformed to the world. According to the version which I have used in the French language, He wishes to lead us by this means to know His will, which is always good, acceptable, and perfect. "Do not be conformed to the world . . . **in order that** you may discern the will of the Lord, which is good, acceptable, and perfect."

I do not know the readings in English, in German, or in Dutch, of various versions of the Bible, nor whether they give different interpretations of this text; neither do I know the original Greek, but it is enough for me to learn from my accustomed version of the Bible that my heavenly Father wants to lead me **to know His will** and **to recognize that it is good, acceptable, and perfect.** And when I examine another version I learn further that He wants to make me not only **know,** but also **feel** that it is indeed so, to **experience** that His will is truly good, acceptable, and perfect.

The first question for us to consider, then, dear brothers and sisters, is: Do we know how to recognize the will of the Lord? And do we know, do we feel, do we experience that it is good, acceptable, and perfect? Many of us have passed through difficult ways and trying times. Did we know how, were we able to, in those times, know that the will of God is always good, acceptable, and perfect? Or have we protested, sighed, and murmured? Have we experienced in our lives that Scripture from the Word of God? And before the world as it is now, before the disquieting events which are developing daily under our eyes, are we able at this time to know and to confess in faith that the will of God is good, and acceptable, and perfect?

Brothers and sisters, there is only one way to experience this: the way of Rom. 12:2, **"Do not be conformed to the present century** [that is to say, to the present world], **but be transformed** by the renewing of your mind [or of your intelligence, as it is expressed in other versions], **in order that** you may be able to know the will of God, which is good, acceptable, and perfect." Do we follow this way, the way of being set apart for God, the way of sanctification without which no one will see the Lord, the narrow way of life with God, by God, and for God? Do we follow it? It is to that that we are called, my brother Mennonites, as are called all those who truly wish to be disciples of the One who came into the world, but who was not of the world, and who left us an example in order that we might follow His footsteps.

The purpose which God sets for us in commanding our nonconformity to the world, is in fact the purpose which He has always had in mind for His people. Let us leaf through our Bible and let us see what the Lord Himself says to us.

From the beginning of the Book we see how God chooses for Himself a man, Abraham, whom He wishes to bless and through whom to bless all the nations of the earth through his descendants. We see how God sets him apart, leads him and his sons after him, Isaac, Jacob, Joseph, until the time when He multiplies His people and brings them out of Egypt with a strong and mighty hand. And **in the desert** as He there prepared their fathers, God prepares Israel and gives to them His law. He says to them, "Ye shall be holy men unto me" (Ex. 22:31). You shall be **holy men,** that is to say, **separated, nonconformed** to the surrounding world, living for God and according to His law.

The books of Leviticus, Numbers, and Deuteronomy multiply the warnings and the objurgations to Israel concerning the absolute necessity of being a holy people for the Lord, a people entirely set apart for Him, having nothing in common with the other people, defiled and sinful. And the reason for it is always clearly defined: **"Ye shall be holy; for I am holy"** (Lev. 11:44, 45). Compare also Lev. 19:2 and 20:7, "Sanctify yourselves . . . and be ye holy: for I am the Lord your God." It is because the Lord is their God, that Israel is to be holy; and the Lord is not a god like the idols which the other nations serve, just as God is not an idol like those which the world serves!

In the Old Testament being set aside for God is always linked with the knowledge and the observance of the commandments of God and thus, of His will. Let us look, for example, at Num. 15:40: **"That ye may remember, and do all my commandments,** and be holy unto your God." It is likewise always linked to the idea of complete consecration to the Lord, which we find, for example, in Deut. 14:2: "Thou art **an holy people unto the Lord thy God,** and the Lord hath chosen thee **to be a peculiar people unto himself,** above all the nations that are upon the earth." See also Deut. 26:18, 19; 28:9.

God has chosen for Himself a people and He wants them to be entirely unto Himself. And this being set apart for Him, this strict discipline which He imposes upon them, this holiness, is the means that He uses in order to glorify Himself in Israel, in order to have Israel always at His hand, available for His service. This is likewise the means which He wishes to employ with the new Israel, with us, in order to have us always at His command, in order to accomplish His work and to glorify Himself.

The Apostle Paul, writing to Titus (2:14), says that the Lord Jesus Christ gave Himself for us in order that He might redeem us from all iniquity and purify us **in order to make of us His own peculiar people,** zealous of good works. Are we aware of being His own peculiar people, belonging entirely to Him? Do we live, as Israel was to do, and did not do, apart from the world? Is our life like that of the world, conformed to the present century, or is it consecrated to God, who has redeemed us at great price, in order that we should no longer belong to ourselves but to Him? Are we a holy people, holy unto the Lord? Are we holy people, joyfully holy unto the Lord?

One can be set apart for God without willingly being so, regretfully and sadly, like Israel, whom God continually had to chide. Is our sanctification and holiness like that? Are we among those to whom the apostle must repeat: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15)? If this describes our case, God's purpose is defeated in us; we do not really belong to Him, for we cannot serve two masters and He is then the one whom we hate. Let us be careful, brethren and sisters, not to have the appearance of serving God, all the while being continually like Israel, a rebellious and perverse people who never find the will of God good, nor acceptable, nor perfect! To know the will of God we must first of all be set apart from the world for Him.

That leads us to the other part of our subject, **the power of nonconformity to the world.** Since my subject was given to me in English, two translations of the word **power** are possible. The one would mean power as ability, and the other power as the strength of nonconformity.

Such a life, a life consecrated to God, can be lived only in faith and by faith. See Heb. 11:6. It is God who is the rewarder; it is He who gives the reward. But it is also only through Him that this life can be lived. Israel, who did not know how, or did not wish to look to Him, was unable to live a life holy and consecrated to God. It is the same for us. Without God that is impossible for us. Only God can give us the power to live for Him a life which is acceptable to Him. It is at this point that we come back to the "but" in our text. "Do not be conformed to the present world, but be transformed by the renewing of your mind."

Here it is clearly apparent that what is in question is a spiritual problem: Whoever lives for the world is led by the spirit of the world; whosoever wishes to live for God must be led, and first of all renewed, by the Spirit of God, the Holy Spirit. All of the Scriptures insist on this fundamental point, and we can undertake to select now only the essential passages, since references to this idea are numerous. Let us reread simply what Paul wrote to the Ephesians (4:17-24). He speaks first of the darkened understanding of the pagans, strangers to the life of God (verse 18); then he recalls the central message of the Gospel: "Who have been taught by Christ **to put off,** concerning the former conversation, **the old man,** which is corrupt according to the deceitful lusts; **and be renewed in the spirit of your mind;** and **to put on the new man,** which after God is created in righteousness and true holiness."

In the letter to Titus (3:5) Paul speaks of the washing of regeneration, and of renewing by the Holy Ghost, which expresses the experience necessary for everyone who wishes to become a child of God. Jesus said to Nicodemus that in order to enter into the kingdom of God one must be born again of water and of the Spirit; that is to say, to be made a new creature by the word of God and by the Holy Spirit. Have we such a renewing in our lives? Have we been born anew, born into the life from above, into life which is not according to this world, but rather according to God? Have we been regenerated by the Holy Spirit and by the Word of Christ? Are we new creatures in Jesus Christ?

Dear brothers and sisters in Christ, it is of no avail for us to be Mennonites, descendants of Mennonites, if we have not received from God the power to become His children (according to John 1:12, 13); if we have not had the personal experience that our fathers had, the experience of the grace of God, so sovereignly powerful that He can renew us completely and make of us creatures which belong to Him alone and which He can use in order to accomplish His work. Have we had this experience? Is it renewed in us daily so that we say with the Psalmist each day, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10)? That is the secret of a life consecrated to God.

In the letter to the Colossians the Apostle Paul uses at two different times a curious expression; he warns against the philosophy of men and their vain deceits inspired by the "rudiments of the world" (2:8) and affirms that in Christ dwells all the fullness of the Godhead; then he invites the Colossians to consider themselves as dead unto the "rudiments of the world" (2:20)—dead with Christ, risen with Him. 3:1. Such is the condition of life to which the Word calls us and invites us. And compared to the fathomless riches in Christ, as experienced by one who is a partaker of them, everything which the world offers figures as being nothing; without any drawing power.

Such is the power of nonconformity to the world: It leads the child of God to find his pleasure in the things from above. God has the power to remove from our hearts the love of the world, the lust of the flesh, the lust of the eyes and the pride of life. I John 2:15, 16. And not only that, but He kindles in its place the love of the Father and the love of the brethren to the point of making us feel, like the Apostle Paul, that the love of Christ posesses us and causes us to press forward so that we no longer live for ourselves, but for Him who died and rose for us. II Cor. 5: 14, 15.

To him who loves God, God gives love for the brethren and makes possible the keeping of His commandments. For "his commandments are not grievous," adds the Apostle John, because "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:3, 4). Do we have this victory, brethren and sisters? We have gathered together in order to exhort each other mutually and to lay hold of it in renouncing, like Paul, everything which we have received from the world in order to win Christ, to know Him and the power of His resurrection and the fellowship of His suffering, making us conformable to His death, in order to obtain also the resurrection of the dead. Phil. 3:8-11.

HOW TO GET MOST OUT OF THE QUIET TIME

BY W. GRAHAM SCROGGIE

The first and obvious thing to say is that **there must be a quiet time.** No one can say for another what time in every twenty-four hours is the best, because our circumstances and duties are so infinitely varied; but, if the proposed benefit is to be ours, **we must have a time.**

The time should be **fixed.** It is a strange and sad thing that we organize pretty well everything except our religious life. We organize our study, our meals, our recreation, our sleep, and so on, but we leave the needs of our soul to take care of themselves as and when they can. There is no use of anyone who organizes three meals a day for his body to say that he cannot possibly fix a time daily for Bible meditation; such an affirmation is but a loud advertisement of spiritual indifference.

Some are able to give more time, and some less, but all should and, if we are to live, must give **some** time, and that time should be fixed. It should be as regular a part of the daily program as the morning wash or the evening meal. Before you go any further, do something about **a time.**

The next thing to be said is that **there should be a quiet place.**

At home there may be a big family, or one may be sharing with another a bedroom, or, for some other reason, it may be difficult for some to get away **alone** at a given hour each day, but at least the effort should be made. If in any case entire aloneness be impossible, then the next best thing must be done. If you find that noises in the house, or street, distract you, stop your ears rather than lose your time. To derive the fullest benefit from the season of meditation you must close the doors of your mind to everything else.

SOME MINUTES WITH THE BIBLE

Some minutes in the morning
Ere the cares of life begin,
Ere the heart's wide door is open
For the word to enter in.
Oh, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born.
In the quietude that blesses,
With a prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

Some minutes in the morning
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land,
It will linger still before you
When you seek the busy mart,
And the flowers of hope will blossom
Into beauty in your heart.
The precious words like jewels
Will glisten all the day
With a rare refulgent glory
That will brighten all the way.

—N. E. India Tidings

The next requirement is **a right attitude of soul.**

Time and **place** will be of little avail if the **spirit** is wrong. There should be **stillness** within. If our soul is like a storm-tossed sea, if we are beaten about like a bird in a hurricane, if we rush into the Divine Presence as a horse into the battle, what hope is there of our accomplishing anything in the short time at our disposal?

We must definitely recognize stillness of soul as our need, and go to Him about it, and be very definite about it.

Assuming, therefore, a more or less normal state of soul, we should bring to the Quiet Time a spirit of **stillness,** or quickly secure it there. "Be still, and know that I am God." "In quietness and confidence shall be your strength."

"Speak, Lord, in the stillness, while I wait on
Thee;
Hushed my heart to listen in expectancy."

Stillness, yes, and **expectancy,** that is another necessity. He who expects nothing will get nothing. It is the eager soul that will be made glad. If we expose all our soul to the Holy Spirit, we shall have many a thrilling surprise.

In the time chosen for our meditation, be it longer or shorter, we must be **unhurried.** It is worse than useless to waste this precious time thinking about your next engagement. **Be quiet, concentrate, expect, do not hurry.** Fifteen minutes of that will be much better than an hour of restless reading of the Word.

The next thing that matters is that you have **an object.**

If you aim at nothing, you are sure to hit it. Purpose should be behind all action; in all we do we should have an end in view. Now, the object of the Quiet Time should not be to prepare addresses for a class, Sunday school, open air, or anythng of the kind, but to nourish and upbuild **one's own soul.** At such a time (I am talking of Bible meditation and not of prayer) it is not only right but necessary to forget **others.** For the idea of getting ready for a service draws one's attention from his personal need, and, in any case, the preparation of one's own soul is the best preparation for every service.

Make that perfectly clear to yourself each day as you "enter in." I do not stand to help anyone else by neglecting myself. I cannot convey to others divine grace if I myself have a neglected leak. The object, therefore, of the Quiet Time should be self-examination and self-renewing. This personal element is very prominent in the Psalms.

Ask yourself just here if your past disappointment has been due to your not having had an object definite enough, or, perhaps, having had a wrong object.

Now, having considered the matters of **time, place, attitude,** and **object,** the next thing, and it is of supreme importance is a **simple, practical, and effective method.**

So many fail for want of this. To begin with, then, **plan your field of meditation.** You can do this on a small or on a great scale, but it should be done. You may elect to meditate, perhaps for a month, upon some of the great texts of the Bible; or you may choose a Psalm, say the 23rd, or may select a number of great passages, such as John 17; I Corinthians 13; Hebrews 11, and work carefully through them; or you may prefer to take a Book, say John's Gospel, or Mark's, or Ephesians, or I Peter, and read these over and over again until like rain they saturate your thirsty soul. But about these suggestions I would say two things. First, if you plan on the big scale you cannot take verse by verse, and word by word, as you would on the smaller scale, for that would too greatly protract the study, and variety is necessary for the maintenance of interest. But detailed consideration should be given to short chapters, to brief passages, and to verses.

Make your reading and study **practical.** Your object is not so much to gather information as inspiration, and so you should discover what is the application of what you read to your then present circumstances and need. Turn the truth into terms of life, and use the Word to light and feed the fire of devotion.

Remember, you cannot lead anyone higher than you yourself have gone; you cannot enrich any beyond your own actual experience of God; hence the absolute necessity of the Bible in the Quiet Time.—Pente. Evangel.

ABILITY TO ENDURE HARDNESS

BY DORIS LIVENGOOD

"Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).

From this scripture we receive the suggestion that as servants of God we will be constantly exposed to great difficulties and severe hardships. We as children of God are His heirs and we are joint heirs with Christ; therefore we are also called upon to share in the sufferings of Christ. An active Christian spends ceaseless effort in the work of the Lord and this is a strenuous life. He meets with many discouragements and disappointments and is called upon to make repeated sacrifices. However, this is often very hard to do and we are sometimes inclined to be like the hermit crab.

When the sea is rough, the poor crab gets battered about a bit—bumped against stones, rolled along the bottom, or even washed up on shore.

However, the hermit crab escapes all these bumps, by crawling inside the shell of some other shellfish. "Let the other fellow take the pounding," is the hermit crab's philosophy. At first glance that seems rather clever, but the little fellow pays high for that bit of cleverness. In his efforts to detour all the hard knocks of life, he loses the shell which would protect him against disaster.

I'm sure we all know people who seek the soft berths in life. They always try to escape the hard, unpleasant, and difficult things. They are willing to let others do the world's hard work. But such people lose their ability to stand up in life. They become weak citizens and the poorest kind of Christians.

Paul tells us, "Watch ye, stand fast in the faith, quit you like men, be strong." A true Christian must be strong so that he is able to endure the hardness and difficulties of life. He must also be strong enough to do more than is absolutely necessary. He must be able to help others along the way, and we can only receive this power and strength from the grace that is in Christ Jesus.

When life seems to be an uphill battle and when it seems as if the job that must be performed is much too great and too difficult for you to handle you must have will power and perseverance and say, "I'm going to keep at this task until the end." I would like to tell you a story of a little boy who was determined to accomplish a task that seemed almost impossible.

One February morning the winter sun shone brightly down on a snow-blanketed New England town. Every walk and driveway had been marked out by huge drifts.

Four-year-old Tom, wishing to help with the work, took the coal-stove shovel from the bucket behind the kitchen stove and slipped outside. He was shoveling away at the snow when a very tall man stopped to watch him. "And just what are you doing, my little man?" was the stranger's indulgent question.

Tom looked up and announced, "I'm shoveling a path for my daddy."

"And how do you expect to do that?" The man smiled as his glance rested on the small shovel and the small boy.

The little fellow straightened up and looked into the face of the man towering over him. "By just keeping at it," he replied.

The path was not a wide one, and it wasn't very even, but by "keeping at it," Tom accomplished what the smiling stranger had thought impossible.

Many are the impossible tasks that have been accomplished by people whose lack of experience and judgment was offset by the determination to succeed for the sake of those they love.

Even so the determined effort of those who love God will prepare the way for the coming of His kingdom.

Let us think for a while of Job, who endured all his trials to the end. He was repaid for his suffering by the happiness and the reward that followed. Likewise the Christian knows that if he endures to the end he shall be saved. The Christian endures hardships for the sake of the kingdom, for the Lord has promised the crown of life to them that love Him.

In order for the Christian to fulfill his purpose he must avoid becoming involved in civil life so that he is free to devote himself to the interests of the kingdom of God. He must withdraw himself entirely from the world because God has said that man cannot serve two masters. Christ has chosen us out of this world to be His soldiers, and how can we please Him if we become all entangled with the affairs of this life? Certainly we can not. Because God has chosen us out of this world we are not to touch any unclean thing, nor have any fellowship with the unfruitful works of darkness. We as brethren in the Lord must withdraw ourselves from every person that walks disorderly. There may be many individuals who have qualities that would serve the Master if it were not for the other things of dishonor that make the person a vessel that is unfit for the Master's use. We can use our intellectual power, ability to teach others, skill with our hands, our Bible knowledge, and many other abilities that qualify in a special way for service. Yet if one has all of these qualities and is defiled with lusts and foolishness and inconsistent living, all the skills and attainments in the world will not fit him for the Lord's service.

The pleasure of sin lasts but for a season right here on earth, but if we as Christians choose to suffer affliction with the people of God we know our reward is in heaven. If we love the world the love of the Father is not in us. We must be fully consecrated to the Lord with no part withheld. God has chosen us as His instruments to accomplish His purposes and if we are to fulfill this mission we must realize how important it is that we avoid entanglements with the world. "Come out from among them and be ye separate, saith the Lord" (II Cor. 6:17).

The Lord would have us as Christians strive for a goal, but the masteries we strive for must be such that are pleasing in God's sight. "And every man that striveth for the mastery is temperate in all things." We as Christians are to strive for an incorruptible crown while the people of the world are continually striving for a corruptible crown—for instance, the bathing beauty contests that are taking the nation by storm at the present time. These girls are striving for masteries, but these masteries they have chosen are merely fame, honor, and publicity. Surely the crown they wear is a corruptible one.

God tells us what we are to strive for. He said that we are to strive to enter in at the strait gate, and He also said that there will be many who will want to enter but will not be able to because they have not striven lawfully.

Let us compare the Christian Life with a foot race. First of all, one chooses to run a race because he is striving for a prize. The Christian also is striving for a prize, and he must run if he is going to obtain it.

The runner has many hindrances to cope with as he runs the race. So also the Christian may have friends that are trying to hinder him

(Continued on page 309)

OUR HOME CIRCLE

AGE AND YOUTH

BY L. L. ROFER

There are certain factors that predominate each age. The infant and the adolescent have their differing qualities as do the youth and aged. The various ages are typical of stages in the Christian's experience, and yet the Christian includes the outstanding characteristics that mark each age. A certain man of God has put it thus: "The Christian retains what is lovely and beautiful in every age: the mysterious helplessness and sweetness of infancy, the humility and meekness of childhood, the enthusiasm and hopefulness of youth, the matured and sustained strength of manhood, and the calmness and wisdom of old age."

The Infant, so sweet in its utter helplessness and dependency, portrays the young convert. As truly a member is he of God's family as your baby is of your family, yet because he is hungry his chief want is something to eat, which is clearly manifested by crying. What then, shall we watch the fond parent rush around to prepare a beefsteak meal, or even bread and butter? Of course not, milk constitutes its diet. Nor is there anything so satisfying for the hunger of a young convert as "the sincere milk of the word" (1 Peter 2:2). Where this is administered a healthy child of God will thrive and grow.

For little children also milk is a needed requisite to build strong bodies, but then too, we furnish bread, vegetables, and fruits of a more solid nature to the "active little run about." Iron must replenish what is constantly being used up in both the physical and mental realms. The young child mind is as wax in learning; impressions are being made. How important is this age for instilling the fear of God! How comparatively easy to win the little ones to Christ before the devil has made broad inroads and fastened evil habits upon the young life, which must surely mature if the child is not led Christward and into paths of righteousness! Prov. 29:15. One of the chief characteristics of the young child is that precious advantage of a short-lived tendency to hold spite. This should grace every Christian, as the Apostle admonishes, "in malice be ye children" (I Cor. 14:20), and "let not the sun go down upon your wrath" (Eph. 4:26). There would be so much more success in individual Christians' lives if there were less petty grudges held; this manifests the old nature at work, quenching the Holy Spirit and warring against Him.

Youth. Much, but not too much stress is being laid upon the necessity of meeting the need of the youth of today. **Youth is a critical time. The call of God is loud and clear in the early adolescent age to "choose you this day** whom ye will serve"—Christ or the world. How wise the young people who decide for Christ! What a rock on which to stand firm! Our hearts go out in deep sympathy for the young people seeking careers through colleges supervised by ungodly men. Too often the doctrine of these men produces what they teach. Instead of proving that man evolves from beasts, the result of their teaching produces men "as brute beasts;" men as ships without rudder to guide and without port for a goal; mental and moral shipwrecks or derelicts. God have mercy on our young people who are taught to ridicule God's Holy Word!

Youth is almost synonymous with enthusiasm and hope. How beautiful a picture of the maturing Christian! Vision thrills through the New Life! There are souls to win for Christ! Always more land ahead to be possessed! Conquests made by faith! Where this ceases in the Christian's life there is something wrong, radically wrong, for "where there is no vision, the people perish." We love to see and think of old Christians whose vision is never dim; who ever go on to possess new territory for God, always have a burden for souls, are ever alert to opportunities for winning the lost to Christ. Of them we say, "They never grow old," although years have made the hair white and they have passed the allotted span for man (Ps. 90:10), yet "they shall still bring forth fruit in old age" (Ps. 92:14). Let not youth think they can sow their "wild oats" and then in old age reap a harvest of "the finest of the wheat." Listen to the words of the man of wisdom: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **but know thou, that for all these things God will bring thee into judgment"** (Eccl. 11:9).

LIGHT OF HOME

My son, thou wilt dream the world is fair,
And thy spirit will sigh to roam,
And thou must go; but never when there
Forget the light of home.

Though pleasures may dazzle with ray more bright,
It dazzles to lead astray;
Like the meteor's flash, 'twill deepen the night
When treading thy lonely way.

But the hearth of home has a constant flame,
And pure as vestal fire—
'Twill burn, 'twill burn forever the same,
For nature feeds the pyre.

The sea of ambition is tempest-tossed,
And thy hopes may vanish like foam—
When sails are shivered and compass lost,
Then look to the light of home!

And there, like a star through a midnight cloud,
Thou'lt see the beacon bright;
For never till shining on thy shroud
Can be quenched its holy light.

The sun of fame may gild the name,
But the heart never felt its ray;
And fashion's smiles that rich ones claim,
Are beams of a wintry day:

How cold and dim those beams could be,
Should life's poor wanderer come!
My son, when the world is dark to thee,
Then turn to the light of home.

Sarah Josepha Hale.

To matured manhood and womanhood, we give perhaps the least definite attention, for that is the time strength and stability should be manifested. Looked upon as in the "prime of life" by many, there is still a definite need to trust the mighty Saviour, or this very favorable condition may prove the cause and source of a downfall, in the physical, but especially in the spiritual. But what promise has the Word of God for middle age? The ninety-first Psalm is rich in vitamins for every age and ailment. Look at the fifth verse, "Thou shalt not be afraid" and link it up with the latter part of the 6th verse, "for the destruction that wasteth at noonday." Noonday is the height of the day, the choice time of the day when everything is just right; middle life, typified by "noonday." There is a destruction working. How careful one must be then which side he will turn to. As the life goes "down hill" from there on, how prayerful the Christian should be to maintain the first love, the enthusiasm and vision of earlier years and constantly a forgiving spirit! The Lord has promised and His promises cannot fail, and the strong man may depend upon the "strong meat" of God's Word which belongs to them of full age. Heb. 5:14. There is a time when the strong man should be skillful in the Word, able to teach others to discern between God's will and the enemy's devices.

When we want wisdom, it is natural to look to the aged for help, for experience and judgment are not characteristics of youth, and a woe is upon those ruled by a child. Eccl. 10:16, 17. Although not all old are wise, yet one found serving God from youth up, and ever walking in the Spirit can be looked to for wisdom, and what is more beautiful than the hoary head when found in the way of righteousness? Prov. 16:31; 20:29. Neither age nor youth is a criterion for wisdom or good behavior, as we may easily see from Titus 2:2-8, yet while old age is beautiful when in the Lord, it is repulsive when old men "never were boys" and old women "never were girls." Such disregard entirely the cry of youth, forgetting that once they craved what only Christ can supply. Surely we do not sanction the "revellings and banquetings" of youth without Christ, but unless Christ satisfies our young people—and He will if they give Him His way in their lives (Ps. 37:4)—the devil will "keep them stepping." Let our older Christians bear with the young Christians, without indulging them but feed them with "food convenient" for their spiritual life and hungering hearts.

—Cleveland Gospel Herald

WITH LOTS OF LOVE

BY A BROTHER

For obvious reasons the author of this fine human interest sketch prefers to write anonymously.

Little Jerry did not have anybody who cared for him—nobody to go to when his little heart was broken, nobody to take him in their arms to kiss and love him, nobody to guide those little footsteps—nobody at all. He was pushed out upon the sea of life all alone in a tiny boat.

Little Lucy did not have anybody to tuck the covers around her at night—nobody to hold her hand when she was afraid, nobody to help her say her prayers, nobody to turn those little feet heavenward—nobody at all.

Sad indeed, for there are many such children in the broken homes of today; however, somewhere, someplace there is a home started with almost everything one can wish for, but the one thing that is lacking in that home is children.

I still remember the evenings we spent out in the open long after the stars appeared, talking and longing for children. Our hearts were bleeding from jokes and ungodly remarks from people who were blessed with children. We wondered just what God's plan was for us.

As we were waiting, our minds slowly turned to these helpless children.

First we took Lucy into our home and then Jerry. We had not counted the cost nor had we counted the blessings. We merely took the step by faith. At first it seemed a bit strange to the four of us, but oh, the joy we had when we were adjusted, and we could feel those little hearts wrapping themselves ever closer and tighter about our own. It was joy unspeakable and too sacred to talk about. Yes, people do say that they are not like your own, but we say that they are. Tell us, how could they be any closer? We did not take them for the work we could get out of them. We took them to love and be loved.

If at all possible, dear reader, take a child into your home, for it will create a new life within yourself and your home. Some people think that an adopted child will turn out to be bad, but if a child follows in your footsteps, by faith you may expect him to be good.

Think of all the children today who have no one to love them—children who don't even know what love is. An example of this case is little Johnnie who was in the hospital. His case was a very sad one, for his home was a dirty, overcrowded back room, and his parents were rough, drunken, and cruel.

Johnnie had musical talents and one of his fondest wishes was to possess a mouth organ, yet he hardly dared to hope that one would ever be his, but some days later Christmas came and with it a number of parcels from kind friends for the children in his ward. There was one for Johnnie, too. The nurse cut the string and guided the little hands as they unfolded the package.

Johnnie's face suddenly lit up with a smile. "It's a mouth organ," he cried. "Who could have sent it to me!"

"There's a card here," said the nurse, "it just says, 'with lots of love.' "

"Lots of love," repeated Johnnie slowly, "what's that?"

"Don't you know what love is?" asked the nurse, her eyes suddenly filling with tears.

"No," said Johnnie. "I've never heard of that. What is it?"

The nurse was silent for a moment. What could she say? How could she explain what love is? She had never met anybody before, not even the youngest child, who did not understand love.

"Don't you know what it means, nurse?" asked Johnnie wondering at her silence.

"Oh, poor little Johnnie!" cried the nurse, suddenly flinging her arms around the little fellow and kissing him. "That is love dear. I can't explain it any better."

She held him tightly for a few moments and kissed him again. It was Johnnie who broke the silence.

"I like love," he whispered, "it feels nice."

More tears ran down the nurse's face as she looked at the little face smiling so sweetly. Now someone has loved him at last.

Can you see the picture? I can't describe it more clearly. Go to a children's home yourself and just see those little outstretched hands begging for someone to love them, longing to call someone their very own. Then you will understand.

"Inasmuch as ye have done it" to one of these little ones "ye have done it unto me."

* * *

LIFE BEAUTIFUL

There's a JOY for every sorrow,
There's a SMILE for every tear;
There's a HOPE for every morrow,
There's a LOVE that casts out fear.

There's a FRIEND for the sad and lonely,
There's a SONG for those who sigh;
There's a MANSION for the lowly,
And SUCCESS for those who try.

Life is what we choose to make it,
God has given us the plan;
If with constant care we shape it,
'Twill be beautiful and grand!

—Albert E. Elliot.

THE STEWARDSHIP OF THE FAMILY

By Roy L. Smith

Considerable interest is being displayed in the subject of the American home and the family circle, but there is one aspect of the case which is getting far less attention than it justly deserves—the religious element in the family circle.

On one subject, Catholics and Protestants seem to be pretty generally agreed—mixed marriages are extremely hazardous. Priests and pastors alike are warning their young people against the danger of trying to build up a family circle on the basis of divided religious loyalty. It produces something out of shape.

This is not a problem to be solved after young people have fallen in love. It is too late then. Some of the agonies through which young people pass in their efforts to "solve" this question long after it should have been faced are pitiful indeed.

The solution of the problem is to be found before they have reached the marriage altar. It consists in careful instruction on the subject of the significance of religion as an element in the family circle.

In a mixed marriage it happens that the very thing which should be the great unifying factor in the building of the home becomes the divisive factor. That which should tie hearts together becomes the force that drives them apart.

Nothing means more to the success of a marriage than for the young couple to be able to pray together, but it becomes well nigh impossible for a young Roman Catholic husband, for instance, and a Protestant wife, to enter into this holy experience together. They have been trained in entirely different techniques of prayer; they have been taught entirely different concepts of what prayer is.

One of the most beautiful experiences the young married couple can have together is that of going into the house of God on the Sabbath day and uniting their hearts and voices in worship. But in the case of a mixed marriage they are forbidden that privilege except on the one basis of surrender to the Catholic position.

For the sake of the unborn children who await their entrance into a Christian home, and for the sake of the united holy spirit of a unified Christian home, young people should be instructed at an early age as to the differences involved in the two concepts of marriage and faith.

The stewardship in this case rests on a long list of individuals. There is the pastor, of course, and there are the Church school teachers and workers. There are also the parents. But last, and not least, there are those who talk about tolerance and do not consider the dangers involved in that tolerance which does not mean broadmindedness, but does mean spiritual indifference. The advice of such is usually as hazardous as it is gratuitous.

Any person entering the marriage relation is responsible for the maintenance of a religious life inside the family circle. The permanence of the home depends upon it in a very large measure.—The United Evangelical.

MISSIONS

BON VOYAGE TO GLAMOROUS FRANCE

BY MARY MILLER

Having spent a two-year term of relief service in France, the writer gives us vivid pictures of life and conditions in that country. She is a member of the faculty of Hesston College.

When Alice and Verna were schoolteachers in America, there was nothing they loved quite so much as to get a whole roomful of children all spellbound in Old World romances. There were knights on prancing steeds going on perilous quests for fair ladies who fluttered their hearts away and floated down rivers in barges, or in stiff gowns welcomed back their heroes from high iron-railed balconies. After the war the papers said the bombs had blown up the French villages, the German and American armies had eaten everything in France, and the people were cold and sick and hungry. Alice and Verna wanted to go to feed and warm the French children. In a Sunday school paper about that time they read a poem something like this:

I read in a Book
Of a Man
Called Christ
Who went about
Doing good.
Since then
I've wondered much
How I can be
So easily satisfied
With merely
Going about.

Then they knew they had to go.

They were all excited about the boat trip. When they got to New York, they walked down Fifth Avenue just to be able to say they did—because that's where the fine shops are and the rich people walk up and down. After they got on the boat and white-uniformed stewards had taken their suitcases and shown them their rooms, everybody said, "Hurry up! The Duke and Duchess of Windsor are coming on!" From out of all the cabins the passengers came. Alice and Verna thought, "Oh! Oh! This is like the stories! A real, real prince, who was a real, real king!" They rushed out to the gangplank too. There were camera-men everywhere on deck and people crowding around and being pushed back. As quietly and inconspicuously as they could, Alice and Verna crowded in. They wanted to be as close as they could to see if he was really human and to imbibe some of the royalty—maybe.

"Here they are!" people whispered, and up the gangplank they started—the Duchess straight and slender and smiling and the Duke yellow and wrinkled and nervous. All the cameramen shifted their tripods and fidgeted about. The people pushed in and were ordered back Verna and Alice edged in closer. The Duke tried to escape the camera-men. He and the Duchess would pose for one picture—she smiling all about at the people and up at the sky, he looking in a furtive manner for the nearest possible escape. Some people rushed up to shake hands with him. He talked to them in a loud blustering tone and then made a flurried attempt to get away, only to find his way blocked by three other cameras. All the time Verna and Alice kept close by. It was the first prince they had seen! Once they were so close they could have reached out and touched him—and he seemed very much like—just anybody.

Eiffel Tower and View of Paris

Alice watched him all during the boat trip. Before the ship left New York, it rained—hard. In the entrance hall on deck the water was three or four inches deep. Five or six of the immaculately dressed stewards were standing there watching the rain. The Duke burst out of his Number 25 Cabin, saw his suitcases among others in that four inches of water, bellowed something in a hard, metallic voice to the stewards. Before they knew what he was about, he had rolled up his pants legs, waded right through the water with his shoes on, and began dragging out suitcases, all the while keeping up his shouting. The stewards hurried in to help him. Often he strode about on deck in unpressed pants and tennis shoes, to show his democracy Alice supposed. The Duchess hardly ever appeared. When she did, she was perfectly groomed and cool and smiling.

Alice's favorite story was the one she called her private conversation with the Duke. The boat was rocking furiously. She came into the long hall from the forepart of the ship, he from the other end. Just as they passed each other in the hall, the ship gave a quick lurch and he bumped over against her. He said in British, "Pah-don me"; she said in American, "Certainly!"

Alice had been afraid of the ocean. The thought of drowning in the warm five-feet deep water of their pasture creek didn't seem terrible at all compared with that of drowning in the cold illimitable power and sweep of the five-mile deep ocean. But people were sitting in groups talking or strolling about on deck, children were playing hopscotch and eating ice cream cones, there were lectures and music and ping-pong, and some were even playing cards and dancing and watching movies. Surely they wouldn't be doing such things if there were any real danger. When they were ordered ininto their life jackets and out on deck for lifeboat drill, Alice was all quivery. She looked about to see if people were scared, if the officers were in earnest. By and by that too lost its terror—so much so that Verna, who really wasn't very tidy nor much afraid of anything, forgot where she had put her life jacket and when he daily alarm orders came, Verna merely went to bed and covered up instead of appearing on deck. Alice always said, "But what if it were really true?"

On the sixth day they stood for hours on the deck of the "Argentine," looking out on the "White Cliffs of Dover." It was England—the land where Shakespeare, Charles Dickens, and Byron had lived, where the calm-souled Wordsworth had stood on Westminister Bridge looking down on the city of London in the early morning, and written—

"Dear God! the very houses seem asleep
And all that mighty heart is lying still!"

A year later when Alice and Verna went to England on a two-weeks' vacation, Alice was not at all ashamed to stand a long while outside the little Grasmere Church by Wordsworth's grave and feel as though any minute now she might begin to cry.

They crossed the stormy channel, landed in France, and found a train to Paris. Verna lost her small suitcase and refused to be at all excited about it. She said, "I came to give everything to France; why should I worry about one little suitcase?" She just borrowed Alice's comb and soap and shoe polish and sweater. That helped Alice to feel noble too but disturbed the tidiness of her suitcase a

A Mennonite relief worker met them in Paris and for two days showed them the city —the Eiffel Tower, on which they had to change cars three times to get to the top; Notre Dame, the beautiful cathedral on the banks of the Seine River, where street venders still have the bookstalls Dickens wrote about; the Louvre, where there are statues of Jupiter, of Aeneas carrying his aged father and leading his little son from the burning city of Troy; of Cupid shooting his love arrows. In the Louvre and in the gardens outside artists sit about copying the paintings and statues of the masters. Crowds mill about constantly and stop long before the Mona Lisa masterpiece. Alice and Verna felt an amused shame once when they found themselves strolling about among these priceless works of art talking about how their shoes hurt.

Alice wanted to see the place de la Bastille, where the ladies of the French Revolution had sat about the guillotine to knit and to count the heads as they were cut off and dropped into the baskets. There was nothing there now but a tall monument with the name "Bastille" on it; but a year later in London they saw the guillotine with the baskets standing about and one of the wives of Henry VIII kneeling with her neck laid on a block of wood and the executioner standing above her with his ax aloft.

Everywhere in the French countryside were little red-roofed villages with cathedral spires pointing high at the sky. Always the church doors were open and inside it was cool and damp and very, very quiet with one, two, three women kneeling about. The streets were narrow—wide enough for ox-teams—and lined with long continuous stone buildings or long mossy stone walls. Alice said, "It looks just like geography pictures of Jerusalem."

Alice thought the roads in France were like pictures too. They were lined on both sides with sycamore trees and were full of bicycles, of carts, of people in leather aprons and wooden shoes, of Catholic priests and nuns in black flowing gowns and jangling rosaries, of lazy ox-teams, of wedding parties on their way to the prefectures, of funeral goers marching two by two dressed all in black. Sometimes they'd see in the road flocks of geese guarded by real gooseherds with staves, high-pointed caps and loose-flowing capes. There were tall straight policemen with De Gaulle caps and many, many brass buttons. Beside the road were shepherds leading their sheep, cowherds and goatherds, women washing in the rivers, girls gleaning in the fields with sacks, women making hay, statues of Joan of Arc, who heard voices and rode at the head of the French Army to meet the English; of Pasteur, the scientist who taught us about mad dogs and pasteurizing milk; of Voltaire, whose nurse said, "I would not for all the world be present at the death of another atheist."

Verna and Alice both liked the old French castles where the nobles had lived. The French people call them chateaux. Halls and chambers were lined with statues, mirrors, and tall cupboards filled with old dishes. Between the walls were hidden away rich gowns, vases, statues.

In one chateau they walked in over the first drawbridge. It was drawn up behind them. They followed the moat that flowed under the drawbridge and by and by came to the second one. It was let down and they crossed over into a huge stone courtyard. In the center was an enormous stone well. Away up in a round tower a woman put out her head and called, "Que voulez-vous?" (What do you want?) Alice thought of Hansel and Gretel at the witch's house. On the floor of the railed balcony all around the chateau were holes through which the noble's serfs had poured boiling oil down on the heads of any enemy who might get over the two drawbridges. In the basement were hundreds of huge jars in which the oil was stored.

The children's homes in which Alice and Verna worked were towered, turreted old chateaux. Around the one where Alice was there was a huge courtyard with iron gates through which Alice could always see knights bounding up on their return from a fox hunt and being welcomed by ladies waving from the balconies. Inside the courtyard were a profusion of flowering shrubs, a riot of blazing colors, and great towering pines. There were fields of daisies, bushes of rhododendrons, rows of enormous flowering chestnuts, patches of brilliant poppies, of crimson clover, yellow mustard, swamp buttercups, and lilies of the valley. The courtyard was hemmed in with a heavily perfumed flowering hedge and behind it loomed huge cherry trees blossomed out like masses of popcorn balls. Alice was at times actually exhausted—sick—with the glorious wild beauty about her. At other times she was afraid the sights and scents had intoxicated her. Verna was busy. She was talking French to the children, helping them weave garlands and wreaths to deck themselves with, gathering flowers and learning their names in French.

Verna and Alice loved to hear the French children exclaim, "Les fleurs sont belles!" (The flowers are beautiful!) or at night look up at the sky and say with rapture, "Le Ciel est beau!" (The sky is lovely!) or "Que les étoiles sont belles!" (How beautiful the stars are!)

Verna and Alice waited on the children as they ate—gave them white bread from America, chicken canned by the Mennonite women in America, canned milk sent in from America. Very often the children said, "Vous étes trés, trés gentilles!" (You are very, very kind!) And often they added with overflowing hearts, "Tous les Americains sout trés, trés gentils!" (All the Americans are very, very kind.)

Hesston, Kans.

A VACATION TRIP TO PEKING

BY VERA YODER

A relief worker in China gives her impressions of the ancient capital city of the Celestial Empire.

As the plane left Nanking I found it difficult to believe that I was actually off to Peking, that city of rich historical splendor. The Peking airfield is nestled among the mountains and one has the feeling of being in a mile-high city, but actually, it is only several hundred feet high.

The visitor who expects to see famous dragon screens and temples of heaven at every street corner, or meet Marco Polo himself charging out of every alley will be disappointed, but his disappointment need not be long-lived for it seems every ricksha puller knows the English names of all the famous places and is more than willing to take you. I have never seen more uniformly congenial ricksha pullers than I met there. Perhaps there is something to the story that they are all descendants of displaced and dethroned royalty.

Perhaps no place on earth has a greater number of beautiful buildings, stone work, etc., with such an exciting historical background. The tales of these places are so vivid in spite of the fact that they come to you mechanically from a guide whose soul must be worn thin by the slow dripping of those oft repeated phrases. A guide is a necessary evil who will rush you to the places he feels most important.

The Forbidden City, with its countless roofs of golden tile, is perhaps the best known spot in Peking. Here was kept the national wealth in the form of gold and silver—gold in the right hand silver in the left. As you wander through courtyard after courtyard your imagination plays a trick and you see the emperor in all his pomp and display being carried to various rituals and acts of worship. His chair glides over the slabs, deeply carved with dragons, which run up the center of every set of stairs but the feet of the carriers never touch these slabs. The steps on either side are for their use. The dragons must now inwardly writhe at the desecration of the many feet passing over what was once sacred to their emperor. The museum there, as in all places, is said to contain only a very small percentage of the lovely things it formerly held, for many were removed and hidden during the war.

The Summer Palace is in quite good repair, except for the lovely old marble boat which was the pride of the Dowager Empress. It now serves as a tea house and general pavilion for visitors. Our boat ride around the lake was given a final touch of perfection by Italian music which was rendered by a group of Italian fathers who were enjoying a period of fellowship in an isolated spot on the bank. The wax figures in the wax museum are life-size and almost ready to talk.

The ravages of time and passing armies are quite plain in some parts of the Winter Palace, but the lake on which the Emperors watched the winter sports has retained all its beauty, as have the famous dragon screen and jade Buddha. The Temple of Heaven, with its white stone buildings with deep blue-tiled roof set in the middle of beautiful approaches, was the most impressive of the famous spots in Peking. The view at sunset from the altar

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXXIV. The Kingdom—Israel in Development

BY THE BIBLE STUDY EDITOR

Israel was among the nations, and in the midst of one great nation, but had no national standing. They were but a race of people, of Semitic origin, and the descendants of one man, Abraham. Whether by language or lineal descent, they were called Hebrews. See Gen. 10:14-25. For some years after their going into Egypt, they were known as the children of Jacob, to whom God had given the name, Israel. To the Egyptians they were "Israel." Gen. 50:2. But Pharaoh little understood the significance of the title—"Prince of God." These people were his servants and slaves. But this Pharaoh was one who knew not Joseph. He also said that he did not know God. Yet he feared that this people would wax strong and join his enemies and overthrow his kingdom. Israel had not asserted a national character up to this time. They remained in Egypt for reasons that God only knew.

Abraham and Isaac had sojourned in the land of Gerar, and Abraham had a short stay in the land of Egypt, during a period of famine in Canaan, but it was God's purpose that the sojourn of His people in the land of Egypt should extend over a period of many years. During those years Israel became a mighty nation, but with no power of their own, for they were oppressed by the Egyptians and decimated as much as possible to prevent the manifestation of their strength.

Israel grew into a nation, and was welded together as one people with common sufferings and with one ambition—to attain to the promise of their father, Abraham. For it is certain that this hope had not died in their hearts. To Moses God had said, Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites . . . , unto a land flowing with milk and honey" (Ex. 3:16, 17). "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped" (Ex. 4:29-31). Israel had not forgotten the covenants of the Lord, although their hopes were almost blasted by the terrible bondage and no hope in sight for their release. They had not learned of the great power of Jehovah, which He had revealed in name and in mighty signs to His servant Moses, and which was about to be displayed in the presence of Pharaoh and before the people whom He would deliver. From this humiliation and hopeless condition Israel was to develop into a national status and life which would cause the nations of the world to wonder.

Israel's Development

It has been noted that the terrible sufferings of the people of Israel, in which they all suffered equally, were one of the experiences which united them as a people. Moses did not share in the common confidences of his own people, although he desired them to understand his interest in them and his sympathy for them. They feared that he who smote the Egyptian would also kill them. Only the position of a slave and the sufferings of bondage and the terrors of the taskmasters could bring about their appreciation for each other. God had told Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:13, 14).

To Israel it may have seemed that there was no development toward the glorious end which had been promised to Abraham. As the years continued, their plight became worse. Until the death of Joseph they had been highly favored, not realizing that it was for Joseph's sake that they had been so highly favored. At the first appeal of Moses and Aaron to Pharaoh for the release of the Israelites, their condition became decidedly harder and more intolerable. The people asked that these supposed deliverers should discontinue their appeals to the government and allow them to suffer what had been imposed upon them rather than chance still greater hardships. Eighty years previous to this time the male children had been torn from their Hebrew mothers and cast into the river to feed the crocodiles. Public works were established for the honor of the rulers, but also for the further subjugation and affliction of the nations that had come into the land as strangers and grown so mightily in numbers. From this low degree of subjugation there was to develop a mighty nation. God had promised it.

The numerical strength of the nation was one of its first features. It is estimated that about two million people left the land of Egypt under the leadership of Moses. Seventy souls had gone into Egypt with their father Jacob. One cannot take into account the terrible losses of life and the decimation of the families by the death of their sons, during the years of bondage and planned destruction. In spite of all the purposeful destruction of life on the part of the Egyptians, the blessing of God was with His people whom He would bring into the land of promise with great substance.

We have noted the effect of the common afflictions of the people which united them in sympathy, and kept them from the forces of amalgamation which would have nationalized them with the people of Egypt. Some of this had taken place, for among the people who left Egypt were a mixed group. It was God's people, through Abraham, whom God had chosen to inherit the covenants of faith which had been made to Abraham many years previously. We may be inclined in our day to qualify the promise of God and say that any nation that believes in God belongs to God. It was not so in the days of Israel. "And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26). It may seem unwise to think that the Lord was so much concerned about the flesh and blood of those who were to be His nation, but the covenant was made to the **seed** of Abraham, and it was to be the seed of Abraham that should come up out of the land of Egypt. The separation of Israel and their segregation from the Egyptians was one of the phases of their development into a nation as God had promised. The time was not yet when all who called upon the name of the Lord should be called the children of Abraham. God had bound them together by ties of common blood, common sufferings, and a common interest in a promise that had been to their one father in the flesh, Abraham.

Deep in the hearts and spiritual conscience of the Israelites there remained the knowledge of the God of Abraham, Isaac, and Jacob. "In the fourth generation they shall come hither again" (Gen. 15:16). When one reads the genealogy of Moses (Ex. 6:14-20), there is found the number of generations from the going into Egypt until the coming out again. The sons of **Levi**, Gershon, **Kohath**, and Merari. The son of Kohath, **Amram**, and **Moses**, the son of Amram. When one remembers that there were many of the second generation that went into Egypt, and there were three of the third generation—one grandson of Judah and two grandsons of Asher—the knowledge of the God of Jacob could easily be maintained through the overlapping of the more extended ages of those patriarchs. It is more easily understood why the elders bowed their heads and worshiped when Moses rehearsed to them the message which God sent them through His servant. It is true that the people made an image of a calf in the wilderness of Sinai, but at a later time they longed for the fleshpots and not for the gods of Egypt. They had retained the knowledge of their God through the period of their development in the land of Egypt.

While they sojourned in the land of their oppression, there remained among the people a system of government which is revealed when Moses came to them from the wilderness. He called for the **elders.** In this case it was not men who were ordained, as in the case of the New Testament. These men were not particularly associated with spiritual duties, although there would have been spiritual leadership among them, for Moses talked with them concerning the things of their God: "The Lord God of your fathers, the God of Abraham, Isaac, and of Jacob." This was not a new matter to them. This was the God whom they could intelligently and devoutly worship. These elders had the position of leadership, and direction in the affairs of their people. There is no number of elders indicated in their first interview of Moses and Aaron with the people. At a later period, in the organization of the people for their journey through the wilderness, one elder was set apart for each tribe. One would deduce from these interviews of Moses with the people of Israel that tribal and family government existed among them, for this would be the simplest and most effective manner of dealing with matters which concerned this one people in a strange land. There could have been no government set up within the nation of Egypt over which the tyrannical power of Pharaoh had sway. But there was no one man who did or could have power over the affairs of Israel. They had no king. The only officers among the Israelites were the officers who were obliged to see that their brethren under them produced their toll of bricks, and when the people failed in their work the officers were beaten. It was these officers who complained to Moses and Aaron concerning the increased afflictions after Moses and Aaron had appealed to Pharaoh for the release of the people.

In these four ways, there was a degree of national development among the people of Israel during their sojourn in Egypt. There was a numerical increase in the nation; they developed in unity and community interests by reason of their common sufferings; they maintained a knowledge of God and isolation in the worship of the God of their fathers; they maintained a social and community direction of their affairs as tribes and families of Israel in the strange land. God had brought them to that place where He could bring them out as a great nation.

Under One Leader

One of the dangers in monarchial government is that which comes from the self-seeking interests of the ruler. One who seeks to be a ruler is apt to be a tyrant; for what interests impel him to seek such a position? Moses was not such a man. Israel in Egypt was not seeking such a deliverer. The self-styled deliverer from the household of Pharaoh—Moses—was not trusted by his own brethren. After forty years in the wilderness those who knew him and sought his life were dead (Ex. 4:19). Moses revealed his humility in a number of ways: "Who am I?" What is my authority? They will not believe; I cannot speak. For all of these conditions God gave Moses sufficient grace and help. He was no self-seeking character. He was not placed in the position of leader and deliverer by the choice of the people. No election was held nor was a vote of confidence taken. His authority came from the God of the forefathers—JEHOVAH—the Eternal One.

As a manifestation of his appointment by the Lord, Moses carried his rod by which he manifested the miraculous power of God who had sent him. Aaron was sent to Moses to be a spokesman for him. Thus equipped, with providences which were all beyond his control, Moses went before the unyielding power of an absolute monarch. An humble and "inferiority complex" man went forth to deliver a nation out of the power of a great national dictator, whose every subject and counselor feared him and none withstood him.

Moses Not a King

It should be manifest that the leadership of Israel at this time was not placed in the hands of a king. Moses was truly in a position to be the king of Egypt, since he was adopted into the family of Pharaoh by the daughter of Pharaoh. It is said that the king before whom he appeared was the successor to the throne which by right would have belonged to Moses, and the arrogance of Pharaoh was directed at Moses because of the recognition of this fact on the part of the king. But Moses was not adopted by any kingly house in Israel. Jacob's blessing upon his sons was imparted in the spirit of prophecy. Joseph's sons were blessed in the same spirit—the younger was placed before the elder. Gen. 48. Moses belonged to the tribe of Levi, and for Levi there was no throne—not even a territory for the tribe. "I will divide them in Jacob, and scatter them in Israel" (Gen. 49:7). Moses could claim no prophetical authority for his leadership of the people. And the prophecy of Jacob was uttered many years prior to the birth of Moses and his call to deliver the people.

Judah was called by Jacob "a lion's whelp," or a young lion. But the blessing of praise by his brethren was also stated, and "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10). No one was called from the tribe of Judah to bring the people out of Egypt. In the account of the conflict with the Amalekites, after the passage of the Red Sea, Joshua was called to take charge of the forces of Israel. This man who was so valiant in this conflict and so useful to Moses in the ministrations of this great leader, was of the tribe of Ephraim, the younger son of Joseph who had received the blessing of Jacob. Aaron and Hur stood by Moses to hold up his hands while Israel prevailed over the adversary. No account is given of the tribal relation of Hur. It was Levi and Ephraim who served the Lord in the trials of their first conflicts. Judah, the king tribe and later ruler of Israel, was not yet called to serve in the position of kingship.

Again, Moses served the Lord and the people in another special capacity while leader of the people. He instituted the observance of the Passover, a spiritual feast, which was perpetuated by the Lord for all generations afterward. This feast was mentioned in the law which God gave through Moses, but it was instituted and established in Egypt. It was not particularly a priestly service: for each household offered the blood of their paschal lamb on the door of their own home. Then Moses, at a later time, after receiving the law and inaugurating the services of the Tabernacle, was commanded by the Lord to offer the first sacrifices, to direct the building of the structure, and to consecrate the priesthood by the offering of the flesh and blood of the necessary sacrifices at the altar of the Lord. None but the priests—Aaron and his sons—were permitted to approach the altars. Yet Moses did so in the initiation of the services of the Tabernacle. He offered the whole burnt offerings. He slew the ram of consecration and sprinkled the blood, and anointed the furnishings, and anointed Aaron with the holy oil, and the sons with the oil and the blood of sprinkling. Yet Moses was not a priest. The priesthood was devoted to Aaron and his sons. In this instance the Lord chose one to serve in the priesthood as Melchizedek served, a specially called one, without a priestly ancestry and without a priesthood succession. Amram was not a priest, neither were the sons of Moses called priests. They were entitled to serve with the Kohathites whose service was appointed them as servants of the Tabernacle.

In all of these experiences Israel was under the direction of one whom God had chosen. He was not a king. He was not a priest. But he was a one-man guide in the affairs of God for His people. It is rather remarkable that there is a title which may rightly be applied to this one man—leader of the people of God. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." These words were spoken by Moses in his final address to the people. Moses was a prophet of God.

It was during the forty years of trial from Egypt through the wilderness that Israel had learned to follow the Lord through the direction of one whom the Lord had chosen. They had endured the tyranny of one king in Egypt. They had to develop their appreciation for the guidance of one who was neither king nor priest, but one who spoke to them by, and for, the Lord who had chosen them for His own people.

(To be continued)

SHOULD A CHRISTIAN TITHE?

He who says, "I am not under law, and therefore I am not concerned about tithing my income: I will give as I feel led of the Lord," generally winds up by giving the merest pittance as compared with what the Lord entrusts to him. He, on the other hand, who says, "I shall begin with a tenth and, as God enables, will do better," becomes a consistent giver and finds joy in thus rendering glad obedience to the Word of the Lord.

—H. A. Ironside.

EDUCATIONAL

INTERESTING SCENES IN EUROPE

V. Warsaw—Life among the Ruins

BY WILSON HUNSBERGER

A former relief worker in Belgium and Poland, Bro. Hunsberger continues his interesting pictures of Europe as it appears since the war.

To most people a few dates seem never forgotten, those days one considers unusual or outstanding in his personal history. December 8, 1946, was for me such a memorable day. It was on that day I arrived in the fantastic capital of Poland, the battered, ruined and destroyed Warsaw.

Every foreigner who sees present-day Warsaw for the first time is deeply impressed, and well he might be, for Warsaw is in many ways unusual. Warsaw, it is said, shares with Manila, the capital of the Philippines, the grim distinction of being the world's worst destroyed city. One might think then, with this sad honor its main attribute, that here we would find an abandoned ruin, a destroyed chaos where people come to gape and stare, then to turn away to do their business in a more orderly place. But Warsaw is alive, humming with such bustling activity it seems almost a paradox. One does not see abundant life in a desert, yet here is teeming life in a desert of ruin. Warsaw, still the heart of the Polish nation, carries on its functions in spite of great and grave difficulties.

The Paris-Warsaw express train pulled into the Warsaw station, if one may call the open platform a station. The stop was still a mile away from the prewar station, near the heart of town, but because of the complete destruction of facilities and the enormous accumulation of debris along the former rail line in the center of the city, it seemed quite an accomplishment to find the train even approaching Warsaw. As passengers alighted from the coaches on that December day, they were confronted with a scene of noisy confusion. A swarm of tattered porters descended upon their victims almost compelling the travelers to yield their handbags to their care. In the cobblestone station yard little worn-out taxicabs vied with horse-drawn carriages for the trade of prospective clients, and in utter disorder the drivers of these rattling machines careened through the crowd with a carefree abandon, thinking, so it seemed, that among so many people a few maimed or killed would be of little import. The supply of porters greatly exceeds the demand, for many Poles cannot afford this luxury service. Among these last are the doughty Polish soldiers who gruffly decline offers of aid and carry their nondescript army bags on their shoulders. The Red Army, too, stride through the exits carrying their paraphernalia, soon to form little knots of isolation around the private vehicles which await them. But the mass of travelers move toward the street on foot, where slow-moving streetcars carry them to the heart of town for a small sum. Following this host which surged toward the exits I soon found myself being instructed by a ragged Warsaw urchin, who had a firm grip on my handbags and typewriter, how to reach a hotel. Just how these instructions were given I cannot recall, but it was likely in that international language of signs, bolstered by what few words of German and English we held in common. I knew not a word of the official language.

The great destruction of Warsaw occurred in spasms of violent military action. The second World War, it is recalled, began with the German invasion of Poland, and Warsaw in 1939 first felt aerial bombing. However, the Polish campaign was a short, quick victory for the Germans, and the city was taken within a few weeks with no extensive damage to the facilities. But in 1943 a terrible orgy of destruction took place. Shortly before the Passover feast time, a column of German tanks and infantry moved through the Warsaw ghetto, home of Warsaw's Jews. The Germans were making one of their frequent roundups for the consuming fires of Oswiecim death camp. On that spring day in 1943 the 50,000 Jews still living within the confines of the ghetto had planned an insurrection; they viciously attacked the German columns with grenades and rifle fire. The troops were annihilated, but the German command retaliated with ruthless fury. Waves of bombers flew over the defenseless ghetto. The avowed retribution for the death of German soldiers was the ghetto's utter destruction, "so that not one brick should lay atop another." It required forty-two days of continuous bombing to achieve this dreadful end. Then, a few hundred of the 50,000 living there six weeks before, escaped through the sewers to greater Warsaw. The mountains of brick and rubble, now, five years later, still stand in the Warsaw outskirts, a shameful monument to modern civilization.

A year later in September 1944, Warsaw's devastation was completed. The Russian Army had moved to the Warsaw suburb of Praga on the east side of the Vistula River. Warsaw proper under heavy German occupation lay opposite on the west bank. The Polish underground chose the time of the Russians' proximity as opportune for insurrection against their enemy, but again the revolt failed, after days of bitter fighting. The Germans were enraged by these stubborn people who would not yield to their authority and again came fearful retribution. This time it was the complete destruction of the city. Block by block, fine buildings were razed, burned, bombed, blown to bits with high explosives. With typical German thoroughness few buildings escaped destruction. Those few which did, were the ones used for their own housing and offices. Ninety per cent of the housing was damaged and uninhabitable. The city was almost completely evacuated. Of its population of 1,300,000 before the war, only 20,000 were in Warsaw during and after the fateful insurrection.

Courtesy Poland of Today

Ruins in Warsaw

Gradually during the fall of 1944 the indomitable citizens trekked back to their ruined city from the rural refuge. "Why did they return to such a place?" I often asked. The answer seems to be that they knew of nowhere else to go. Most of them had been born in Warsaw. Their home was Warsaw, and, though Warsaw be leveled to the ground, Warsaw would be their dwelling place. They returned to a city without electric power, without adequate water supply, without telephone, without functioning sewers. Main streets were blocked with debris so that they were impassable even for pedestrians. The famous Marszalkowska Street where so many fine shops had displayed luxury wares was in ruins, and Jerozalimskie (street of Jerusalem) which crosses the Vistula River was completely leveled on one side. The new railway station completed just before the war's beginning was a heap of ruins. Only its huge facade stood upright, but at such a crazy angle that one always expected to see it crumble with the next gust of wind. Along this same street, opposite the station, stood the only hotel which had been spared destruction. It was the third-rate "Polonia," and since it was used as German soldiers' barracks it had escaped devastation. So vital was this one hotel, that with the Polish government's re-establishment, nearly every embassy and consulate occupied offices and rooms in the building. Warsawians smile at their vanity when they recall how that around the nucleus of the Hotel Polonia came the gradual revival of business, first of which was a barber shop! The ambitious barber hung his sign on a shattered lamppost.

How often have I marveled at the wonderful spirit of the Poles, these natives of Warsaw who returned to their ruins to live in hovels, in improvised shelters, and in cellars. The most disheartening tasks were tackled with courage. Many a worker in clearing away debris, toils alone, picking away from a decimated wall one brick at a time— around him on every hand, only more ruined walls and more bricks, millions of them, to be cleared away. On only the larger ruins is power machinery used in the clearing of rubble. Occasionally sections of the city blocks are closed to traffic when some major clearing job gets underway, and, occasionally Warsaw's reconstruction affects the citizenry in odd ways. It was four o'clock in the morning when, on a visit to Warsaw in the fall of 1947, we were roused from our sleep in the improvised Hotel Central opposite the landmark of the station facade. Guests at the hotel that night were requested to assemble in the corridors for safety while workmen set off the charge which toppled the familiar sight to the ground. One more laborious step was taken in the reconstruction of the city.

Warsaw is a city of contrasts. On the Marszalkowska can be seen a cross section of Warsaw's citizens. Here the poorest beggar in tattered rags brushes against the frock of a modish lady wearing the latest fashion in fine quality clothing. Here are the students at the high schools and the university, wearing their school caps, the color bands indicating their courses. A Carpathian highlander from the Czechoslovakian border strolls along dressed in his white feltlike trousers, and his embroidered jacket and black round-crowned felt hat. He has slung over his shoulder a dozen pairs of felt boots which he sells along the streets. There are other street peddlers, too, on the Marszalkowska. Bands of urchins and women hold out items of American delicacies—tins of meat, fruit, a Hershey chocolate bar, which in 1946 sold for more than a dollar. These familiar products have reached the street through gift parcels from America. The valuable luxury items are sold to the street marketeers in order to buy more essential foods. Here again we see the Polish soldiers, often with poor shoes and ill-fitting tunics. Their officers are there as well, but with shiny cavalry boots and neat breeches. The Russian soldiers too, like to walk on Marszalkowska. One sees all types, from the awkwardly shy Mongolian private to the handsomely immaculate officer, but all with their red stars shining in the center of their hats. And there is the ubiquitous Polish militiaman, the national police, man or woman but always the tommygun or rifle slung across the back.

On the street flows a steady if somewhat motley stream of traffic. We see everywhere, the long, horse-drawn, rubber-tired wagons loaded with rubble. There are (or were until late 1947) the U.N.R.R.A. trucks and staff cars. The Polish Army officers bounce along in American jeeps. Occasionally a new black American Chevrolet rolls by. It is Poland's only new automobile import since the war, and the entire stock was consigned to government officials holding important posts. The little German-made two-cylinder taxis sputter along behind, making up in noise what they lack in power. Of course, mention must be made of the streetcars, the transportation for the masses. The Poles seem to believe implicitly there is always room for one more, so when the interior is filled they continue to enter until they stick like flies not only to the open doors, but on the ledge which extends around the car, on the rear hitch, on every conceivable place affording the slightest support for a grip. This method of riding, although not very comfortable, at least saves fares, for they are out of reach of the conductor!

Travelers to Warsaw tend to make a superficial survey of the city's life and remark how many things are available in the shops and that because of this the people must be well fed. Careful observation shows, however, that while some eat well, others starve. Again, Warsaw is the city of contrasts. To shopkeepers, high government officials, and such fortunate ones fine foods are available. Their income may permit cheese at $2.25 a pound and meat at the same price, but to many a peasant and to many a Warsaw worker, these foods are only dreams. Occasionally prices reach fantastic limits. When I first arrived in Warsaw, apples cost 60¢ apiece. Tea, the favorite drink of the Poles, was $7.00 to $8.00 per pound. A full course restaurant meal cost some six to eight dollars. These prices are estimates based on the dollar exchange rate in 1946 and early 1947. To appreciate the Poles' plight in buying we may think of him as earning perhaps 8,000 zlotys a month. Then for a pound of tea he would pay 700 zlotys or about one eleventh of his monthly income, and for a pound of meat he would spend almost one thirtieth of his month's pay. Needless to say he could spend his money only for bread, and cheaper staples such as cereal and cabbage. It is not to be overlooked, however, that in Warsaw one may have practically every luxury item imaginable if he has sufficient money. There are radios, secondhand, brought in from the "new territories" or the former areas of Germany, and now incorporated into Poland. There are cameras and accessories, silverware, fine tapestry, art items, electrical appliances, perfumes and cosmetics, and so on. Neat little shops constructed amid a background of formidable ruin are catering with all of these to those who can afford it. But on the Marszalkowska, past the shops of finery can be seen walking a barefoot woman who thinks only in terms of black bread and boiled cabbage.

With all its contrasts, its unique individuality, it is quite understandable that the citizens of Warsaw are attached to their home city. Throughout Poland people sing a melancholy song dedicated to their capital. The theme tells of Warsaw's beauty before the great disaster, and of the happy times enjoyed then. Because of war much sorrow has come, friends have been parted and the old city landmarks are gone. Warsaw is destroyed, but still, as the song concludes, it is to the half million humans who live among its ruins, "My Warsaw." Waterloo, Ont.

ABILITY TO ENDURE HARDNESS

(Continued from page 301)

in the race that is before him, but as he strives for the goal he knows that he is not running and laboring in vain.

The runner is pressing onward toward the goal, and likewise the Christian presses toward a great and noble goal which is the high calling of God.

When a runner begins a contest he wants to make himself as light as possible. He doesn't want a lot of bundlesome clothing. He lays aside heavy, worrisome things and takes only those that are easy to carry; he strips for the contest. So "Let us lay aside every weight" and sin and then we can run with patience the race that is before us.

Now the runner is coming in on the home stretch and he can think to himself, "I have done well," and as the Christian comes in on his home stretch he can say, "I have fought a good fight, I have finished my course, I have kept the faith."

And finally the runner has won the prize. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Pinto, Md.

THINKETH NO EVIL

When I was a little girl, an old man in our village was left with no home of his own, so he lived with his various children and their families. None of them seemed glad to have him, but they would let him stay awhile when he came. Now this old man was very deaf, and could interpret their words any way that pleased him; so he chose to believe that each family was anxious o have him live with them.

If our own hearts are kind and loving, will we not interpret the words and actions of others in the light of our own hearts? Will we not consider what seems unkind as springing more from the ills that afflict us in this end time than from the true expression of hearts? God is the judge who searches hearts and sees the real intent of words and deeds. But let us put the best construction we can on them, knowing that we are not competent to understand or judge another.—Selected.

PROVIDING LITERATURE TO MAINTAIN AND EXTEND OUR FAITH

BY GEO. J. LAPP

An address delivered August 25, 1948, at the annual meeting of the Mennonite Publication Board, held at the Pike Church, near Elida, Ohio.

So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.—Rom. 10:17, 18.

From the display of printed material in this conference and the great variety of reading and study material offered in the catalog of our Publishing House one wonders what more might be done by way of providing literature to maintain and extend our faith.

Sacred Writings Divinely Ordained

God in His infinite wisdom so ordained that the whole of the Old and New Testaments be written, then translated into the many languages of the world. The Apostle Paul's exhortation to Timothy was to give attendance to reading. I Tim. 4:13. We do not know all the reading matter at his disposal except the Old Testament, some of the writings of Paul, perhaps the Gospel of Mark, and some literature current among the more intelligent people of his time. As in his day so in ours; in order that we may be informed and edified and strengthened there must be those who will produce the literature we need.

The Challenge of the Present

It is fitting that we prayerfully and seriously consider what more can be done by our own brethren and sisters with proper qualifications and talent to provide literature to maintain and extend our faith, which we believe should not only be ours but the faith of God's people everywhere. Early church writers were very much controversial and apologetic because of having to be on the defensive. It wasn't so much giving the reason for the hope that was within as constructing a wall of defense based largely on, "I know whom I have believed" or on an experimental knowledge of the living Christ who established a living working faith. The great controversies of the centuries were not so much elucidating principles and practices as defensive and offensive addresses and writings. The great leaders in the Reformation period resorted to harsh invectives against each other.

The question that challenges us now is, Has the Lord brought us to such a time as this to maintain and extend our faith among all peoples through the printed page? Do we believe that what we are seeking to maintain is Scriptural and practicable for our people only, or for all organized bodies of believing followers of Christ? We have exerted an influence in certain areas of our faith and practice upon other people which has resulted in their supporting some of the distinctive witness which we bear. Yes, the foundation principles of our faith are based upon what we believe to be Scriptural sanction. They do apply to all believers in Christ and we are duty bound to share them.

General Plan of This Discussion

One of the great purposes of establishing the Church of Christ was to make known by every possible means to all the world the Gospel of Christ. In the New Testament writings we find: (1) the Definition of the Will of God; (2) The Defense of the Christian Faith; and (3) The Promotion of the Christian Faith. The purpose was to make known the truth to all people and to bring them into the light of it, that they might believe and receive the Light of Life. Let us discuss the subject of providing literature to maintain and extend our faith in this threefold manner.

Literature That Defines Our Faith

We have no written theology. Is it in the making? Some say that it is not theology but culture that counts most in promoting our faith. It is true that we have received a cultural heritage. Many phases of it are traditional with us, but we too often forget that the anchorage that holds along with a living faith in Christ is the Biblical historical faith of our Reformation and post-Reformation spiritual forbears. A merely traditional heritage cannot give permanency to the stability of the body because of continually changing conditions that call for adjustments. In our literature there is something missing that is not stemming the tides to drift or to deviate from or altogether to forsake the faith of our fathers. We need to go back to the Anabaptist view, interpretations, and principles. A well-written theology will help to meet this need.

We need a literature for the general reading public which contains well-chosen gleanings from our Mennonite libraries. The material is there, but the public is not interested in spending hours searching it out. Someone must do it for them. Some of these gleanings find their way into our church papers but they are more or less fragmentary. Our Mennonite Historical Review has a large place in the life of the church. But its content is scholarly and difficult for the common man. It is rightly meant to be research material. All ministers and church and community leaders should subscribe for it.

We have not compiled any systematic credal elaborations of our acknowledged faith on an enlarged plan. The Westminster Faith and other similar productions are examples approximating what we mean. Anabaptism was a revolt against state-churchism and liturgical forms of worship. We now have drifted so far away from the catechism and extensive formal prebaptismal instruction that we have nothing as a definite guide to the teaching of converts or for guidance in the thinking of the members of the church. We have the Bible, it is true, and it should be carefully studied and read devotionally by all, but a written guide on the principles of our faith should be made available.

We need tracts that define our faith in a simple manner to supplement our evangelistic tracts and pamphlets. "The Way" and practically all the evangelistic tracts make their appeal to accept Christ as their Saviour but are not what we would call distinctly Mennonite. They are not subversive, but in my judgment need to be supplemented with tracts and pamphlets which define the distinctive tenets of our faith.

A hymnary greatly contributes to the definition of the faith of a people. We have our hymn books but in them are very few distinctively Mennonite or Anabaptist hymns. Enough have been written in the various European languages which if sought out and translated would make up a fine collection. They carry with them dignity, sturdiness of faith, and deep devotion, which commend themselves to our serious consideration. We are drifting toward the lighter vein of worship hymns and music. Our "Church Hymnal" contains very fine old staid hymns, but they are by authors of various communions and faiths. We need not necessarily discard them, but we have the same right as any other body of Christ to our own hymnary, and more serious consideration should be given to it. So much for definition.

Literature That Defends Our Faith

Some of our people are breaking with the principles of our faith as a result of being undermined by other schools of thought. There are those who are purposely bringing our people under their influence in order to break down their loyalty to our faith. Too many of our people are unaware of this deliberate waging of warfare against our loyalty and weaken as a result. One could enlarge upon this but space forbids. Then there is a strong tendency throughout the church toward transition. Some call it an adjustment to new conditions. They consider that it calls for a reinterpretation of our faith. Others say we are passing through a metamorphosis, leaving behind the old shell and beginning anew. One notices that some butterflies have emerged. Still others suggest that it is the shedding of the old skin, as a reptile does, and living a life adjusted to a new seasonal environment. Some have gone further and, like the chameleon, change color with every change of environment. However it may be, with us there is the challenge from within and from without from those who need to know and become established by an intelligent aggressive defense of our faith through well written literature. I presume our book, "Doctrines of the Bible," Brother Hershberger's fine production, "War, Peace and Nonresistance," Brother Wenger's "Glimpses of Mennonite History and Doctrine," and Brother S. C. Yoder's "For Conscience Sake," and other similiar treatises could be classified as defensive and most certainly contribute to the undergirding of our people in the matters of our faith. They have been recognized as writings of a high order and have engaged the interest of many in non-Mennonite circles.

But I am also thinking of literature which ought definitely to contribute to the stability of our people. It need not be controversial and should certainly safeguard against the tangents toward which we too often tend. There are emphases which have prompted pronouncements in congregations, and even in conferences and councils, which are unrelated to our historical faith and about which there should be no contention or controversy. In some quarters we have been given to the speculative and controversial on some interpretations which just should not obtain among us. "The Faith of our Fathers," by Ira Landis is a worthy attempt to stabilize us in the historical faith of the church. Still more such literature should be added. Our brother, the late John Horsch, went into the field of historical research and gathered very important material on the defense of our faith. His writings will stand as a classical contribution to this field of endeavor.

We need to maintain an aggressive witness. It is essential because of the nature of publicity which we have received. In many of the popular magazines and newspapers the Amish and we have received publicity. Our relief program has been lauded and our peculiarities have been elaborated upon. Our people have become well known. "Yes," others say, "we know you. You are a wonderful people. You have shown us the value of practical piety, of true Christian charity, and generosity, etc." But this has not enlightened them as to the real witness we bear as the result of our faith. We need to defend it with literature which gives the reason for and enlarges upon the principles of our faith and the practical application to life we make of it.

Literature That Extends Our Faith

We need books of sermons and addresses by Mennonite authors. An annual volume similar to Doran's "Minister's Manual," edited by some of our Mennonite talent, would be invaluable for ministers and church and community workers. We also need more biographies and autobiographies, more poetry, and other literature that reflects our faith and way of life. We need more descriptive literature of a popular type of the nature of "Light from Heaven," by Carol Kauffman, "Rosanna," by J. W. Yoder, and "Amanda," by Anna Meyers. Unfortunately, "Tillie the Mennonite Maid," and "Sabina the Amish Maid," are reflections intentionally written to show the way to depart from what was portrayed as suppression unduly and unjustly imposed. Truly descriptive literature written in story form should be given encouragement. Stories well written and based on past or present historical facts and experiences would mean a great deal as promotional literature. There is so much material to be gleaned from the beginnings of the Mennonite movement right up to the present time that the supply is practically unlimited, Only the surface has been scratched.

I am also thinking of literature for maintaining and promoting our faith in other countries. I wrote a book of Doctrine in Hindi for India entitled, "Baibal ke Mukhya Sidhant." Other missions and churches used it. One neighboring mission leader asked me whether an edition could not be published which would contain our distinctive doctrines and practices in an appendix, and thus leave it to the other churches to use the main body of the book as a text or for reference in their own schools and institutes. My reply was that if one would try to separate the parts that would go into an appendix he would find that practically the whole of the book would be the appendix. That is, the whole of the book reflects our faith theologically and in practice.

A small amount of literature has been produced in India by our missionaries and Indian brethren and sisters, such as a very brief history of Menno Simons and the Mennonite Church, the Minister's Manual with the Eighteen Articles and other helps, a short catechism, and a small church paper, all in the Hindi language. Most of the tracts which are used in our evangelistic work are procured from non-Mennonite sources. Some years ago small tracts giving our position regarding our distinctive tenets were also printed and given out with the evangelistic tracts and booklets. But there is still a dearth of literature in our church in India. India needs a small printing press to print Sunday-school and other helps, tracts, small books, etc. There are manuscripts lying in India now which should be in print but the price of paper and printing is prohibitive. Could a Hindi font of type and an Indian typesetter be brought over here and serve the interest at Scottdale? We have not studied the other mission fields, but we can well believe that there is a dearth of literature there which by some means should be provided.

We need a deepening of conviction throughout the Church that our distinctive witness is worth while and just as essential for all Christian believers as for ourselves. It is not just the Mennonite way of faith and life. It is the way of the will and the Word of God. It is the way of the Christian life. Once that conviction grows deeply enough it will express itself by various methods of maintaining and promoting the faith.

Need of Encouraging Writers

There is a need of giving encouragement to prospective writers. We have increasingly better talent in the church for producing both poetry and prose. The Publishing Committee and other powers that be should not only solicit certain individuals for productions of various kinds but should continually keep their eyes open for new writers. I think definite courses on creative writing should be given in all of our church schools from the high schools up through the colleges. There are other schools of journalism and writing; why should there not be more such credit courses provided in our schools? This would be one way of stimulating writing. I also think that the Correspondence Department of which we have charge should provide for such a course by correspondence.

I am also thinking of other inducements. Why should there not be a fund from which rewards could be given for writing according to certain accepted standards? Why should not the Publishing House have a fund from which it could draw to purchase different kinds of manuscripts for books, pamphlets, etc.? Let us not suppress the urge to write. While it is true that we all need continually to improve in our writing of whatever nature it is, and that there are standards which should be carefully adhered to, yet this is as much of a God-given talent as any other form of service and should by all means be encouraged and fostered.

In closing let me mention appreciatingly the Sunday School, Summer and Winter Bible School material which has been provided and which is used largely in non-Mennonite as well as Mennonite circles. While we have not meant primarily to make it promotional yet it will increasingly make its impact upon the life of all communities. Our prayers and deep interest should go with every order that comes in for it.

May God grant that we may build up a strong program of maintaining and promoting our faith through the production of helpful, inspiring, and appealing, literature. Other churches reflect their faith in their literature, why shouldn't we?

Goshen, Ind.

IF THEY WERE OUR OWN

If your boy or my girl were in darkness—
Were groping alone in the night,
Soul-weary, and helplessly seeking
In vain for a glimmer of light,
Thro' the dangerous depths of a forest,
Bewildered and frightened and lost,
Would be at my home by the fireside
Demurring and counting the cost
Of an organized search for the lost one,
Or grumbling because we must pay,
For the service of guides and for torches,
To drive the dark shadows away?

If your girl or my boy were in danger—
In imminent peril of death—
Were standing, unwarned, in its pathway,
Do you think we would waste any breath
In complaining about the depression—
Bewailing our loss and our lack,
When a clarion call should be ringing
To summon the wanderer back?
Oh, what if our own were in peril!
Would the sacrifice then be too great?
Even tho' we must strain to the utmost,
To save them before 'twere too late?

Then away with delays and excuses!
There are souls lost in sin's dark ways,
And the voice of the great Guide is calling
For searchers, with torches ablaze,
To carry the light to the hopeless
In the homeland and over the sea,
For the Father who seeks the unsaved ones
Is depending on you and on me.
Send the clarion call of Salvation,
Ringing out in its wonderful light;
Send the guides with Gospel-lit torches,
For wanderers are lost in the night!

—Christian Life.

BILLIONS AND BILLIONS

Perhaps billions make you dizzy. Well, try these:

In one year Americans spent $8,700,000,000 on liquor; $2,500,000,000 on charity.

In one year they spent $6,000,000,000 on the races; $2,500,000,000 on education.

Such figures don't tell the whole story, but they are a useful reminder that "where your treasure is, there will your heart be also."

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

REVELATION THROUGH BIOGRAPHY IN THE BIBLE

Genesis 11:27—25:11

Lesson for October 10, 1948

Golden Text.—In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3:6.

Human history is but a record of prominent men who in their generation led the rest of mankind forward according to their ideals and ambitions. In Bible history we have the record of these men and of their moral and spiritual impress which they made on the world.

In the study of this lesson we have a sketch of the Father of the Faithful. Coming at a time only a few generations removed from the Flood we find God commanding him to come out from his kindred and his people to become a stranger and pilgrim on the earth. He sought, not earthly empire, but a city not made with hands, whose builder and maker is God.

If all flesh had corrupted itself upon the earth before the flood, it had done little less by the time of Abraham.

To remain with a people means to be eventually absorbed by them.

The reason God selected Abraham is given in Genesis 18:19. It takes great grace to separate yourself from the world; but it takes still greater grace to so teach your children that they will follow your teachings for a thousand generations. The descendants of Abraham have at times wandered far from the example and teachings of their first father, but as a race they have never wholly lost it. We are different. We take the coloring of our surroundings like a tree toad or chameleon, and in two generations from now most of our children will be so completely absorbed into the moral and spiritual life of their environment that all separate identification is lost. To make a worth-while impress on the race you must have ideals so noble that they will compel you to separate yourself and yours, and to keep you separate. As soon as you or your descendants again mingle with the masses all gain is lost.

Terah was a worthy father. The call came to Abraham, but Terah was not one to stand in the way of his son in answering the call of the Lord. It seems that after having come as far as Haran, while they were preparing their company for their venture into the unknown with God, old age overtook the father and he passed on to his reward. A son, Haran, died here. Abraham was now the head. So, with Lot, his brother's son, they started westward and never stopped until they arrived in Canaan which God now told him was to be the possession of his family as a national home. But not yet! Four hundred years were to pass before they should gain possession of this land. The iniquity of the Amorites had not yet reached the point where they deserved swift judgment; and the House of Abraham was yet to be welded into a household of faith in the furnace of affliction in the land of the Pharaohs.

God took care of Abraham as He does of all who venture forth on ventures of faith at God's command. He suffered no man to do them wrong; but all things worked out for their good.

When God imparts to you a blessing, He unites with it a command—Be thou a blessing. A fountain that ceases to give away soon becomes a foul-smelling pool. We must give if we would continue to receive. We are but channels for the blessing of God. If we cease to be channels, He ceases to use us.

Was it wrong for Abraham to take his nephew Lot along? Of course not. No one ever questions his right to bring his servants along. Were his servants more deserving than his nephew? The mistake that Lot made after he came to Canaan was to separate himself from Abraham. His servants who stayed with him and accepted Abraham's faith became merged with the family of faith and were among the nation of more than a million souls that came into Canaan via Sinai four generations later. What of Lot? His descendants drifted away from God and became like the nations about them. It is good to separate yourselves from the world, but never good to separate yourselves from the fellowship of the saints.

The life of a saint is supernatural. The constant presence of God in his life makes what we like to call miracles ordinary events in his life. Miracles are natural to those who live on the plane of the supernatural.

Living on the level of the carnal, the world neither knows God nor His power in its life. Living and walking with God will bring miraculous blessing to the fruit of the body and to the fruit of the field.

But to live and to walk with God means that I, myself, dare not be satisfied with anything less than perfection. "I am the Almighty God; walk before me, and be thou perfect," is His command. May the absence of the miraculous in our lives not be the result of our being satisfied with a Christian life and experience far short of perfection? Like Israel in the wilderness we frustrate the grace of God by our sensual longings and consequent spiritual declension.

Abraham became the father of two great families—one in the realm of the flesh, and the other in the realm of faith. Only by the second stage of sonship can we gain the blessings of untold value that were vouchsafed to all Abraham's seed.

REVELATION THROUGH LAW IN THE BIBLE

Leviticus 19:1-18; Deuteronomy 5, 6; Matthew 22:34-40

Lesson for October 17, 1948

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matt. 22:37-39.

Leviticus 19:1-18. People get to be like the gods they worship. All men are religious, but unless your religion makes you walk on a high plane of honesty and holiness your religion is vain. You are worshiping the wrong god. We do not have many idols of wood and stone here in these United States, but we do have many people who do not worship the true God. The worship of God Almighty invariably results in holiness of life.

Chapters 18 and 19 of Leviticus describe the sins of Egypt and of Canaan. The children of Israel were not to do like the Egyptians which country they left, nor like the Canaanites, to which country they came. Both countries were so abominable in their practices that the land spewed them out. The invariable reason that God gave for their not doing these things was that He was their God and that He was holy. The objective of all religion is to become like God.

God, in the giving of the Mosaic Law, recognized the terrible depths into which idolatrous nations had fallen. Therefore He forbade the commingling of the seed of Jacob with that of the nations round about. He also recognized the perverted ideals that Israel had, their stiff necks, and their hard hearts. Therefore He allowed certain things that were short of perfection, but always set before them the true ideal, even as Jesus did, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Any school of religious thought, any teacher of religion and morals, any man or woman who in his or her own life condones, excuses, or justifies sin, is to that extent anti-God and pro-pagan.

The saint may lack the perfection of God, but he does not rest content with his condition.

Sexual immorality is universal and uncondemned even by the noblest of pagans. When that becomes common in so-called Christian communities it is evident that they are reverting to paganism. And this they cannot do without turning away from Jehovah God.

Profanity, swearing, cheating, robbing; damning the unfortunate, respecting persons unequally, gossiping, revenge; failure to rebuke sin; these are all things that those who would be godly will avoid. Love to God will impel me to cleanse myself from these in my own life; and the love of God towards my brother will compel me to do all in my power to save my neighbor from these abominations.

Deuteronomy 5, 6. The commandments of God are broadly divided into statutes, laws, and ordinances. The statutes had to do with the governing of the nation of Israel; the law was the expression of God on all matters of right and wrong; and the ordinances were rites given to the children of Israel to observe in order that they might not forget God's manifold mercies and His gracious dealings with them in bringing them out of the land of Egypt and establishing them in Canaan as a people for His own possession. As types the ordinances pointed to the work of the Son of God who was to appear upon the earth that man might receive a revelation of the character of God beyond that which could be made known in any other way. The only begotten of the Father, He hath declared Him. Jno. 1:18.

The statutes protected the rights of citizens against the sons of Belial that are found in every generation.

The law not only revealed some things right and their contrary evil, but, from the fact that there is so much in the natural man that is contrary to God it makes man conscious of the exceeding sinfulness of the human heart. The law makes sin appear exceeding sinful. When the law is not read sin loses its frightful mien, and is presently embraced by those who would otherwise flee from it. But whether you know it or not, sin is the one element in the universe of men and angels that is the cause of all their suffering and woe both for time and for eternity.

A reverent reading of the law of God will again bring about a burden of sin which is the first requisite to repentance and subsequent salvation.

Only a horror of sin will drive us to seek the holiness of God.

The Law reveals the abomination that God sees in all sin; Christ reveals for all time the 'beauty of holiness.'

And it is love for God through Jesus Christ that makes us turn our faces heavenward; and it is love to man that causes us to do all we can to win our neighbors to make haste to the city of God while yet there is time.

When I wrong my neighbor in any wise, I will be a stumbling block to his salvation: and until out of love to God and my neighbor I make that wrong right I can not gain him for my Lord.

REVELATION THROUGH OLD TESTAMENT HISTORY

I Kings 4:21—11:13

Lesson for October 24, 1948

Golden Text.—Blessed is the nation whose God is the Lord.—Psalm 33:12.

History is the record of events. Philosophy of History aims to give the causes for these events. The Bible not only gives the facts of history but also the causes that produced these events: and we find these causes largely in the realm of the spiritual and ethical.

"Righteousness exalteth a nation: but sin is a reproach to any people." In our study of the Word we sometimes come to confusing conclusions. A statement which I have heard frequently is that in the Old Testament times God blessed people who did good with material blessings, but that in the New Testament times He blesses them with spiritual blessings. To me that is confusing. There were some prophets in the Old Testament times who were poor in this world's goods. Weren't they good men? And besides has God changed the law of cause and effect? It is my judgment that God blesses that nation that honors God with material prosperity. This He has ever done and still does. But when it comes to the individual, He imparts to His loved ones those gifts and graces through which they can glorify Him the most and best. And material wealth is not the best means of doing so.

God, who knows the end from the beginning, rules in the kingdom of men. He has set the territorial bounds and the period of continuance for all the nations of the earth. Yet He has not done so arbitrarily. In the conduct of men and nations, nations have sprung into existence. They endured for a while according to the morals of the peoples and then vanished away; to be succeeded by others. These again have risen and fallen with startling sameness. And underneath were the uniform causes.

One would think that God might make an exception in Israel. Israel was His first-born, His chosen. But He didn't. The law of rewards for goodness of heart and deed, the punishment for evil were measured out on Israel with the same unerring uniformity that has been evident from the beginning.

Yes, God will forgive the individual and even the nation; but He will by no means clear the guilty. He will take vengeance on their inventions. In the Scriptures assigned for this lesson we have the reign of Solomon. His father David had established a kingdom that reached afar, and extended to the limits promised Israel by God through Moses and others.

David had won the respect and good will of the rulers of lands in far distant places as well as of those on his borders. Consequently his son entered upon his duties as king at a time when everything was favorable to a successful reign. And God wanted it so. He always wants us to have the best. And if we are worthy and wise we will have the best; but if we are evil and foolish we will likely tear down with our own hands that which others have built for us. God appeared to Solomon twice in special revelations of Himself. Surely after such experiences a man won't go astray.

God made women to be a help to men. If you get a good wife she will help you become more godly; but if you get a bad woman she will speed you on the road to hell. Solomon selected for his wives women whom God had forbidden. He established a court that savored more of this world than of the kingdom of God. About the only thing that he made that was not copied after the heathen was the Temple which he made from plans given by the Lord to David in the early years of his reign before his wives had turned away his heart from the Lord.

He was exceeding wise as an administrator and as a student and writer; he was versatile as a poet; but in matters of morals and religion he was a failure. He soon lost the love of his people and the respect of his contemporaries. His son reaped the bitter harvest of his father's folly. We are prone to say that Rehoboam was a wise man's fool son. We are wrong. He was a fool's son. I do not deny that Rehoboam was a fool, but what could you expect from such a father and mother, and such court influences? And the whole land reaped the harvest in poverty and bitter tears. Then came the breaking up of the kingdom.

Because the northern tribes turned to idolatry they went rapidly from one misery to another until the land became desolate. They changed the ordinance, transgressed the laws, and broke the everlasting covenant. Therefore the curse devoured them.

Judah and Benjamin followed the same course, but not so rapidly. And by the time that Judah was destined to exile, she had become so hardened in ungodliness that their king showed his contempt for the Word of the Lord by burning it; and the people showed their hatred of God by blaming all the evils that befell them on the fact that they had turned from worshiping the moon to worshiping Jehovah. And all Jeremiah's tears and pleadings availed nothing to stay them in their course of self-destruction.

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccl. 3:15). Peoples that honor God with their substance and with all the firstfruits of their increase are still blessed of God; and those who honor their fathers and their mothers will live long in the land which the Lord their God giveth them.

But—history does not record of any nation that took warning, and remained faithful to God. Will the United States be an exception?

REVELATION THROUGH WISDOM LITERATURE IN THE BIBLE

Prov. 1:8; 3:3; 4:1; 6:27, 28; 8:1-11; 10:1-9; 15:1; 18:9; 22:1; 25:13, 28; Eccl. 1-3; James 3:13-18

Lesson for October 31, 1948

Golden Text.—He that walketh uprightly walketh surely.—Proverbs 10:9.

There is a way of saying things so that they grip. Proverbs is one of these ways. The proverbs of the Bible are unlike the proverbs of the various peoples of the earth in that they have a strong ethical and religious background.

As a man thinketh in his heart, so is he. If we would study these wise sayings until they became a part of our thought-life they would affect us as goads and as nails driven in sure places by the masters of assemblies. They would drive us forward in the battle of life and give us courage to hang on in time of storm.

Prov. 1:8. If a person ever gets wisdom, years and experience will give it. Parents seek the good of their children, and the child who will take their instruction is always better off than the ones who will follow the counsel of vain men.

Prov. 3:3. Some things get away from us. Childhood slips away and then youth slips away, and before we know the strength of manhood is gone and the feebleness of old age warns us that life itself will slip away from this mortal frame. Some things you can afford to let go, but mercy and truth are not in that group. You need to hold on to them always.

Prov. 4:1. They who seek instruction will become wise.

Prov. 6:27, 28. For some things that a man does he has to pay a fearful price. Millions of men and women are in ill health, suffering the effects of indulging in sexual embrace with purveyors of disease and sin. Thousands fill our insane asylums all because the God-given organs of sex have been misused.

Prov. 8:1-11. Wisdom calls to the multitude to come and drink of her fountain. But there are not many wise. And why not? Because the average person thinks it is folly to be wise. So he closes his ears that he cannot hear wisdom's call, but opens it wide to hear words of foolishness. Yet wisdom is better than rubies and loving favor than silver and gold.

Wisdom is knowledge of spiritual truths.

Prov. 10:1-9. Happiness comes into the home when little children come; but hearts break when those little ones grow up and spurn the days of goodness. Wayward children make many gray hairs and send parents to untimely graves. A good man has no greater joy than to see his children walk in the truth. Scattered over the earth are hidden treasures amassed by pirates. They brought a curse to those who got them; and they seem to bring a curse on them who seek it. Better be poor and honest than rich if that wealth is the result of wicked dealings.

God never allows those who trust in Him to be forsaken.

The less people work, the poorer the community becomes. It is only as more is produced than is immediately needed that wealth increases. If I play when I should be planting, I will reap poverty when harvest time comes around. And if I did plant, and now sleep when I should be reaping I will still not have anything when the snow covers the earth. Work hard and use good sense.

We often think longingly of those who did us good and have now gone to their reward; but normal minds want to forget as quickly as possible the name and memory of the wicked.

The wiser you are, the more willing you are to listen to the counsel of others; but you can't teach a fool anything.

Prov. 15:1. If an angry man berates me and I answer in kind we will soon both carry on like raving maniacs. I show my self-control by answering softly, and that acts like cool ice on a fevered brow. He will also calm down.

Prov. 18:9. Between the man who will not produce and the man who wastes that which has been produced there is not much difference. Marry a man who will not work to a woman who will not save and you will have a home that is no home.

Prov. 22:1. A good judge of values would never sell his reputation for a fortune in diamonds.

Prov. 25:13. A cool drink in the harvest field while toiling under a burning sun is something that has few equals to assuage heat and thirst; so a faithful messenger is to them that send him. But they are so few.

Prov. 25:28. According to surveys, about twenty per cent of our criminals serving time in jail are there because they have no emotional control. Such people are like a motor with a disconnected governor.

Eccl. Chap. 1-3. It is generally supposed that Solomon wrote this book in his old age. He describes how he sought happiness in thirty-nine ways according to the appeal of the carnal mind and in every case he found nothing but vanity and vexation of spirit.

Wisdom, wine, wealth, women, works, and what not as a means to happiness were fruitless. He that increases knowledge increases sorrow. He that turns to drink will find that it biteth like a serpent and stingeth like an adder. Wealth for wealth's sake, and women for lust's sake, alike become intolerable burdens. Only goodness and truth bring happiness and peace to the tortured mind of man.

THE NONRESISTANT LIFE

Gen. 13:7-12; 26:12-22; 45:4-8; 50:15-21; Ex. 23:4, 5; Prov. 25:21, 22; Matt. 12:14-21; 26:50-53; Luke 22:47-53; John 18:19-23; Acts 5:40-42; 14:5-7, 19; 16:19-31; 20:22-24; 21:13; Rom. 12:17-21; I Cor. 4:11-15; I Thess. 2:2, 14

Lesson for November 7, 1948

Golden Text.—Being reviled, we bless; being persecuted, we suffer it. Being defamed, we intreat.—I Cor. 4:12, 13.

The history of nations is usually a history of their wars. The history of jurisprudence is a record of constant strife among individuals and groups. The world has enough strife without Christians joining in the free-for-all. God says, "As much as lieth in you, live peaceably with all men." The principle of nonresistance embraces that.

Gen. 13:7, 12. A brother offended is harder to be won than a strong city. Abraham would not fight with Lot. Their herdsmen had already been quarreling. Lot likely took sides with his herdsmen. But a good man will suffer injustice rather than impose it. Abraham settled the trouble by letting Lot have his own way. I am inclined to think that Lot regretted what he did, but Abraham didn't.

Gen. 26:12-22. For envy a man will cut off his nose to spite his face. The Philistines closed up the wells that Abraham had dug, and yet they could have used the water. You say, What foolishness! You probably have done just as foolishly if you have ever been envious.

But Isaac reopened the wells, and let the Philistines have them rather than quarrel. Was he the loser? No; God blessed him an hundredfold in other ways.

Gen 45:4-8; 50:15-21. The biggest victory any man can win over another is when he can convert another's abuse into a blessing upon the abuser. Joseph did this and became the perfect gentleman of all time.

Ex. 23:4, 5. To allow another man's hate to arouse hate in my own heart is unworthy of a man.

Prov. 25:21, 22. There are four parties concerned with every quarrel—both immediate participants, God, and the devil. The devil wants the fight to go on, for he knows that if he can keep it going both participants will devour each other spiritually if not physically. God wants it stopped so that neither is hurt, and both brought closer to God and each other. This can only be done as here suggested.

Matt. 12:14-21. There came a time when Jesus was to be offered up for the sins of the world. Then He gladly gave Himself. But up to that time He avoided places where His presence would incite evil men to violence.

"When they persecute you in this city, flee ye into another," is His advice to us all.

Matt. 26:50-53. It is God's law that they that use the sword shall perish with the sword. It seems to me that the reason the Master asked the disciples to get a sword was because He knew that if Peter had one he would surely use it and thus give Him an opportunity to return good for evil and at the same time give to all His followers for all time a warning against the carrying of weapons and of using them if you unwisely had them to hand.

Luke 22:47-53. Same as above.

John 18:19-23. Under Jewish law a person was not required to testify against himself. Jesus spoke aright when He told the High Priest to ask others rather than Himself. But that did not save Jesus from undeserved abuse. Yet He took it without further answer.

Acts 5:40-42. In the persecutions of the past, the ones that were persecuted almost invariably proved themselves superior morally to their persecutors. Thus shines the light of history and the things for which the men were persecuted were in this way spread and made known much more effectively than if there had been no persecution. He maketh the wrath of men to praise Him.

Acts 14:5-7. Missionaries of the cross have accomplished more for the elevation and salvation of the heathen without arms, than all other forces combined.

Acts 19:16. Only a saint can succesfully wage warfare with spiritual weapons.

Acts 19:31. In his care for others Paul would have placed himself into grave danger. The true nonresistant is not a coward. To fight the battle against evil without weapons requires courage of a much higher order than to use weapons would.

Acts 20:22-24. Bonds gave Paul the key to Caesar's palace. They will give Christ's faithful servants keys to otherwise inaccessible places.

Acts 21:13. After all that God in Christ has done for you and me we should think it a joy to do the hard things that have to be endured sometimes as soldiers of Jesus Christ. But they are no harder than the things required of men in the service of their country.

(Continued on page 320)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

Beginning with the month of October in the September issue and running through the entire month in this issue we have Unit VIII in which the general theme of PROPHECY IN THE BIBLE is considered. After the study of **"Fulfilled Prophecy"** in last month's issue, we take up the second topic: **"The Promise of His Second Coming."** This topic will lead us to understand more of the facts of the second coming of Christ to the world, and what it will be like, and what He will come to do. Living in a gainsaying world we need to have this great promise firmly fixed in our consciousness and a ready testimony to give an answer to those who may cast doubt upon the teaching of the Word.

To the Christian who knows what the Scriptures teach about the coming of Christ, it is highly important that these facts become such a reality that they affect every thought and activity of our life so that we may truly be **"Living in the Light of His Return."** We do not need to know the day or the hour. If we realize that many of the blessings in store for the Christian are consummated at the glorious day when He comes again, we can live in the light of that return, whether we have lived in the first century of the Christian era, or in the last days of that era.

We need to know the dark predictions of the future of the wicked if we would be the most concerned for them and be enabled to work for their good in time. So it will be both enlightening and helpful to our usefulness if we make an earnest study of the **"Doom of the Wicked."** "It is a fearful thing to fall into the hands of the living God." May that fear keep us from sin and may it move us to rescue the sinner from the doom awaiting him while there is yet opportunity.

In contrast to the doom of the wicked we have what the Scriptures teach of **"The Glory of the Righteous."** It is inspiring to meditate on the wonderful thoughts of love on the part of God in making preparation for those who are in His service in the world. Let us fill our hearts and minds with these glorious pictures of what God has in store for the future of His saints.

Following the unit on **Prophecy in the Bible** will be Unit IX on the DOCTRINE OF THE SCRIPTURE. We will have the first of this series of eight topics in this issue, entitled: **"The Bible, a Revelation."** May we learn to highly prize and love the Bible more and more as we meditate upon the flood of light that has come into our life through divine revelation as it comes to us in the inspired Scriptures.

* * *

It will be well to take a look at the topics for the months of November and December in order to make suitable plans to get the most out of this unit of study for the young people.

THE PROMISE OF HIS SECOND COMING Jno. 14:1-3; Mark 13:32-37; Acts 1:8-11; I Thess. 4:14-17.

Topic for October 10

* * *

MOTTO

"I will come again."

MEDITATIONS ON THE TOPIC

I. **The Promise of Jesus' Coming.**—To the disciples who knew Jesus in His earthly mission there was a joy to have His promise that He would return to the earth. While they never lived to see the day in their lifetime, and while that day has not come to thousands of Christians who have passed life's stage of action, there has always been a blessed anticipation to those who love Him. And this anticipation will have its reward in the day when Jesus comes. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

The coming of the Lord will bring with it glorious blessings to those who are prepared for Him. There will be a resurrection of the dead saints and a sudden change in the bodies of the living saints. He has a reward for those who are faithful according to their works. They will be in the presence of the Lord Jesus as their Redeemer and Lord forever. The glory that is in store for them cannot be expressed by mortal tongue. It may only be comprehended by those who have received the Holy Spirit and have a spiritual vision. I Cor. 2:9-14. These things have been expressed by the apostles in language that gives to His spiritual children a glimpse of what is in store for their eternal happiness.

But the promise of His coming has no joy in it to the wicked. They prefer to cast doubt upon it and to put the day far away, because their hearts are guilty before God, and they have nothing to anticipate but judgment for their sin. II Pet. 3:3, 4.

II. **The Text.—Jno. 14:1-3.**—Here Jesus comforted the disciples in their sorrow at the thought of His leaving them, by revealing that He would come again to receive them unto Himself.

Mark 13:32-37.—This passage tells us to watch and pray so as to be ready for the coming of Christ.

Acts 1:8-11.—The risen Lord revealed that it was not His plan to stay on earth and set up the kingdom of Israel. He would empower the disciples to bear witness of Him. He did not reveal the time of His coming, but as they gazed after Him as He ascended an angel came to them and revealed that in due time He would come as He went away.

OUTLINE STUDY

I. The Certainty of His Return.
1. Christ promised to return (John 14:2, 3).
2. The two messengers confirmed it (Acts 1:11).
3. The Old Testament predicts it (Dan. 12:2, 3).

II. The Time of His Return.
1. No one knows the time (Mark 13:32).
2. Signs indicate its nearness (Matt. 24; Luke 18:8).
3. We are to be ready (Mark 13:32-37).

III. The Manner of His Return.
1. He will come as He left (Acts 1:9-11; Rev. 1:7).
2. He will come with power and glory (Matt. 24:30).
3. He will have the saints and angels with Him (Matt. 25:31; I Thess. 4:14-17).

IV. The Purpose of His Return.
1. He comes to receive us to Himself (John 14:3).
2. He comes to judge the world (II Thess. 1:7-10).
3. He comes to reign (Matt. 25:14-30; Luke 19:12-27).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Come Again."
2. Promises That Christ Will Come Again.
   a. Jesus promised to return.
   b. The apostles wrote that He will return.
3. Why We Should Watch.
   a. We do not know when He will come.
   b. He will receive us to Himself.
   c. He will judge the world.

For Seniors
1. The Hope of His Return.
2. The Manner of His Return.
3. The Purposes of His Coming.

PERSONAL THOUGHT

Does the thought of the promise of His coming bring joy to our hearts?

SEED THOUGHTS

As to the exact time of His second advent, we know nothing. Christ says that only the Father in heaven knows that time, and we should ask no further questions. Men have set dates for His coming, but as these dates passed by these men were proved false prophets. But the Bible is not lacking in instructions concerning signs of His coming, so that we may know that His coming is not far removed. Matt. 24; Mark 13; Luke 21; I Tim. 4:1-3; II Tim. 3:1-5; II Pet. 3.

—Doctrines of the Bible.

The Lord is coming by and by,
Will you be ready when He comes?
He comes from His fair home on high,
Will you be ready when He comes?
To judgment call at His command,
Drawn thither by His mighty hand,
Before the throne we all shall stand,
Will you be ready when He comes?
—Sel.

He comes again; O Zion, ere thou meet Him,
Make known to ev'ry heart His saving grace;
Let none whom He hath ransomed fail to greet Him
Thro' thy neglect, unfit to see His face.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.
—Mary A. Thomson.

Even so, come,
  Precious Lord Jesus;
Creation waits
  Redemption to see;
Caught up in clouds,
  Soon shall we meet Thee;
O blessed assurance,
  Forever with Thee!

He is coming again,
He is coming again,
The very same Jesus,
Rejected of men;
He is coming again,
He is coming again,
With power and great glory,
He is coming again! —Sel.

LIVING IN THE LIGHT OF HIS RETURN Matt. 25

Topic for October 17

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MOTTO

"Occupy till I come."

MEDITATIONS ON THE TOPIC

I. **Anticipating Jesus' Return.**—When one is expecting the return of a friend there is fond anticipation which fills the heart with desires to make that day of meeting a glad day. When one waits for his Master and Lord, there is deep purpose to so prepare every work that will merit the approval of Him who is able to reward as well as to judge. Since the faithful child of God has taken Jesus as a Friend, he may have the blessed experience of rejoicing in His return as well as to earnestly desire to meet every condition that will secure His favor and blessing. And while there is a reverential fear that would not displease Him, there is that loyalty of love that is confident that all is well because "we keep his commandments, and do those things that are pleasing in his sight."

How our service is filled with a deep purpose when we look forward to the coming of Jesus! Though we live in the consciousness of His spiritual presence, there is an anticipation of a more glorious situation when His visible presence will be realized in which we and He will be alike in transformed bodies of glory and in spiritual understanding with all that has veiled our knowledge removed. "We shall be like him; for we shall see him as he is." Then shall we know as we are known. How this hope cherished will move us to purify ourselves and to prepare in every way to meet conditions to meet Him with gladness and confidence!

It will shape our earthly affairs. Our business occupation, our social life, our religious service, our treatment of fellow men, our spending of time, our love and devotion to the Scriptures, our reverence for His commandments, our concern for the lost, our anxiety for the welfare of the children of God; in fact, all our doing and thinking and living will be permeated with the glorious thought of meeting the Lord.

II. **The Text.—Matt. 25.**—This passage gives us the parable of the ten virgins, and the parable of the talents, and the vision of the judgment scene at the return of the Lord Jesus. In each of these passages is the lesson of the importance of watching and waiting and living and working with the consciousness of a need of faithfulness and loyalty to Him.

OUTLINE STUDY

I. The Hope of His Return Governs Our Attitudes.
1. We watch for His appearing (Mark 13:33; Heb. 9:27, 28).
2. We are to be waiting for Him (Luke 12:35, 36).
3. We are to abide in Him (I John 2:28).
4. We are to be ready (Luke 12:39, 40).
5. We long for His return (II Pet. 3:12; II Tim. 4:8).

II. The Hope of His Return Directs Our Motives.
1. We purify ourselves (I John 3:3).
2. We remain steadfast in hope (I Pet. 4:13).
3. We have brotherly love (I Thess. 3:12, 13).
4. We will receive our rewards (I Thess. 4:16; I Cor. 15:42-44; I John 3:2).

III. The Hope of His Return Determines Our Acts.
1. We do not judge prematurely (I Cor. 4:5).
2. We comfort one another (I Thess. 4:18).
3. We mortify our members (Col. 3:4, 5)).
4. We separate ourselves from worldly lusts (Tit. 2:11-13).
5. We are to occupy till He comes (Luke 19:13).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Watch."
2. Why We Should Watch for Christ.
   a. We do not know when He will come.
   b. He will reward Christians.
   c. He will judge unbelievers.
3. How We Should Live Until He Comes.
   a. We should purify ourselves.
   b. We are to remain true to Him.
   c. We are to work for Him.

For Seniors
1. Loving His Appearing.
2. His Return a Motive for Holiness.
3. Occupying Till He Comes.

PERSONAL THOUGHT

Lord, teach me Thy will and make me like Thyself, that whether I live or die, whether in this body or in the body of glory, I may be ready for every change and may be in fellowship with Thee.

SEED THOUGHTS

Our lamps are trimmed and burning,
  Our robes are white and clean,
We've tarried for the Bridegroom,
  Oh, may we enter in?
We know we've nothing worthy
  That we can call our own—
The light, the oil, the robes we wear,
  Are all from Him alone.
Behold the Bridegroom cometh!
  And all may enter in,
Whose lamps are trimmed and burning,
  Whose robes are white and clean.
—G. F. R.

See, the feast of love is spread,
Drink the wine and eat the bread;
Sweet memorials, till the Lord
Call us round the heavenly board;
Some from earth, from glory some,
Severed only **"Till He come."**
—Bickersteth.

Let all that look for, hasten
  The coming joyful day,
By earnest consecration,
  To walk the narrow way,
By gathering in the lost ones,
  For whom the Lord did die,
For the crowning day that's coming
  by and by.

Oh, the crowning day is coming,
  Is coming by and by,
When our Lord shall come in "power,"
  And "glory" from on high.
Oh, the glorious sight will gladden,
  Each waiting watchful eye,
In the crowning day that's coming
  by and by. —El Nathan.

THE DOOM OF THE WICKED Matt. 10:28; 25:41-46; Luke 16:19-31; II Thess. 1:8, 9.

Topic for October 24

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MOTTO

"Depart from me, ye cursed."

MEDITATIONS ON THE TOPIC

I. **Hell** is the name commonly known as the place prepared for the devil and his angels to which the wicked are finally doomed to spend eternity.

Since God has no pleasure in the death of the wicked, He has sent forth the warning of the terrible fact that there is a death more terrible than the death of the body, called "the second death." This death is the final separation from God when all the wicked are cast into "the lake of fire and brimstone" where "the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." It is spoken of as an "everlasting punishment," a place where there shall be "weeping and gnashing of teeth." To such a fate God has "no pleasure" and He "is not willing that any should perish" in this way.

When we put all these facts together we must conclude that **this doom of the wicked** falls largely upon the choice of the wicked themselves. God has prepared them for a noble destiny. The very nature of their being gives them a power of choice to go in the way of the wicked or in the way of the righteous. The punishment of the wicked is the inevitable end from which God would deliver every one who is willing to accept the way. He calls from the depth of His great love, "Turn ye, turn ye from your evil ways; for why will ye die?" We trust His word to believe that there is a death awaiting the sinner from which God cannot deliver without the co-operation of the sinner himself. It is this that brought the great salvation through the sacrifice of the Son of God. In the obtaining of this salvation there needs to be a willing acceptance before there can be a salvation. To reject the salvation through the sacrificed Son of God is the most inexcusable sin that can be imagined. When men go to torment of their own choice in the face of the great redemptive measures of God to rescue them, there is no other remedy but that they must suffer the pangs that belong to such created beings as men and angels and devils who have departed from their first estate.

There is a fatal line from which there is no rescue. The rich man in torments had to be told the terrible fact that he had gone beyond the power of change. Luke 16:26. It is possible to pass this fatal line even before death when men have done "despite unto the Spirit of grace" and are without repentance and forgiveness forever. Matt. 12:31, 32; Heb. 6:4-6; 10:26-31. How gracious is our great Creator to reveal the danger which men approach when they dare to trifle with God's great creative processes and His wonderful plan of grace!

OUTLINE STUDY

I. Present Condemnation.
1. Judgments (Acts 8:24).
2. No rest (Isa. 57:20, 21).

II. Future Punishment of the Wicked.
1. Cast into the fire of hell (Rev. 21:8).
2. Cast into outer darkness (Matt. 8:12).
3. Place prepared for the devil and his angels (Matt. 25:41).
4. Conscious torment (Luke 16:24).
5. Endless punishment (Matt. 25:41).
6. A great gulf fixed (Luke 16:26).
7. This life decides our destiny (John 5:28, 29).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Hell."

2. Who Will Go There?
   a. The devil and all his angels.
   b. The wicked.
   c. All who forget God.
   d. Sinners who do not repent.
   e. Those who disobey God.
3. The Endless Punishment of the Wicked.

For Seniors
1. God's Justice Demands a Place of Punishment.
2. The Nature of Hell.
3. Our Responsibility to the Wicked.

PERSONAL THOUGHT

Are we fully aware of the fearful issues at stake for the souls of men who trifle with their eternal destiny? Do we enter into the work of soul-winning with the compassion and the fear that are fitting to the issues at stake?

SEED THOUGHTS

Sinners! turn; why will ye die?
God your Maker asks you why?
God who did your being give,
Made you with Himself to live—
Sinners, turn, why will ye die?
God, your Saviour asks you why?
Will you not in Him believe?
He who died that you might live.
—Sel.

Sound the alarm! let the watchman cry!—
'Up for the day of the Lord is nigh;
Who will escape from the wrath to come?
Who have a place in the soul's bright home?'
Sound the alarm, watchman,
Sound the alarm!
For the Lord will come with a conquering arm;
And the hosts of sin, as their ranks advance,
Shall wither and fall at His glance.
—F. J. Crosby.

THE GLORY OF THE RIGHTEOUS

Rev. 7:9-16; 21:1-7; 22:1-5.

Topic for October 31

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MOTTO

"That they may behold my glory."

MEDITATIONS ON THE TOPIC

I. **Heaven** is the place of final glory for the righteous. **Glory** carries in it the meaning of triumph over all the evils and sorrows and difficulties of our life on earth. Heaven is **"God's throne."** It is the **Father's house** where Jesus has gone for a while till He returns to take us to Himself. In the Father's house are "many mansions." It was so long ago, before Jesus came into the world. Through the **"way"** (Jno. 14:6; Heb. 10:20) that His sacrifice and offering has made for us, as He goes to heaven with the offering of His own blood, He prepares a **"place"** for us. Heb. 9:24-26. This place is not so much something to be created or made as it is the securing of an inheritance for us by His atonement as He represents our cause before the Majesty on high. I Pet. 1:4; Heb. 1:3; 12:2; Ps. 110:1.

It will be our glory as "heirs of God and joint-heirs with Christ" (Rom. 8:17) to be glorified in bodies of immortality like our Redeemer. Rom. 8:21-23. It is then that "death is swallowed up in victory" from which all the sting caused by sin has been removed. I Cor. 15:53-57. Judgment on our sins has been forever lifted through the gift of pardon by the blood. His likeness shall be upon us. We shall be clothed in His righteousness and shall be able to look into the face of our glorious Redeemer. Rev. 22:4. No dread shall ever enter our thought that this state of glory might sometime end, for we "shall reign for ever and ever" (Rev. 22:5).

All enemies shall be forever put down. All that sin had wrought in the earth and in the lives of the redeemed before they were glorified shall be forever past. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

There will be no partialities, but "He that overcometh **shall inherit all things;** and I will be his God and he shall be my son" (Rev. 21:7). That blessed feeling of **belonging** and being able to say "Salvation to our God" and join in the praises of the redeemed who are clothed in white (Rev. 7:9, 10) shall be the portion of those in glory. There will be no race prejudices, since the redeemed come from "all nations and kindreds and tongues and people" (Rev. 7:9).

OUTLINE STUDY

I. Beholding God.
1. A blessing of the pure in heart (Matt. 5:8).
2. A face-to-face experience (I Cor. 13:12).

II. Dwelling with Christ.
1. Being with Christ (John 14:3).
2. A perfect union with Christ (John 14:20).

III. Existing in Purity and Perfection.
1. Glorified bodies (I Cor. 15:53, 54).
2. Limitations removed (Rev. 7:16).
3. Sorrow banished (Rev. 21:4).
4. Perfection of service (Rev. 7:15).

IV. Everlasting Fulfillment.
1. Shining as the stars (Dan. 12:3).
2. Fullness of joy (Ps. 16:11).
3. Completion of knowledge (I Cor. 13:12).
4. Perfection of love (I John 4:7).

SUGGESTIVE ASSIGNMENTS

For Juniors
1. Text Word, "Glory."
2. The Glory of Heaven.
   a. A place Jesus has prepared for us.
   b. A place where there is no evil.
   c. A place of joy forever.
   d. A place where we are always with Jesus.

For Seniors
1. The New Heaven and the New Earth.
2. The Joys of Heaven.
3. The Rewards of Heaven.
4. Our Eternal Home.

PERSONAL THOUGHT

"I shall be satisfied when I awake in thy likeness."

SEED THOUGHTS

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile" (Rom. 2:10).

Oh, the clanging bells of time,
Soon their notes will all be dumb,
And in joy and peace sublime,
We will feel the silence come;
And our souls their thirst will slake,
And our eyes the King will see,
When thy glorious morn shall break,
Eternity! eternity! —Sel.

There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And neverwith'ring flow'rs;
Death, like a narrow sea, divides
This heavenly land from ours.
—Isaac Watts.

Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourning here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins and doubts and fears.

I asked them whence their vict'ry came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.
—I. Watts.

THE BIBLE, A REVELATION I Cor. 2:6-10; II Pet. 3:1-7

Topic for November 7

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MOTTO

"There is a God in heaven that revealeth secrets."

MEDITATIONS ON THE TOPIC

I. **Revelation in the Bible.**—A living God is more than mere history. He is in living touch with all His creation. His crowning creature, man, is able to receive communication from God in whose image he is created. It is but natural with the character of God that He would desire to make Himself known to man who has so largely lost understanding of God and of the facts concerning the origin and destiny of man.

In line with this desire of God, we find the Bible as the revelation of God to man in different ages and under varying circumstances. He has not only revealed His own character, but has revealed to perverted man his own condition and destiny and the hope of fellowship and blessing in relation to God. What man in his ignorance and blindness groped after and guessed about, God has made plain by means of revelation through instrumentality of fit servants whom He has chosen to speak and to write and to show to fellow men what God had shown to them. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

We may safely take up the Bible which has been so fully authenticated and brought down to us. In this Book we shall find the revelation we so much crave and need in our times of trouble and perplexity. It answers our questions of who we are and whither we are bound and how we may choose the way of life that will bring us into favor and friendship with our Creator and enable us to reach the glorious end He plans and to avoid the terrible end of the wicked.

II. **The Text.—I Cor. 2:6-10.**—This passage reveals how that God has revealed by His Spirit what man could not understand and imagine in his own reasoning and thought. Even when God has given His revelation, men, void of the Spirit, have opposed, and have been unable to comprehend what it all meant. But those who have opened their hearts to the Word and the Spirit have been led into the light of God's truth.

II Pet. 3:1-7.—Prophecy of the future as revealed in the Scripture brings enlightenment. While men in their willing ignorance and sin seek to make light of the revelation of God, those who give heed to them have a clear understanding of the future and may order their life so that they are prepared for the things that are coming upon the earth.

OUTLINE STUDY

I. The Methods of Revelation.
1. The visions and dreams (Num. 12:6).
2. The prophetic word (Jer. 1:9; Isa. 51:16; Ezek. 3:4).
3. The inspiration of the Holy Ghost (II Pet. 1:19-21).
4. The incarnation (John 1:1-18).
5. The ministry of angels (Luke 1:11-25).
6. The Spirit spoke to prophets (Eph. 3:2-5).

II. The Content of Revelation.
1. Origins (Gen. 1).

(Continued on page 320)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

IS CIVILIZATION TOTTERING ON THE BRINK?

There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days.—Daniel 2:28.

A well-known writer puts it this way, "Mankind totters on the brink of damnation." It sounds rather strange to have the world and worldly men recognize this fact from the basis of circumstances and world events.

Not a long time ago, students of the **prophetic content of the Scriptures** were looked at as wild fanatics. It even was hinted that the book of Revelation used extravagant language. But lately, the widely known historian, H. G. Wells, wrote, just before his death, "This is the end." He had in mind the two global wars, and the discovery of atomic forces. Statements like that of Mr. Wells sound like the language of interpreters of Biblical prophecies.

Dr. Cyril Forster Garbett, archbishop of York, made this startling statement in a letter to his diocese, "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning. The writing on the wall of threatened doom and destruction can now be read clearly by all thoughtful men."

Listen to Winston Churchill, in his Fulton, Missouri, speech, "The dark ages may return, the Stone Age may return on the gleaming wings of science. Beware, I say, the time may be short." Later he said, "It may well be that the present agencies of destruction will not only bring an end to all that we call civilization, but may possibly disintegrate the globe itself."

All this sounds like the stunning declaration of the educator, Robert M. Hutchins, chancellor of the University of Chicago, "Devoting our educational efforts to infants between six and twenty-one seems futile. The world may not last long enough." Ponder over that last shocking statement.

Dr. Nicholas Murray Butler, the late famous president of Columbia University, in discussing world conditions said, "There is a possibility of the complete destruction of all that has been accomplished during the past five thousand years. . . . We must look forward with hope. That hope will be useless unless the world of tomorrow will be built upon a moral foundation, and that that foundation shall be protected and endure for the Support and guidance of mankind through coming centuries. Otherwise, the end cannot be far distant." This last line sounds quite cynical.

Raymond Swing in a late broadcast said, "We have but four or five years left; either we will find a way to establish a world government in that time or perish in a war of the atom."

Philip Wylie wrote in the "Woman's Home Companion" thus: "With every passing day the chances that you will see your grandchildren grow up become smaller and smaller." He expressed this idea that war must be stopped or that he and most of his fellow citizens will be killed the next twenty-five years.

Scientists of the United States put forth this statement, **"It took us three years to achieve the transfer from the laboratory to the battlefield. Other countries should be able to produce atomic bombs in two to five years."**

Howard Blakeslee, Associated Press science editor, made this statement, "The only important difference of opinion I have found among the scientists is the length of time before other nations will be able to make atomic bombs without the benefits of our own secrets of fabrication. The differences range from two to twenty years."

The editor of "This World" warns thus: "The atomic race is on. And the next D Day will be doomsday." In the same journal Wesnar Fallaw urges the organization of study groups "in every church throughout Christendom to educate individual Christians in understanding the implications of the world's end." In discussing this a little more definitely he writes, "Christians normally reckon with eschatology. It was Christian abnormality which ignored eschatology for so long. However, the blasts over Japan brought back to Christian believers the rightness, the correctness, of not only contemplating the end, but also **expecting** the world's end."

"The Day of Vengeance"

All this sounds like the "Word of God." Allow this quotation from the Prophet Zephaniah, when he warned Israel of their day of doom, and foretold the greater day of doom in the future, in chapter 1, verses 14 and 15: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." All this sounds like the writings of men of the world in our day.

Jesus Christ, Himself, in speaking to His fellow townsmen in Nazareth, stopped at a comma, when He spoke of the glorious days of His own personal ministry. Had He finished His quotation from the pen of the Prophet Isaiah, He would have spoken thus: "THE DAY OF VENGEANCE OF OUR GOD." Certainly, that day is coming apace.

Is "World Destruction" possible? Let the veteran statesman, Field Marshall Jan Christian Smuts of Africa, speak, "If war should return there will be no more history. Man has made a thunderbolt, unless he can control his own invention—**finis mundi**; the world is destroyed." The Bible speaks of such destruction in letters of fire.

The Apostle Peter wrote:

> "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

John R. Mott, the noted world traveler and missionary statesman, wrote, after an extended tour over Europe,

> "When I think of human tragedy, as I saw it and felt it, of the Christian ideals sacrificed as they have been, the thought comes to me that **God is preparing the way for some immense direct action.** Who knows through what conduits and channels He will make His power felt? I believe we are on the threshold of something far greater and more portentous than the world has ever known."

"Men Shall Be Fierce"

Before destruction of world-wide proportions will come, men must be "fierce." Space will only allow one illustration. It would take volumes to write the story of man's inhumanity to man. This one comes from the lips of Hermann Graebe, at the Nuremberg criminal trial, when he spoke under affidavit. He saw the pogrom at Rowno in the Ukraine and in Dubno:

> The people got off the trucks and undressed upon the orders of an SS man carrying a riding or dog whip. They had to put down their clothes in piles, sorted according to shoes, top clothing, and underclothing.
>
> I saw a heap of shoes totaling about 800 to 1,000.
>
> Without screaming or weeping these people undressed and stood around in family groups, kissed each other, said their farewells, and waited for the SS man who stood near a pit thirty meters long and three meters deep.
>
> During fifteen minutes I heard no complaint or plea for mercy. I watched a family, a man and woman both about fifty, their children about one, eight, and ten, and two grown daughters, twenty to twenty-four.
>
> The old woman with snow-white hair, was holding the year-old child in her arms, singing to it and tickling it. The child was cooing with delight. A couple watched with tears in their eyes.
>
> The father was holding the hand of the boy about ten, speaking to him softly as the boy fought the tears. The father pointed to the sky, stroked the boy's head, and explained something.
>
> In a tremendous grave other people were closely wedged together, lying on top of each other. Nearly all had blood running over their shoulders from their heads. Some were still moving. They lifted arms or turned heads to show they were still alive. The pit was already two-thirds filled—I estimated it contained about 1,000 people.
>
> An SS man sat on the edge of the narrow end of the pit, his feet dangling into it. He had a tommygun on his knees and was smoking a cigarette.
>
> The naked people went down into the pit and climbed over the heads of people lying there to the place where the SS man directed them. Then I heard a series of shots. The next batch already was approaching.

The world's cup of iniquity is fast being filled to overflowing. The judgment of God has always overtaken man in his sin. This period will be no exception.

Spending $3,000,000,000

Man's crimes are not all wicked acts, but include the misuse of the products of the earth, which God gave for the benefit of man, rather than for his destruction. For instance, there is the enormous bill to pay for compulsory military training in the United States. The "Teacher's Digest" summarizes the same effectively.

> With three billion dollars per year proposed for compulsory military training all these things could be done:
>
> 1. Construct a 10-room modern school building in every county in the United States each year.
> 2. Construct a $50,000 library in every county in the United States each year.
> 3. Construct annually a $150,000 hospital in each county.
> 4. Employ 10 full-time school and public health doctors and 10 full-time school and public health nurses in every county.

5. Purchase 10 new modern school busses in each county each year.
6. Maintain one psychiatric and behavior clinic in every county.
7. Provide 10 recreation and juvenile guidance workers in every county.
8. Bring all schools of the county up to a reasonable standard of efficiency.
9. Provide free education for the 3,000,000 children under 18 who are now not attending school.
10. Meet the payroll of one junior college with 10 instructors in every county.
11. Provide all the expenses of a three-year post-graduate course for 10,004 selected students each year.
12. Pay the full maintenance and tuition at college or technical school for one year of the 900,000 boys who would be conscripted.
13. Erect a $750,000 trade and technical school in each Congressional district/each year.

It is possible that man is being given his last chance. The age may be closing. A great statesman puts it this way, "Mankind has arrived at the crisis of his fate."

Edward Davis correctly evaluated the situation man is facing today in his poem:

All Social Schemes, all planned Economies,
All specious blueprints of man's Ideal States,
All vain attempts at just Democracies,
Utopias or Cities of High God
Have failed—and must for long time fail—for lack
Of only one essential thing: enough
Just men and true to make Peace possible.

The prayer that men—all of us—need to pray today is, "Create in me a clean heart, O God; and renew a right spirit within me." The Spirit of God alone is equal to the dire needs of the world.

Altogether too often the Holy Spirit is the "Stranger in the Temple" of man's soul. Too often His voice is silenced, His counsel remains unheeded. This is what brought on the judgment of the **Flood.** This is what brought the **flaming fire and brimstone** upon the cities of Sodom and Gomorrah. This is what **choked** the city of Jericho with **corpses.** This is what made the streets of Jerusalem **run with blood.**

World Government

The only way out is the creation of a **super-state.** This is what many thoughtful men are saying. Some call it a **world state.** Call it what you like! The creation of such a state will never bring order out of our chaos, or peace into our disturbed world! Why not? The malady is more deep-seated. The disease is in the blood. The trouble is in the heart of man. The real issue is not Washington, D.C.; it is not Moscow, Russia; it is not London, England; it is not Tokyo, Japan; it is not Berlin, Germany. These are noted capitals—that's all. It is the people who constitute the nation. The problem of our world is the age-old problem of man. This brings us back to an ancient fact of history. Man fell. He didn't fall upward. He fell down. He is traveling the downward road. Man is headed for the downward regions of despair. World Government is no way out. Man is a rebel against his Maker. Men have rebelled against the Almighty. The mere poultice of a new social order will never cure the cancer of man's sin. A new political ideology will never place man on the upward way. It may sound well to say, "World Government—or else." However, what the world needs is men with a change of hearts. This is made possible only by the Gospel. Education, culture, science, morals—all have their place in the world, but none can change the leper's spots. All of these are superficial. It is still true, "Ye [man] must be born again." This birth must come from above.

Even the military commander, General Douglas MacArthur, knows this very well. This can be detected in the following quotation, at the time of the Japanese surrender. He said:

> Military alliance, balances of power, League of Nations, all in turn failed. . . . We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh.

David Lawrence, in the United States News, speaks clearly about a fundamental change. He says it must be by a turning from brute force to moral force. This, he says, means a "turning to God." This he calls the "mightiest force in the universe." It is. That is an unconditional surrender to God's will and guidance.

The Light in a Dark Place

The Apostle Peter speaks of the "Prophetic Word," as the "light . . . in a dark place." Truly such it is. Apart from the light of the word of prophecy, none would know where we are now, or where we are going. But this word clearly foretells what is happening all about us.

The Spirit speaks expressly, "that there will be a great falling away." It is written, "In the last days perilous times shall come." Our Lord spoke clearly, "There shall be . . . distress of nations." These and scores of other passages clearly portray our times. But they say still more. Some will "trim their lamps." Others, with no "oil," that is, without the Spirit of God, will be unready. The world will go on its way as it did in the days of Noah—eating, drinking, marrying, indifferent, and unheeding. What about true souls? Some like Enoch will be translated. Others, like Noah, will be preserved, for the beginning of a new order. That order will be what St. Paul spoke of thus: "Which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15). May the Lord hasten the day of this mighty demonstration. May the Lord soon replace this crumbling world order with the one "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

Increased Drunkenness All Over Our Whole Nation, Another Sign of the Last Days, and Christ's Return

Never before in the history of modern civilization have the nations of the world been so drunk on the devil's brew.

Perhaps the greatest single contributor to human woe and misery, drink, turns man into the savage beast: it murders, it rapes, it kills or maims on the highway, it fills our penal institutions, it thoroughly demoralizes, it reduces to want and poverty, it breaks up the home, it severs social ties, it takes the food out of the mouths of little children, it denies bread to starving millions, it destroys both mind and body, it robs one of every noble aspiration and high ideal, it brings to shame and humiliation, it plunges the soul into the depths of black despair, and at the last it leaves the serpent's sting of death, for no drunkard "shall inherit the kingdom of God."

According to statistics, alcoholic consumption in England for the year 1947 increased by 25 per cent over that of the previous year. Money paid for drink within the space of eighteen months is said to be equivalent to the total American loan or three and three fourths billion dollars. Bread must be rationed while enough grain to provide a bread ration for seven million people per day is set aside for the liquor industry.

Turning to the United States drinking has so increased that Americans are now consuming four times as much liquor as they did in 1934. In the nation's capital consumption runs at 16 quarts per capita; in wide-open places like Reno or Las Vegas, the average is 13 quarts; and for all of the U. S. the figure is five quarts per capita. At least one person in 81 per cent of the American homes has a record for drunkenness. The American liquor bill for the year 1946 amounted to $8,700,000,000. According to Mrs. D. Leigh Colvin, president of the national W. C. T. U., "enough grain has been wasted in alcoholic beverages since repeal to feed all the starving of the world, and the amount of money spent for drink would more than pay for all world relief, currently and years hence." Then we have yet to consider the nation's huge crime bill amounting to $16,000,000,000, two-thirds of which is accounted to drink.

Jesus said that "as the days of Noe were, so shall also the coming of the Son of man be." The sins of Noah's day included drinking. The prophet Isaiah cried, "Woe to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the valleys of them that are overcome [Heb. broken] with wine" (Isa. 28:1). Then follows a pronouncement of judgment that can refer only to the last days. The wrath of God will surely fall in judgment upon the liquor traffic just as it will upon every other evil when He "ariseth to shake terribly the earth."

—Midnight Cry.

A VACATION TRIP TO PEKING

(Continued from page 305)

is a scene to tuck away in memory to be reviewed at leisure.

There are hosts of other places of interest to visit, and days can be spent browsing through curio and antique shops. In the old city you will find embroidery street, lined on either side with shops of exquisite old, and not so old, embroideries. There are also "streetfuls" of anything one can imagine—copper street, jade street, etc. The foreigner has left his reputation in Peking, as in every other place in China, and after you have bargained and cajoled for half an hour you may rest assured you are still paying twice as much as a Chinese person would pay.

When you are tired of sight-seeing and browsing in antique and gift shops you still have the pleasure of trying out different eating places and types of food—pao ping, Mongolian food, and the famous Peking duck.

Although the Great Wall is several hours by train outside of Peking, it should be considered a must on the list of sights. As we climbed on it and looked over the country, imagination ran riot and we could see the advancing hordes of aggressive armies, but imagination also showed us the human misery connected with the building of such a fantastic structure. Waiting for five hours for a train and then being shuttled to a siding for an all night wait brought back the almost forgotten fact that we were still in China. In spite of all the inconveniences it was worth it. Peking is a memorial to an ancient civilization and should be preserved but not reproduced.

—China Relief Notes.

6 Young Allen Court Chapoo Rd.,
Shanghai, China.

"Very few people have weak eyes from too much looking on the bright side of things."

"There remaineth therefore a rest to the people of God" (Heb. 4:9).

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YOUNG PEOPLE'S MEETING

(Continued from page 317)

2. Law and ceremony (Ex. 20:1-17; 25:40).
3. The plan of redemption (Rom. 16:25; Eph. 1:7-12; 3:5-7).
4. The sufferings and glory of Christ (I Pet. 1:10-12).
5. The future state (Rev. 20:11-15; 21:22).

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There are mysteries which the human mind, unaided by revelation from God, can never unravel. The origin of matter, the origin of life, the origin of man, the eternal destiny of man, and numerous other problems which have challenged and baffled the investigations of unbelieving men for thousands of years, must continue to remain mysteries and be made the object of idle speculation—except as the light from heaven makes them clear. They are beyond us. The only way by which such things can be found out is by getting the information from one who knows—and who, beside the infinite God, can know them—except through revelation from Him?
—Daniel Kauffman, in Doctrines of the Bible.

Looking backwards, we see the door of the past opening as we hear the words, "In the beginning God . . . ." Looking heavenwards, we see the floods of heavenly light poured out upon the environments of the present time. Looking forwards, the door to the future begins to swing open to the eye of man as we hear the words, "Behold, I shew you a mystery . . . ." Thus heaven and earth are filled with the light of God, the universe of God is thrown open to the eye of man, as revelation after revelation crowns his investigations with success and transfers mystery after mystery into the realms of knowledge.
—Daniel Kauffman in Doctrines of the Bible.

Oh, wonderful, wonderful Word of the Lord!
  True wisdom its pages unfold;
And tho' we may read them a thousand times o'er,
  They never, no never grow old!
Each line hath a treasure, each promise a pearl,
  That all if they will may secure;
And we know that when time and the world pass away,
  God's Word shall forever endure.
—J. L. Sterling.

* * *

SUNDAY SCHOOL LESSONS

(Continued from page 314)

Rom. 12:17-21. The Bible way of doing things is always the most efficient way, yet men will use almost every other way before they try God's way. And consequently they heap to themselves trouble and failure.

I Cor. 4:11-15. Paul had the mind of Christ, so he used the method of Christ and became the greatest soul-saver of history. He destroyed more heathen temples by converting their devotees than all the power of Rome could destroy.

I Thess. 2:2, 14. If danger and abuse seal my lips when God asks me to witness for Him I am a poor soldier. If the captain is a coward he will have no brave soldiers under him.

If the pastor of the church has no moral courage can you expect any in the members of his church? If there is any, it is not because of him, but in spite of him.

If God's perfect will is my will then all will be well and end well regardless of seeming appearances. And when He says, "Resist not evil," then I will not.

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November 1948

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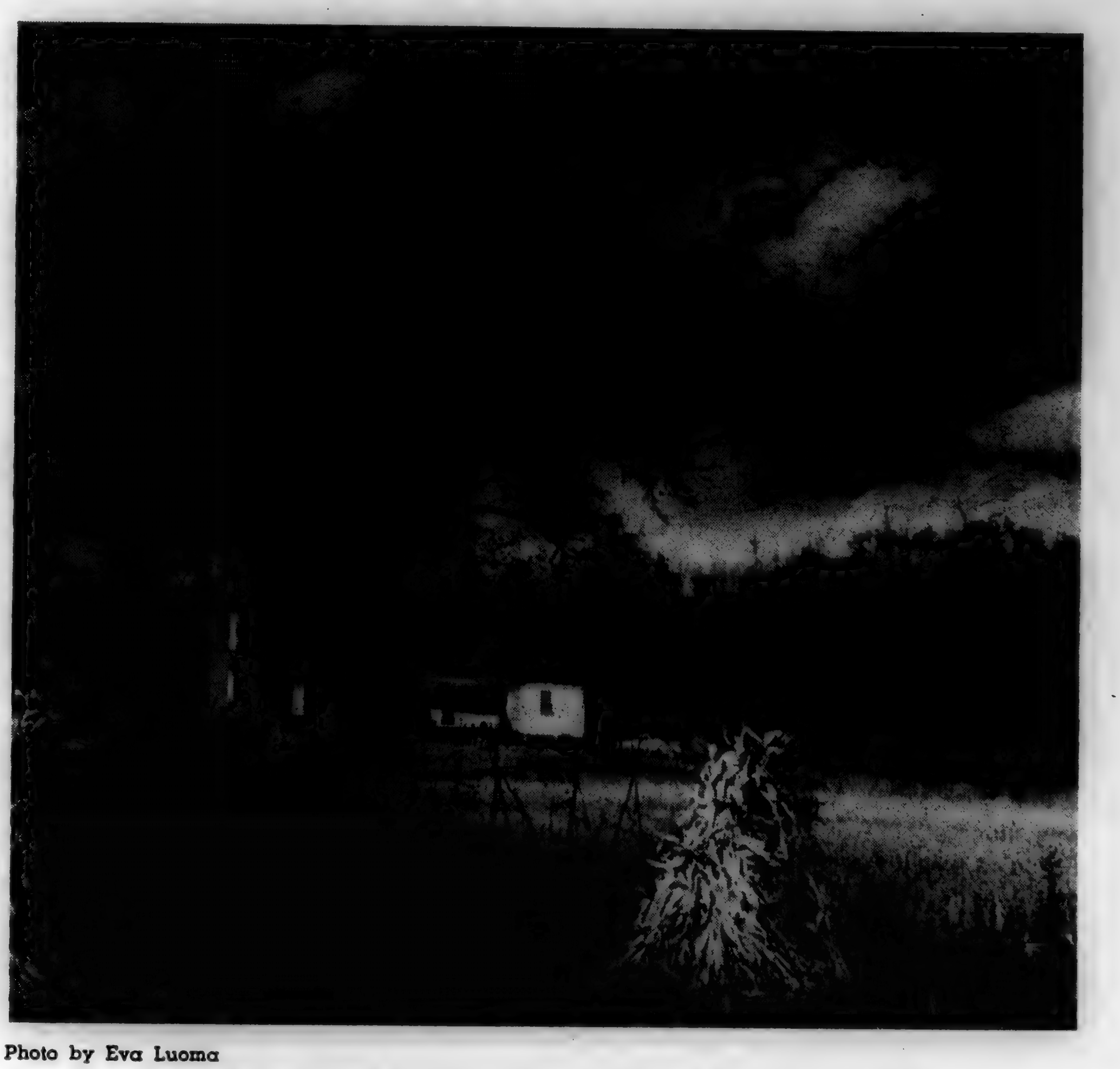

Photo by Eva Luoma

"For the joy which harvests bring, grateful praises now we sing"

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GRATEFUL PRAISE

BY PRISCA DELPH

THE moon shone brightly on that clear November night. It sent a silver path across Lake Harmon and lit the birch-studded path through the forest.

But tonight Percy Hamilton could not see anything beautiful. On his knees, with arms resting on the window sill, his eyes took in the scene as though they were a stranger's. Once he shuddered as a fox sent out his weird night call in the distance. Even the hoots of the owl in the tall pine tree behind the cabin did not rouse him. He had sunken to the depth of despair.

Nothing mattered now. He had struggled so long, and now was this the end? Had he not done everything? There was not a thing that he had not been willing to do for the Lord. Had he not given up all and followed the Lord? Had he not responded to the call of greater preparation for service? He had separated himself from the world and given all his spare time and all the money which he could spare from the cost of schooling to the church. Now, was a sick body and no hope for recovery a just reward?

Surely God did not love him as a son to allow this to happen to him. He had not minded to live in pinched circumstances. He easily overcame that obstacle through hard work and self-denial. Many times he had burned the "midnight oil" to study on an empty stomach while others feasted from "boxes from home" after an evening of fun. He had pressed, mended, and darned his only suit, while the other college fellows had several suits. No, he had never rebelled because of his lowly birth nor questioned God's love before.

The girls in college had been sweetly polite. They expressed admiration for his Christian life and intellectual ability, but he soon felt that he was not welcome in their social circles. As a classmate yes, but as a boy friend, he did not rate. But even that he had endured and had been happy.

The wind blew louder and the air became crisper, but Percy never moved. The moonlit lake beckoned to his tired, sick spirits. It looked warm and inviting in the white glow, tempting him to come and end all within its deep embrace. The fox calls came closer, and the mountain-trained ear of Percy heard the heavy tread of a prowling bear. He could even sleep outside and let the wild life feed on his emaciated body. He would not suffer long, and nobody would ever dream—they would think he had become lost—

"OOOOOOOH! oooooooh!" The owl suddenly screeched as if in shocked surprise.

Percy jumped up in alarm. For the first time that evening he realized that his body was cold. He began to rub his hands and feet. As he did so it seemed that some warmth penetrated into his benumbed mental senses.

"Oh, what have I been thinking? What might I have done?"

"Though he slay me, yet will I trust in him," flashed through his mind.

"No, Satan," Percy shook a fist toward the window. "I may not be long for this world, as the doctors told me, but I'm not going to sell my soul to you before I leave."

For a time his breathing kept time with his steps as he paced the floor. Then as he became calmer his pace slackened and his thoughts became clearer as he prepared to retire.

"God," he murmured, too exhausted to pray, "prove Yourself to me tonight. If you love me take this restlessness away and give me peace. You can't let me down now that I need You so badly, when I am so helpless and alone. Please, God, You have promised a way of escape. Send it to me now, not for my sake, but for Christ's."

"No, Percy, God has not deserted you, nor forsaken you. But like Paul you have been serving God in ignorance of some of His greatest truths. You too have been zealous and truly sincere. That is why God loves you too much to let you continue. You tried in your own strength, too proud to accept help. When money was given to you, you gave it to relief. That was a fine spirit, but you too needed things. God has promised to supply all your needs, but when He tried to help, you did not accept it. In your independence you forced yourself to endure that which no human body can do and stay well. But then you did not know, did not understand. So God is using this experience to teach you to trust and lean fully on Him. For some God's will for them is to walk the lowly walks of life; others He places in obscurity; and a few are given to do the things which man calls great. But in the sight of God each is judged not by the work but by the faithfulness with which it is performed."

Percy had not meant to be great. He had only meant to be like the doctor who had helped him when he lay in the hospital with a broken leg. He thought it was necessary to attend the same school and follow the same profession. So he had skimped and saved, and worked so hard—too hard, he realized now. It was not God's fault, but his own, that his body had yielded to disease.

Somehow while the young man slept the above truths were whispered to him. Perhaps it was his guardian angel, or God's Spirit, I do not know which. But the next morning all bitterness and despondency had left, and in their place were peace and humility. He was still weak and needed much rest and good nourishment. And the Lord proved His love for Percy by healing his body. As he studied the Scriptures in the days of convalescence he found many truths he had not seen before.

Thanksgiving Day found Percy back in college, fully trusting the Lord and ready to live a continual life of grateful praise to his Lord and Saviour.

THE WORLD IS MINE

Today, upon a bus, I saw a lovely girl with golden hair,
I envied her, she seemed so gay, and wished I were so fair.
When suddenly she rose to leave, I saw her hobble down the aisle;
She had one leg, and wore a crutch; and as she passed—a smile.

O God, forgive me when I whine,
I have two legs. The world is mine.

And then I stopped to buy some sweets; the lad who sold them had such charm,
I talked with him, he seemed so glad—if I were late 'twould do no harm.
And as I left he said to me: "I thank you. You have been so kind.
It's nice to talk to folks like you. You see," he said, "I'm blind."

O God, forgive me when I whine,
I have two eyes. The world is mine.

Later, walking down the street, I saw a child with eyes of blue,
He stood and watched the others play; it seemed he knew not what to do.
I stopped a moment, then I said: "Why don't you join the others, dear?"
He looked ahead without a word, and then I knew he could not hear.

O God, forgive me when I whine,
I have two ears. The world is mine.

With legs to take me where I'd go,
With eyes to see the sunset's glow,
With ears to hear what I would know,
O God, forgive me when I whine.
I'm blessed indeed. The world is mine.

—Selected.

THE FAMILY ALTAR

Charles H. Spurgeon, the Christian preacher, once said, "Family prayer is an instrument of family piety, and woe to those who allow it to cease." Another has said that the family without the prayer circle is like a family living without a roof over its head. When the storms come and the winds blow and the rains fall there is no protection. Surely when the home is without prayer there is no protection for the life from the problems and distresses which come our way.

One family gave the excuse for not having a family altar because they were too busy. A friend asked a question: "If you knew that your children would be sick through the neglect of family prayer, would you have it?"

"Of course," was the answer.

"If one child was smitten down with fever each morning that you neglected prayer, would you have prayer then?"

"Oh yes," they quickly replied. "We would surely have it then."

"And if there was a law that you should be fined five-dollars if you did not meet for prayer each day, would you have prayer then?"

"Yes."

"Well, then," said the one asking the questions, "it is surely a poor excuse when you who profess to be children of God say that you have no time or opportunity to have family prayers, if you would have them for such simple reason as you have just said."

If you do not have a family altar in your home, then heed this Scriptural exhortation to pray: "Pray without ceasing"; "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Finally in Ephesians 6:18 we read, "Praying always with all prayer and supplication for all saints".—Harry Albus.

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"IN EVERYTHING"

BY BLANCHE BRUBAKER

"MOTHER, sometimes Dale wearies me by asking so many questions," exclaimed Elinor as her nine-year-old brother disappeared around the corner of the house.

"But children find so much in life that is new to them, and that is one way of learning," replied her mother. "It is always best to answer their questions patiently."

"I don't mind when he asks what? or how? but it is his why's that bother me," continued Elinor. "After I explained to him all about what father wanted us to do with the apples, and how to grade them, he asked, 'Why must we do it that way?' It seems so much like questioning father's wisdom to be always asking why?"

Mrs. Green sewed silently for several minutes, while her heart sent up a prayer for wisdom. That very morning Elinor had asked her, "Mother, why did Father have to have an accident just when I was ready to enter nurses' training, and when help is so scarce? I can't see any good in having to wait another year."

Mrs. Green laid aside her sewing. Here was an opportunity that dare not be passed by. Her sewing could wait while she attended to more important matters.

"Sometimes I think God must feel the same way about us, Elinor," she said at last. "Let's take a glass of milk and some cookies out under the apple tree while I tell you a story."

In the cool shade of the maple tree, Elinor nibbled the delicious choclate-chip cookies and waited eagerly for her mother to begin. Although she was nineteen years old, her mother's stories still fascinated her.

"It happened two days before Thanksgiving," began Mrs. Green. "I was sixteen, and with a group of young people was on a sleighing party when the horses became frightened and ran away, overturning the sleigh. The rest escaped with a few bruises, but I had a broken leg. Since I was to be mother's helper in preparing the Thanksgiving dinner for the cousins, aunts, and uncles, who gathered in our home every year, she secured the help of a neighbor, a Quaker woman named Elizabeth, whom we all loved for her kind and cheerful disposition.

"Father moved my sofa bed into a corner of the dining room so that I could enjoy their company as well as the food, but my heart was full of rebellion and bitterness.

"After Grandfather gave thanks, everyone repeated a Bible verse. Baby Grace was the last one, and with a pleased expression she lisped the verse she had learned that very morning. 'In everything give thanks.'

"'I don't see how I can be expected to be thankful for this,' I grumbled to Elizabeth as she arranged my tray, and I pointed to the cast on my broken limb. 'I've had to miss the Thanksgiving program, and it's quite likely I'll be laid up for Christmas. Maybe Ill not even be able to graduate with my class,' I continued. 'Think of all the skating and sledding I'll miss, too.' Two great tears landed on the turkey and cranberry sauce before me.

"'Thee will have trouble with that text all thy life, my child, unless thee learns to ask "what?" and "how?" instead of "why"?' replied Elizabeth sweetly. Seeing my puzzled look she went on to explain. 'It is God who plans thy life, and thee must not question His love and ask why He sends disappointments, but thee must ask what He means to teach thee by them, and how thou canst bring praise to Him in this circumstance.'

"I wondered what Mother meant by the odd look she gave Father as she passed him the bread, but he seemed to understand her perfectly, and gave a light nod as he took it from her hand.

"That evening mother read me another text from Romans before she said 'Good-night.' 'And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.'

"'Mother, I am beginning to see what Elizabeth meant,' I told her then. 'God saw that I needed to learn patience and gentleness, so He allowed me to break my leg and have to lie still for weeks. I mean to learn everything I can by this experience, and this afternoon I thanked Him for sending it.'

"'You have learned a valuable lesson, dear,' said mother. 'Your life will be much happier, and God will be pleased to find you such a willing pupil.'

"Many times during the weeks that followed I was tempted to murmur, but always I remembered the words of Elizabeth, 'Thee must not question God's love and ask "why"?'

"Miss Bennett, one of my teachers, very kindly offered to help me, and I kept up my studies. One day she asked me how I could be so patient and cheerful when I had to keep so still, and I told her all about the lesson I had learned from Elizabeth. She was very sober during the rest of her visit, and I was beginning to fear that I had offended her, when she asked timidly, 'Elinor, do you think that God loves me just a little?'

"'I am sure He does,' I replied eagerly, 'and Jesus died for whosoever will. That includes you, too, Miss Bennett. Here, I'll show you.' And I found John 3:16 in my Bible. She read the words aloud. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 'It says "whosoever believeth" shall have everlasting life. I want to believe right now.'

"We bowed our heads, and I asked God to forgive Miss Bennett because Jesus died for 'whosoever believeth.' Then Miss Bennett prayed. Broken, stammering prayers they were, both of them, but I knew that God had answered them by the joy on Miss Bennet's face as she said, 'Good-bye. God bless you.'

"When mother came into my room a few minutes later she found me weeping for joy. 'It's worth more than all the good times I missed by not being able to go to school, just to see Miss Bennett give her life to the Lord,' I exclaimed.

"After that we spent as much time studying the Bible as we did on my other lessons. Even after I went back to school Miss Bennett still came to my home once a week, and we studied and prayed together.

"I did not share the amazement of the rest of the class when on our graduation day Miss Bennett told us that she was going to enter Bible school and prepare to teach in the foreign mission field.

"'You see God's plans work together not only for our own good, but for the good of others, too,' said Mother when I told her about Miss Bennett. 'And just think what the consequences might have been,' I added, 'if I had not learned to praise God in everything.'"

As they picked up the dishes and started for the house, Elinor said, "Thank you for the story, Mother. I had never thought of disappointments as being God's assignments in the school of life. I mean to learn all that He wants to teach me through this one, and thank Him for it, too."

Mount Joy, Pa.

GRATITUDE, A SPIRIT OF JOY

BY NORMA HOSTETLER

The whole day in its unpleasant dripping grayness of rain, almost that of perpetual evening, enclosed the wobbly shack of a house which was bravely resisting the bold wind and rain. The roof tried desperately to hold back the gloomy wetness but succumbed here and there where the wind and rain forced their way through the cracks between the crude boards and rusty, war-bent tin. The gray walls hovered about a young, hollow-eyed woman and four lean-faced children. It was mealtime and the eager children clung with their mother about a sparsely spread table, eyeing anxiously the watery soup and brown rolls before them.

"Ronald will give thanks," said the mother, folding her thin, knuckly hands.

As five heads bowed reverently a small six-year-old voice prayed, "We thank Thee, Lord, for our daily bread. We thank Thee for our mother and our little stove. Amen."

Likely they had few other comforts for which to give thanks, yet for these there was never more sincere gratitude. Perhaps the very scarcity of comforts made these meager ones most dear. But more, no doubt, did this gratitude arise from the realization that true gratitude transcends all matter and physical comfort. A grateful spirit necessarily proceeds from a spirit of joy. What a feeble joy is the joy we find in the physical comforts of life in themselves! We may surround ourselves with all the beauties of nature to soften and tender our spirits; we may build around us the satisfying warmth of a hearth and house; we may satisfy our bodies with an abundance of appetizing and nourishing food; we may gather around us a circle of friends and family; but in all these things we cannot find the joy which promotes the spirit of gratitude.

* * *

The crystal goblets, fine china, and polished silverware glistened cheerfully in the bright dining room, reflecting the soft light of tall candles. The artfully decorated walls reflected the sparkle of a sumptuously laden table. Starched and silken guests lined both sides of the long board. The host, flashing an ivory handled carving knife above a fat brown roast, cast a long glance over the table and scowled.

"What, no flowers!" he growled, peering from beneath heavy, black eyebrows. And a frightened servant scurried off to find some.

"What an ungrateful old man!" we say. He has so many things to be thankful for. His needs for physical comfort have been more than supplied but obviously his greatest needs have not. These material things cannot in themselves bring joy or else only the rich would be happy and only the poor be sad. In reality it is more often the reverse. True joy finds its gratitude in blessings above things and finds its greatest pleasure in the joys of a life in the Spirit.

There is no real comfort, there is no real pleasure outside of knowing the Lord Jesus and having His will and life fulfilled in us. The world seems to be in a futile search for joy, or you may call it comfort or satisfaction. The people are looking to themselves and to man-made things to bring this satisfaction. The more they are analyzing themselves and the more things they are making for their own convenience and pleasure, the more wretched ond ungrateful they are becoming. and they cannot find this satisfaction, this need fulfilled until they come to know the joy of a life in Christ. It is true that many people will at this Thanksgiving be offering more or less traditionally and mechanically their thanks for many things, at the same time probably lacking a real sincere gratitude, because their greatest need has not been supplied.

The Christian gives thanks at all times for all things because he has found the source of joy, the source of true pleasure and comfort. He has learned that under divine control even painful experiences can bring spiritual benefits, such as drawing him closer to God, or making him search the Word more diligently. He has learned that all his material needs will be supplied because his trust is in the Lord, the Maker of the world and all things in it.

The very tone of gratitude seems to be one of joy. We may assume then that as Christians the things which bring us the greatest joy are those things for which we most desire to express our thanks. They are things about which we want to sing, compose music, paint pictures, or write poetry. They are the themes of our prayers and the theme of constant melody in our hearts to God.

Basically, this joy is found in Christ Himself because He is the source of these blessings which are given to us. And realizing that all these good things come from the grace of God through the indwelling of the Spirit of Christ, we will naturally direct our thanksgiving to Him. And our thanks will ultimately be expressed in the thanks for Him. To illustrate, the beauty of the natural universe is one of the more specific blessings Christians can enjoy, but in its largest sense it is really the joy of knowing and loving God and having the life of His Spirit in us.

The beauty of God's creation in nature is one of the most used themes for an expression of joy or praise. It is not so much in praise of the things of nature in themselves but their power in revealing the greatness of God, the Maker of all their beauty. The vastness of our universe with its numberless stars, suns, planets, moons, and worlds; their incomprehensible size and distances make us stand in awe and wonder. The very smallness of other things shows God's greatness, powerfulness, and orderliness. This beauty would arouse a feeling hardly exceeding awe apart from an acquaintance with the Maker of these great things. The joy for us in this beauty and greatness is that our trust is in the God who made it. We would therefore gladly submit ourselves and all our powers to Him. It would be foolish to do otherwise. To think that this great God loves and cares for us, mere dust on this speck of a world in comparison to the vast universe, is a thought which brings a feeling of deepest security and joy. It is a thought which moved David to write songs of praise and thanksgiving. It is a thought which is expressed in the beautiful poetry of Job. It moves us more to thank and praise Him for His greatness and love which has been given to us through Christ. We are moved to thank Him for this revelation through nature.

Whether we are rich or poor in the physical comforts of life there is occasion for continuous thanksgiving, because our joy is in Christ and He is in us. As Paul says, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Scottdale, Pa.

TRUE THANKS

Do you give thanks for this or that?
No, God be thanked, I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four—that would be hateful.

I only know that every day brings good above
My poor deserving;
I only feel that in the Road of Life true Love
Is leading me along and never swerving.

Whatever gifts and mercies to my lot may fall,
I would not measure
As worth a certain price in praise, or great or small;
But take and use them all with simple measure.

For when we gladly eat our daily bread, we bless
The Hand that feeds us;
And when we tread the Road of Life in cheerfulness,
Our very heartbeats praise the Lord that leads us.

—Henry van Dyke.

OREGON TO OREGON AND BETWEEN

III. Visiting Congregations in Nebraska and Idaho

BY IRA D. LANDIS

Bro. Landis, minister-traveler, historian, continues the account of his trip through the west to attend a meeting of the Mennonite Commission for Christian Education and Young People's Work in Oregon.

Yankton, city of an Indian name, was the first state capital of South Dakota. By two o'clock we were ready to cross the Missouri River on a long, high toll bridge. Combines are charged $12 apiece to cross, and cross they did after some fuming. One Minnesota fleet had five. While numbers were traveling south towards Kansas wheat, a number were already returning, having been caught in the multitudinous combine jam.

The Roseland Mennonite Church After Its Recent Rejuvenation

Northern Nebraska a short time before had mild floods. From Norfolk south to Seward was very dry and Bellwood had hail. From Seward at 9:50 I called Floyd Steckley, Beaver Crossing, before retiring. Out of the goodness of his big heart, he fetched me sixteen miles, because "stranded somewhere in Nebraska," even though he could not understand what I could want in the dust bowl. After visiting in the home with him and his wife, formerly Agnes Schweitzer, midnight came on all too soon.

Sunday morning it was really raining, and it so continued, leaving the dust bowl anything but true to name. The boys, Vilas, Maynard, and Kenneth, helped mother with the dishes and odd jobs in and out, and we were soon on the way to church. Bro. Floyd was janitor, so we were sure to be in and meet all that came. This was West Fairview, and the sky was anything but fair, and consequently the roads fairly slippery. Only 48 were present. This being the time that a tired Congress had just passed the first peacetime draft law in history and the political bumblebees were buzzing in Philadelphia, the Sunday-school lesson was on Christ's eternal kingdom, and the theme for the message, church and state, was woven in with the doctrine of nonresistance. This is Bishop William Eicher's home church, and he was present with his characteristic smile.

Ezra Roth, the other minister, took me to the home of his brother-in-law, Albert Roth, where I became acquainted with others of this community. These people are almost exclusively of Amish extraction, having come from the East, but not as far as Pennsylvania. The Nebraska Sunday schools have 1420 pupils enrolled, with 78.5 per cent in attendance.

The supper hour was spent with Bishop J. E. Zimmerman, who was ordained bishop in 1906 at Wood River near Grand Island. The son-in-law, William Bender, recently returned from Colorado Springs, Colorado, took us to East Fairview in the rain. About 200 braved the roads and were in attendance.

En route the clouds in the west gave the appearance of mountains (in Nebraska). So the Alps of the New Testament became the study. Here were the names Miller, Stutzman, Stauffer, Rediger, and Roth—all of Amish extraction a few generations removed. Bernard Kautz once lived here.

At Deacon Ammon Miller's home, three miles west of Milford, I spent the night. His wife, Lydia (Birky), Richard, Barbara Ann, and Clifford constitute the family. Kenneth and Merle are married. In the morning we met David Bender at his Milford feed store. Lee Schlegel, the Milford bishop, was busy in his brother's grocery store. His wife is an arthritis invalid on a wheel chair for some years. At Noah Reber's hatchery and business place we were first accosted by this sign:

"Beware Lest Thou Forget the Lord—Read the Bible—Deut. 6." Inside he has "Rules For To-day: Stand Fast in the Liberty Wherewith Christ Hath Made you Free," and other Scripture mottoes.

We then returned to the East Fairview Church to observe it in daylight. A new building is being seriously contemplated. The second building may be 42 years old. The Amish immigrated here in and after 1870.

After dinner we went north to Orville Miller's farm where a Decatur, Illinois, aeroplane, with Noah Reber local representative, was spraying the wheat fields to kill the weeds. He carried 2-4-D in a tank sufficient to cover 40 acres, a fifteen-minute run, at $2.65 per acre. Orville wrote to his brother Harry at Nampa, Idaho, telling them to get ready.

Leaving Milford by bus, I arrived at Strang by 5:15, where Peter Kennel, the bishop at Shickley, met me, as did also his wife, through an unnecessary telephone call on my part. He is a son of Bishop Peter Kennel (1862-1923), Shickley, of Alsatian birth. He is also a farmer, with four boys and a girl near by and a son in far-away Oregon. After supper we were soon at the Salem Church, with a nice group present. Kennel, Troyer, Schweitzer, Steider, Saltzman, and Schlegel were common names. Before services were ended it began to rain. And did it rain! The congregation scattered as though a fox chase were on. With slippery byroads all were happy to be home. Preacher Fred Reeb, three and a half miles north, took me along. The dashing rain made all feel damp, and the motor in sympathy hit two cylinders all the way home. The road was invisible and we traveled by faith, but the Lord protected us. That night two and one half inches of rain fell in a hurry. I can now understand why Peter Kennel has an umbrella on his tractor. And Floyd Steckley must use more than logic to convince me that he lives in the dust bowl.

Across to Hastings, via Geneva, we covered a flat country that enjoyed recent rains. Here I called Edward Diener, who claimed Benjamin Buckwalter's daughter Mary. Benjamin started housekeeping south of New Holland, moved to Colorado, then Hesston, where he was ordained deacon in 1908. He returned to Lancaster County in time to convert the Welsh Mountain Mission into a Samaritan Home in 1923. The Dieners moved here in May, 1947, to become pastor of the Roseland Church. His model T quickly delivered us to his home twelve miles out.

Our second visit was to Mrs. Abe Schiffler, who though advanced in years was quite talkative, telling us of old times. Since the Roseland congregation is the only originally Mennonite one in Nebraska (the rest Amish), here were the easterners, related to our forefathers. Her father, Albrecht Schiffler (1846-1928)), came at twenty from Wurttemberg, Germany, a Lutheran, to Jacob B. Hunsberger (1836-1919), near Coventry, Chester County. One day both decided to become Christians and join with the Coventry Mennonites. They were baptized together probably by John B. Latschaw. Hunsberger was ordained for Coventry and Vincent in 1877 and Schiffler coming to Tazewell, Illinois, was ordained in 1872. By 1876 he was at Roseland and by 1882 became their bishop and molder of the Nebraska churches almost to the last.

The Snake River, Vital to the Indian Cove Mennonite Community, and Affecting Both Filer and Nampa, Is Seen from the Jerome-Twin Falls Bridge

Some of the pioneers from Pennsylvania first made sod houses, with blocks of sod intertwined by buffalo grass. Others lived in dugouts, since no timber was available. Yet in May, 1880, in a schoolhouse, one mile east of Roseland, Bro. Schiffler organized the twenty charter members into a congregation. Among these was their Deacon, Samuel W. Lapp (1833-1926) and wife, Sarah Gross, of Line Lexington, whose daughter Sadie in 1880 was the first burial in the cemetery. They lived for a time in Juniata to the north (settled by Juniata County, Pa., folk), where George J., a son, returned to address the high school commencement on the fiftieth anniversary of his graduation. Of their eleven children four sons were bishops. George J. and Mahlon C. (d. 1923) were missionary bishops in India, Samuel G. (d. 1916), at South English, Iowa, and Daniel G., who built up the home congregation and in 1941 retired to Sterling, Illinois, where he opened a mission station.

Christ Burkhart (1805-1869), a wagonmaker, of Allegheny, Berks County, Pa., married Anna Gehman of Bowmansville in 1832, had a family of seven, and retired in New Holland in 1854. The two youngest, Daniel (1846-1914) and Rebecca (1848-1935), went to the Freeport, Illinois, community, where they met Preacher Christian Snyder's family, who prior to 1856 was in his native Juniata County. Daniel wooed Hannah Snyder (1852-1933) and married her in 1872. In March, 1878, they began the arduous migration to Roseland, with their sons Jacob (1873-1906) and Charles (1877-1906). The former was the India missionary (Jacob Burkhard); the latter's widow and son Amos are active today in the home church. Rebecca Burkhart, (1848-1935) married to Jacob G. Snyder (1854-1895), also a son of Preacher Christian of Freeport, followed, to Adams County, Nebraska.

The well-kept cemetery was next visited. Between 1875 and 1880 some of the Lancaster and Franklin county folks, who first settled in Sterling, Ill., went on to Nebraska. These included Benjamin Ebersole, Jacob and Eli Ebersole, John Nunemaker, three Stauffer brothers, Solomon and Samuel Martin. Some are buried here. Solomon Martin (1821-1917) and wife Elizabeth Wertz (1817-1896) had other stops on the way out. His brother Samuel Martin (1806-1902) also became old in his new home. Solomon's son Samuel (1845-1918) married Mary Ann Landis, daughter of Samuel Landis of Sterling. Deacon Christian Snyder of Oregon, son of Preacher Christian of Freeport and father of John M. of Goshen and Anna of Reedley, Calif., served as deacon here and his first wife Jessie M. (1872-1893) and infant daughter Elsie are buried herein.

Henry Ebersole, son of John of Conoy, came to Freeport in 1876 and to Roseland in 1882. John W. Gingerich (1856-1936) and wife Sarah (1865-1943) from Juniata County, settled at Juniata, seven miles north. Henry Gingerich (1830-1909) and Mary, his third wife (1846-1895) and David G. Gingerich (1857-1925) and wife Anna (1871-1898) of the Gingerichs who settled near Erb's meetinghouse in Penn Township, a few generations removed, are buried here.

Then there are such eastern Mennonite names as Elizabeth Whisler (1833-1903, mother of Simon, Jacob and Abraham); Joseph Hershey (1841-1897); Isaac M. Gross (1874-1902) of Doylestown; Moses Hunsberger of Coventry (1864-1936); T. J. Hoffman (1846-1898); George A. Showalter (1863-1909) and wife Amelia Nice (1873-1934); Henry H. Rutt (1848-1933) son of Jacob Rutt who married Deacon Christ Snyder's mother; George Carper (1821-1894); Benjamin Ebersole (1829-1916) and wife Susan. Pre. J. M. Nunemaker, late of Colorado, has two children buried here. Other settlers were Andrew Good (1841-1936), father of Mrs. D. G. Lapp; Barbara (1851-1895), wife of Elias Ebersole, grandmother of Don Smucker; B. D. Shank (1857-1899) of Rapho Township, whose father spelled his name Shenk. His son Harvey is at Filer, Idaho, and Guy and Edward are at Nampa, Idaho. These are but some of many, including a Frank S. Bennett.

After visiting the living and the dead, we had a service for eight at the renovated meetinghouse. Alfred Schiffler and Daniel G. Lapp, evangelists within, and John S. Coffman and J. M. R. Weaver, outside evangelists, built up the congregation in years gone by. The dust bowl catastrophe hit them and they were scattered throughout the West or assimilated by other churches. We did have a genuine fellowship, claiming the promise of "two or three."

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THANKSGIVING

Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the year so swiftly flown;
As we trace the wondrous workings
Of His wisdom, power, and love,
And unite our "Holy! Holy!"
With the seraphim above.

He has blessed our favored country
With a free and bounteous hand;
Peace and plenty in our borders,
Liberty through all our land.
And although our sins and follies
Oft provoked Him to His face,
Mercy still restrains His judgments,
And prolongs our day of grace.

As we gather round our firesides
On this new Thanksgiving Day,
Time would fail to count the blessings
That have followed all our way;
Grace sufficient, help and healing,
Prayer oft answered at our call;
And the best of all our blessings,
Christ Himself, our All in all.

While we love to "count the blessings"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on.
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best Thanksgiving Day!"

—A. B. Simpson.

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Bro. Diener, since here, has revitalized this second meetinghouse (built in 1898) and cleaned up the cemetery. A Gospel Fellowship from Milford helped not a little, when nineteen boys and eight girls came eighty miles across country this summer. The boys shingled the roof and the girls did some interior painting. A large white cross back of the pulpit, has been furnished with indirect lighting, in faith that the power line will soon pass.

With the economic background not too certain, at least half of the rural farm buildings are no more, and six country churches have been entirely deserted in this area. Six bushels of wheat per acre are predicted. Some have moved elsewhere or into the cities. The young people married out of the fellowship, or didn't marry, neither of which will aid the church of tomorrow. The days of miracles, however, are not past and with a building now a credit to any community, I trust to hear sometime, "What hath God wrought?"

In the morning Bro. Diener and I went to the House of Yesterday in Hastings, a historical museum. Here Wilmer E. Eigsti, a brother of Preacher Ira of Illinois, a curator-artist, is doing a marvelous job of creative landscaping for flora and fauna of this area. Dinosaur and Indian bones are numerous, since the dry atmosphere and soil of Nebraska preserved them far better than in the East. A sod house furnished was reproduced on a reduced scale. Almost anything in botany, zoology, and mineralogy of the Middle West is here to be seen. We then moved on twenty-nine miles to Grand Island, over the wide, shallow Platte River, which knows not how and where to flow. When Mark Twain saw it, he remarked: "A mile wide and an inch deep. God should have set it on edge."

Leaving Grand Island about noon, we soon passed the Wood River Mennonite community, rolling along the Platte over level Nebraska. The alfalfa hay-driers and the absence of grazing cattle were noted. We soon entered the Panhandle, where the Chappell Mennonites live, with Fred Gingerich, Daniel Kauffman's son-in-law, as their pastor. Remembering that Lancaster County is 350 to 700 feet above sea level, Wood River is 1966, and Chappell 218 miles farther west is 3695. In the next 129 miles we ascend 2365 feet more. In 31 miles more west of Cheyenne, Wyoming, we crawled 1973 more to Creston, the highest point on the route, 8013.

We have now left Nebraska. May we reflect! In Pennsylvania, where we shocked corn and then husked it, we are not known as a corn state. Here they never husk their corn, but "shuck" it, and yet it is called the Cornhusker State. Our land is rolling and we try to make it level. Here it is level and they list their corn, viz., bury the grain in hog troughs four inches below the level, making six to eight below the top of ridge. Then they "go dig" their corn, when there is nothing to dig. By the time they get materials to crown their roads, they have deep ditches on both sides, not only a place for the Kansas jack rabbits to hide, but especially to remind the autoist when he leaves the road. They do have some thriving congregations and some dear brethren that are successful, both spiritually and otherwise.

The eastern view of the Rockies seemed less wooded and less barren of vegetation than the Appalachians. Cheyenne and Denver are "the mile-high cities." This rarer atmosphere gave me a headache. I placed both feet on Cheyenne soil, but the atmospheric pressure does not affect the soil. Barren Wyoming had a blanket of darkness.

So that we would have mountain time we changed that evening. I cannot get accustomed to adding on to these days. By this practice, if in leaving the East and traveling rapidly enough we'd get there before we started.

In the morning a J. C. Penney store reminded us we were still in America. As we entered Idaho there was some dry farming, with some snow in June on the mountains. We followed Bear River, which flows into Salt Lake, a western river, as big as Lititz Run at Oregon. American Falls, a government-built dam, twenty-five miles beyond Pocatello, supplies water a hundred miles away to the Filer Mennonite community, and other points in the Magic Valley, the largest irrigation project in the world. Beyond to Shoshone it was mostly desert, with more dust than I saw anywhere on my trip. At one place a leveler, a scraper attached by a long frame 26-plus feet behind a tractor, leveled the ground, creating a young dust storm. Had I planned to take a train from Minidoka, I would hardly be there yet, but going on to Shoshone and taking the bus, I reached Filer by five. We are now down to an elevation of 3970.

By bus I went through Jerome to Twin Falls thirty-three miles south, and another seven miles to Filer. The road, as in Oriental countries, wound through the fields of a rough rolling mountain landscape, dotted with a fire tower at a high point, with but little to burn. Suddenly we came to an oasis where potatoes, sugar beets, hay, and peas appeared. The hay they pushed together with a buck rake, and stacked it with the familiar three-pole derrick. Some is baled and stored in the open (for rain does not worry them here). "It'll Knock Your Hat off" Ford signs reminded me it was still America. When through Jerome it was rough and less productive. We crossed the Snake River Gorge on a bridge 476 feet high, one of the highest bridges in the world, but short, only 1400 feet long. The Snake has a dangerous undercurrent so that bodies claimed seldom are washed ashore.

At the Filer Church I met Samuel Honderich, the senior minister, of Indiana birth (ordained at Cullom, Illinois). At the services I met L. J. Miller, a native of Cass County, Missouri, for 65 years, who at 80 is well preserved and lives retired with a daughter, Mrs. Jacob Kauffman, and her husband. Lewis Landis, the other minister, is a descendant of Jacob Landis who left Landis Valley for Wayne County, Ohio, in the early 1800's. Joseph Slatter the genial deacon is of Milford, Nebraska, birth, and a Roseland resident. Here was the home of Edith, nee Brackbill, Mrs. Henry Nice, a sister of Mary Douple of our home congregation, all three of whom passed on since December 1. Their daughter Mary, Menno Nussbaum's wife, formerly of Dalton, Ohio, and others were present.

In this community David Detweiler, now 86, of Rock Hill, who married Marietta Hunsberger of Souderton, settled. Harry J. Kulp of Souderton, now 79, and Samuel Honderich, and families settled here also forty years ago. The Detweiler home at Kimberly in 1913 was used for services at first. By Jan. 31, 1914, the congregation was organized. Christ Snyder, E. A. Shank, and Joseph Slatter moved in from Roseland. E. S. Garber was here ten years. The present membership in their substantial town building is 94. Harvey Shank, dairyman, Shetlers, and others came from farther east. L. J. Miller's ancestors were from Somerset County, Pa.

This is a wonderful country in which to sleep, the best so far. For the night in the Jacob Kauffman home, south of Twin Falls, I was a guest of L. J. Miller. Jacob was in Kansas, harvesting wheat slowly, due to "the rainy season." In the morning Lewis Landis showed me how to water the crops "with thy foot" (Deut. 11:10). From the canal he can send water through gates to the highest places on his farm. All fields are "corrugated" or ditched every three feet from the higher side to the lower. These are open to the larger ditches at right angles and when opened with a shovel, rush down through the fields, thoroughly soaking them. Cultivated crops may wash some, but not wheat and alfalfa. This, however, as you may suppose, makes mean mowing.

The sugar beets are seeded in rows and thinned with hand labor. Mexican labor was rushed in by air, but it was not satisfactory. Some beets were consequently plowed under. In cultivation they use a straight shovel, which they call "a bull tongue," and a shovel with one wing, to make a ditch in the center, which they term "a duck foot." At harvest they use a machine which digs and raises the beets and knocks the tops off. They are then hauled to a beet factory, where a million sacks of sugar were produced in 1947. They use regular concrete silos for storage. The $1.10 drop in sugar since January 1 caused them some concern.

This is Magic Valley, where barley and oats can go to 125 bushels per acre, wheat up to 100 bushels, potatoes up to three hundred 100-pound sacks per acre. Spanish Swede, large yellow onions, one thousand 100-pound sacks, and 32 sacks of peas, many of the latter going east for seed. Peas raised are Alaska, Bluebell, Scotch Green, Marrowfat, White Canada, and Colorado White. So important is the potato here and so much is it appreciated that all Idaho license plates carry a potato with the words, "World Famous Potatoes." Beans include the Great Northern white soup bean.

With an estimated million dollar loss on wheat in 1947 in the mountains near Fairfield due to frosts, the aeroplane was introduced. Beginning at three in the morning every fifteen minutes a plane went over each 500 acres for a few hours. It so disturbed the atmosphere that in a few days it really snowed there. Then too planes are used on weed extermination. Through the co-operation of Federal, state and private initiative as much as 3000 gallons of 2-4-D have been used in a single county. There is a state law on weed control. Other states might wisely copy.

In the morning L. J. Miller and I visited David Detweiler on the edge of town before taking the Shoshone bus at Twin Falls. Here were eight double-deck cars of lambs. Some turkey poults were fetched by a farmer who remarked that he did not have many this year "only a thousand," compared with three thousand last year. The country to Boise, the state capital, is government-owned desolate mountain land with no vegetation except Broncho (or Mormon) grass and sagebrush. The only possible exception was at Hammett, ten miles southwest of which is the youngest Mennonite community of Idaho. This has mostly Oregon and Nampa, Idaho, folks. Aaron Brubaker at Mountain Home has eastern family ties.

After leaving Boise, it seemed as though we entered America again, and the nearer Nampa, twenty miles away, the more beautiful and productive. At the latter station I had the pleasure of meeting Mrs. Dan Kauffman and son William and wife of Hubbard, Oregon. She is a first cousin of Henry Glick, of Vine Street, Lancaster, Pa., and L. S. Glick, Rittman, Ohio. The son is a double first cousin of Milo Kauffman, Hesston, and Archie Kauffman, of Sweet Home, Oregon. Stranded together we called the third party before we found anyone interested in our plight. (The rest were not at home.)

Mrs. Tillman ("Tim") Kauffman, a daughter-in-law of Mrs. Dan fetched us, dropping me at E. S. Garber's home. They were not certain whether they knew me, but they do now. She was a daughter of Samuel and Elizabeth Landis Wenger of Canton, Kansas. Bro. Garber was ordained bishop here the same day (Dec. 24, 1944) that Robert, a son, was ordained to the ministry. He is of Illinois birth, but reared in Minnesota. C. J. Garber of Alpha, Minn., is an uncle. We are still on the way to Oregon, but we must needs remain here over Sunday to meet this congregation.

Lititz, Pa.

WHERE DO I BELONG IN THE CHURCH?

1. Pillars—worship regularly, giving time and money.
2. Supporters—give time and money if they like the minister and treasurer.
3. Leaners—use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leaners—work, but do not give money.
5. Specials—help and give occasionally for something that appeals to them.
6. Annuals—or Easter Birds—dress up, look serious, and go to church on Easter.
7. Spongers—take all blessings and benefits, even the sacrament, but give no money to support the church.
8. Tramps—go from church to church, but support none.
9. Gossips—talk freely about everyone except the Lord Jesus.
10. Scrappers—take offense, criticize, and fight.
11. Orphans—are children sent by parents who do not set them an example.
12. Backsliders—"go back and walk no more with—Jesus" (John 6:66).
13. Hypocrites—are leaners who say they are better than church-goers.

—Saint Philips Society.

CHRISTIAN MONITOR PULPIT

UNGRATEFULNESS A DANGEROUS ATTITUDE

BY EZRA BEACHY

TEXT: Where are the nine?—Luke 17:17.

It is hard for us to visualize the abject misery and wretchedness which must have greeted the Master as He approached this village on the border between Samaria and Galilee. These men, united by their common misery and woe, outcasts from society, unable to even associate with men, somehow recognized in Jesus the possibility of gaining relief for their deplorable condition.

Dr. Thomson says, "Walking down the Jaffa road, on my approach to the Holy City, in a kind of dreamy maze, with, as I remember, scarcely a distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, without eyes, nose, or hair. They held up to me their handless arms, unearthly sounds gurgled through their palateless throats. In a word, I was horrified" (Pulpit Commentary). Somewhat similar must have been the pitiful sight which greeted the Master on this occasion.

These men, apparently nine Jews and one Samaritan, their common misery breaking down the barriers of national prejudice, called out unitedly "Jesus, Master, have mercy on us." Apparently, without any other formality, Jesus commanded them to comply with the Mosaic requirements for reinstatement to society of one whose case of leprosy is inactive and apparently healed. They were to be examined by the priests.

One can imagine the gleam of hope and the thrill of joy which must have quickened these men as they heard these words. Undoubtedly, without hestitation they started out. As they went, new life surged through their veins. Healing virtue had gone out to them at the Master's words. **They were cleansed.** It would be interesting to know the thoughts and reactions of these men as they recognized their unique blessing. Perhaps they at once set out to their homes, their loved ones, their possessions, their work, their former associations.

At least we know that of the ten, only one was sufficiently concerned and interested in the source of his healing to return and express his deep appreciation. And he was a Samaritan. Those who should have been versed in the knowledge of God, through their home environment, their early training, their nationality, and their knowledge of the Word, were insensitive to the finer things in life; their hearts were unresponsive to the common requirements of appreciation for blessings received. They were preoccupied with their own interests, and didn't have time to return and give thanks.

We can feel a keen note of sadness in the words of the Saviour as He asks, "Were there not ten cleansed? but **where are the nine?"** Not only did they show a lack of appreciation, but they missed the blessing which is far more important—that of fellowship and communion with the Master.

Little did the nine think of the implications of their thoughtless ingratitude. Had they dreamed that twenty centuries later, men would be reading from Holy Writ the account of their ungratefulness, their conduct would undoubtedly have been different. They had sufficient faith for prayer, but not for praise.

The Peril of Privilege

The Jews were familiar with their religious teachings; they had grown up with them. They were a common, everyday thing to them. Because of the very closeness of their association with them, they were unimpressed by them. The stranger, the Samaritan, was impressed. Jesus marveled at the faith of the Syrophenician woman. He was amazed at the implicit confidence of a Roman soldier. He was again and again saddened by the unbelief of His own people. "He came to his own home, and his own people received him not."

Is it possible that we are often so close to the blessings of the Lord that we fail to recognize and appreciate them? We appreciate our Christian heritage, our Christian homes, the church, the plan of salvation—or do we? Do we ever stop to think just what the absence of these blessings in our lives might mean to us? Can we visualize the emptiness of our lives without the presence of these blessings? **The nine were so busy going to church that they did not have time to thank the Lord.**

One bright phase of this picture is the fact that the stranger returned. It is always a joy to see one to whom the new-found happiness of salvation is a blessed reality. When with beaming face the testimony of the saving grace of the Lord Jesus Christ is given by a newborn child of God, one's heart is refreshed. Such must have been the experience of the Master on this occasion. The stranger returned and with a loud voice was praising God. Then he fell at Jesus' feet, giving thanks.

We are blessed with unusual privileges. We are living in a land blessed with freedom of worship. The open Bible is ours. Our church organization is circling the globe with a far-reaching mission and relief program. We are blessed with unparalleled material prosperity. Ours is also an age of unparalleled opportunity, and likewise of unique responsibility.

Who are we that we should enjoy these blessings—while multitudes of the millions of inhabitants of the world are lacking the physical necessities of life, and far more important **are lacking the message of the Gospel of the Lord Jesus Christ?** I fear that far too often we are too busy with things so that we do not have time to return and thank the Lord for His blessing.

No doubt the nine had no intention of being ungrateful. They may have been vitally concerned with doing the right thing. It is very easy to develop an unappreciative attitude and fail in our most important Christian responsibility. Paul says that we should give thanks always with all prayer and supplication.

How can we develop a deeper appreciation for our blessings? One way is to do as the old familiar Gospel song says, "Count your many blessings." If we conscientiously meditate upon our blessings it serves as a tonic for our spiritual life. When you find a discouraged or despondent Christian, you find one who has been considering his griefs and disappointments rather than his blessings. The adversary tries to get us to meditate upon our hard lot in life, our difficult tasks, and the failures of others.

The Word is full of precious truths which will develop our appreciation if we but allow them to do so. "Serve the Lord with gladness." "The Lord is good; his mercy is everlasting." A few moments of quiet meditation on the goodness of God should be sufficient to remove from our hearts the temptation to be lacking in our appreciation for His blessing.

In Psalm 97:12 the psalmist commands us to "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness." We know that we have a righteous Judge, who is merciful and concerned with our every need, and is abundantly able to supply those needs. Can we go through life, unmindful of these privileges? We are thankful for His providential care, but for His holiness we stand in reverence and awe. Here the psalmist definitely commands us to give thanks as we remember the holiness of God. Our hearts should be quickened with joyful praise as we meditate on His holiness.

The holiness of God is a sure pledge of our redemption. The plan of salvation rests upon His holiness, and its demands are satisfied by the atoning work of Christ. The holiness of the believer is assured through the holiness of God.

May He give us grace to be always mindful of our blessings, so that our lives may never be the occasion for such a question as, **"Where are the nine?"**

Pinckney, Mich.

"A muddy pool cannot give a clear reflection. Only the pure in heart can see God."

Editorials

Thanksgiving

"Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today."

This translation of a loved German hymn of the seventeenth century brings to our minds a number of helpful thoughts as we approach again the Thanksgiving season. It is a good thing to remember that now is the time to be thankful to God, because His blessings are continuous and there is not a day or a moment in the day that we do not enjoy them in some form or other. "Giving thanks always for all things" is the way Paul expresses this same idea as he writes to the Ephesian Church. We can conceive of no finer Christian trait than that of continual thankfulness to God for all things that He so richly bestows upon us. We knew an aged brother who said that he tried to remember to thank God every time he took a drink of water. The spirit of thanksgiving to God, the sense of the care of God, had so become a part of his nature that it was the natural thing for him to recognize God as the Giver of what we might think of as the commonplace things of life and to thank Him for them. It is a fine thing to remember that God is the Giver of the common blessings of life and that we owe continual thanks to Him for these things to which many people do not give even a passing thought. Let us thank God "now," in the continual present.

But this does not mean that we should not have special times for thanksgiving. The people of God in Old Testament times had special thank offerings and special feasts of thanksgiving, such as the Feast of the Ingathering. This is the idea of special harvest home services and it underlies the whole idea of a special Thanksgiving Day as originated in America and perpetuated year by year by official proclamations by our president and the governors of the various states. And so we can well be glad that we live in a land which in this way honors God as the Giver of the harvest and other blessings and that our rulers encourage us to meet at our houses of worship to render thanks to Him as the Sustainer of our lives.

Another thought that impresses us in the opening line of the old hymn is "we all" should thank God. How we wish that were true of our nation! What a change it would make in the country in general and in the observance of Thanksgiving Day in particular! It is a regrettable fact that, while a handful of people gather here and there in the churches for thanksgiving services, masses of people are bent on some kind of pleasure, forgetful apparently of the real significance of the day. To them it is a holiday to be spent in some kind of selfish indulgence.

Thanksgiving should also reach into the past, as again our hymn suggests. While we need not count our blessings in a mechanical way, we should remember that we have been abundantly blessed from the time we were helpless in "our mothers' arms" until the present time.

Also at this Thanksgiving time as we recall our abundant blessings of the past year—the bumper crops of wheat and corn and which together have set new food records, going it is said 8 per cent above the peak year of 1946—we should remember that there are large numbers of people in the world today who do not have enough food, clothing, and other necessities. Let us make our Thanksgiving practical by remembering the poor out of our abundance. No doubt many churches will hold Thanksgiving offerings for relief. Let us make giving a part of our Thanksgiving worship, thus thanking the Lord with our hands.

Let us then keep Thanksgiving Day in the spirit which prompted our fathers to establish the practice over three hundred years ago. Let our hearts go out to God in humble, grateful praise, and let us not be ashamed to declare the sentiments of our hearts in our songs and personal testimonies. Let us witness to His goodness and mercy. Let us acknowledge Him as the Creator and Giver of all things, the Fount of every blessing, both temporal and spiritual, not forgetting to thank Him for His greatest gift of all—His only begotten Son, the Saviour of the world.

"Now thank we all our God
With heart and hands and voices."

o o o

Missionary Day

The third Sunday in November has come to be recognized quite widely in the Mennonite Church as Missionary Day. It was begun largely as a movement among children to have them earn and save money for missions, in this way making them mission conscious while at the same time they contributed substantial amounts of money for mission and charitable purposes. In the spring, investments were made, and in the fall, the earnings were turned in. Special boxes were furnished by the Mission Board in which to deposit their savings and earnings. This system is still in operation, but the idea has become much enlarged over the years. Youth projects have sprung up, and young people, as well as older ones, engage in extensive projects in which very substantial sums of money are earned and contributed to missionary causes.

In many churches special programs are arranged so that all through the day the cause of missions is discussed and emphasized either by the home ministers and workers or by visiting speakers, such as missionaries on furlough from foreign fields or from city or rural fields in the homeland. Special literature is prepared and distributed by the Mission Board to give information and to give help in observing the day in a meaningful and profitable manner. Such literature will again appear this year.

The opportunities for mission work seem to be unparalleled in our day. Everywhere in the homeland there are needy places that because of their very need are calling loudly for the preaching of the Gospel, the teaching of the Word, and the witnessing of lives of Christian people. There is hardly an established congregation that can not find an outpost or two where Sunday school and Gospel services could be held. Needy sections can be found in almost every town and city that one investigates. Rural fields too are full of neglected places where people need the saving message of the Gospel. Then there are the constant calls of foreign fields. We have entered a number of foreign fields in the regions where people are held in the bonds of heathenism and idolatry. Such are India, Africa, China, parts of South America, and now Ethiopia.

But civilized countries also need the Gospel. Such are some of the sections in South America where our missionaries are laboring, and many fields in Europe. Since our relief workers have labored in different sections of Europe, they have seen the spiritual need there. Consequently our Mission Board has taken action to open mission work in London, and is seriously considering the appeal of our workers to enter Belgium. In practically all of the European countries where our workers have given out relief, they have seen great spiritual needs that call to our church to come and help with the message of the Gospel. With modern means of travel the most distant field can be reached in a short time, and mail likewise moves between such points in an incredibly short time, thus making remote fields readily accessible.

All of which reminds us that many doors are open to receive the Gospel today. The church is in a better position to respond to the call than ever before, we believe, because of resources in means and personnel. Missionary Day should mean much to us this year. May it inspire all of us to a greater missionary zeal and lead us to do more than ever to bring the Gospel to a needy world and to make disciples of the people of all nations.

OUR HOME CIRCLE

FACTORS WHICH CONTRIBUTE TO A HAPPY MARRIAGE

BY JOHN LITWILLER

Written originally as a school paper, this article gives many helpful truths concerning the foundations for a happy home life.

I. LOVE, THE MOST IMPORTANT FACTOR

Love is the most important factor to be considered in choosing a mate. No marriage should be considered unless there is mutual love. Love enables one to overlook many weaknesses and failures in his partner which otherwise might irritate him. Marriages made hastily on the basis of infatuation usually terminate with the same rapidity. "Real love can enable a couple to face the realities of every day life, such as the care of children, serious sickness, and economic difficulties, with an inner calm and beauty of spirit."[1]

St. Paul describes the love needed for happiness in marriage saying:

> "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong; but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect, but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love" (I Cor. 13, Revised Standard Version).

With such love in the heart a couple will find their future happiness to be a reality. Love is not a separate entity, something that exists independently of the personalities involved. It is not something that may suddenly be attached to them. Love is an attribute of two personalities which bear relationship one to the other. It is an outgrowth of their association in a variety of circumstances and an estimate of all a person's known characteristics. Love tends to produce a feeling of oneness on the part of the couple. They tend to feel identified with each other.

Love tends to give the person who is "in love" a sense of security and trust when the total situation and the other person's total personality are considered. Since love is other-person-centered, the person "in love" tends to direct his behavior toward the welfare and happiness of the other person. Their future relationship together is considered in part an opportunity to contribute to the loved one's happiness. A couple "in love" may greatly desire marriage, but they are also willing to allow sufficient time for preparation. They face and try to solve the problems that may stand in the way of their getting married. They do not evade them. Thus we see that real love is based on knowledge. This knowledge is acquired by obtaining information about less important factors which lead to the most important factor, love.

II. SOCIAL AND CULTURAL BACKGROUND

A. Family Background.

The processes of mate selection tend to produce a similarity of background almost automatically. It never occurs to most of us to marry a person of another race, although we know that such marriages do occur and that most of them are happy. We tend to have contacts with those in similar circumstances. Marriage laws prohibiting the marriage of whites with other races are based on this assumption and its converse, that such crosses inevitably lead to social difficulties in later adjustments. According to recent researches of Professor Terman and of Professors Burgess and Cottrell it is also important for an individual to seek a mate (1) whose parents are happily married; (2) who had a happy childhood; (3) who is or was rather closely attached to the parents, especially the mother, and who had a relative absence of conflict with the parents.[2] It seems reasonable to suppose that children brought up in a happy home develop wholesome and normal attitudes toward others. Their character traits are also probably molded in such a way as to socialize them, to induce in them a regard for the rights of others.

A study was conducted by Professors Burgess and Cottrell indicating the cultural background of the husband and of the wife. The majority of these statistics have to do with the cultural status or social affiliations of the parents of both the husband and the wife. These items were:

1. Occupations of the fathers.
2. The education of the parents, as measured by formal education attainment.
3. Their religious preferences.
4. Their activities in the church.
5. Their economic status.
6. Their social status in the community.
7. The number of their brothers and sisters.
8. Their place in order of birth among brothers and sisters.
9. The happiness of their marriage.[3]

I shall consider the most important of these points.

B. Educational Level.

The higher the amount of formal education, the greater the likelihood of adjustment in marriage. For both the future husband and wife a high-school education is better than only a grade-school education and a college superior to a high-school.

The educational and mental attainments should be similar. When wide differences exist in the educational level of the two young people, they are not likely to have as many interests in common. Fortunately, young people tend to be attracted to those whose abilities are similar to their own. "Husbands and wives are much more nearly alike in mental ability than in stature, eye color, and hair color." When wide differences exist in ability or education, the less favored one is likely to feel inferior. Furthermore, it is difficult for them to share each other's interests.

C. Church and Sunday-school Attendance.

The better the record of a person in his church and Sunday-school attendance, the higher his chance of making a successful marriage. This is measured by the number of years that he has attended Sunday school and by his activity in church before marriage. Being married by a minister and having the wedding in a church seems to be associated with marital happiness. The basic factor here is the degree of religiosity. A marriage is more apt to succeed if both have a vital religious faith and the habit of using God's help in daily life. Not an intolerant type of religion or a self-righteous attitude, but a broad-minded, wholesome, and workable faith is necessary. A recent study in Germany showed that wholly irreligious marriages

* * *

THANK GOD FOR CHRISTIAN HOMES

Thank God for Christian homes that stand secure
Amid life's shifting scenes, and tow'r above
The sordidness of greed and selfishness;
Homes firmly builded on the rock of love.

Thank God for homes where Christ is truly head;
Where children learn to pray at Mother's knee;
Where Father reads the precious Word of God,
And with true wisdom leads the family.

I think as long as there are Christian homes,
The world will know a measure of content;
For peace links hands with love and hope and faith—
And home may be the saving element.

—Kathryn Blackburn Peck.

were five times as likely to end in divorce as other marriages. A similar study in Cincinnati revealed that marriages contracted without religious services were more than twice as likely to end in divorce as those performed by a minister.[4]

Professor George Fiske of Oberlin College, in a study of 22,001 churchgoing families, concludes that irreligious people have at least seven times as many divorces as the Christian people.[5]

D. Economic Status.

Happiness in marriage comes most frequently to people in those occupations that have a moderate but stable income, that require considerable education preparation, and that are lacking in mobility. "A man with a steady job is a better matrimonial risk."[6]

The prospects of good marital adjustments for the wife are increased if she works before marriage or is engaged in social or civic activity. Young people should select their mates according to their similarity in certain of these background interests. Similar standards of living are essential if marriage is to assume the highest form of compatibility. When the young wife's standards are too high for the husband's income, embarrassment is certain to follow. The standards of living of the loved partner, especially those of the wife, should be considered carefully before marriage, and should be matched with the present and prospective income of the husband.

These points are sufficient to show that the economic, occupational, religious, and social status of the parents and of the couple influence the adjustment in marriage.

III. TEMPERAMENT AND PERSONALITY

Compatibility in temperament and personality is essential to a happy marriage.

A. Favorable and Unfavorable Personality Traits.

Certain personality characteristics may be listed in pairs as making for or working against happiness in marriage. A person with an optimistic temperament is more likely to be happy than one with a pessimistic temperament. Emotional stability helps, and emotional instability hinders marital adjustment. Submissive tendencies are favorable, while dominating and domineering behavior is unfavorable to successful marriage. Self-confidence, especially on the part of the husband, is a more desirable characteristic than lack of self-assurance. A person who is emotionally dependent has a better chance for marital happiness than the self-sufficient person, who tends to face trouble alone and to avoid asking advice from others. Needless to say, it is more desirable in mate selection to possess the favorable trait of any of the pairs listed.

B. Emotional and Social Maturity.

Marriages at too early an age result in a high proportion of unhappy unions. Yet census statistics indicate that the average age for marriage is becoming lower. For marital happiness the optimum age of marriage is from 22 to 30 years.[7] To be successful in mate selection and marriage one needs to have passed into the adult stage where he is no longer emotionally dependent upon parents or subject to the controls of his age group, but able to make his own decisions and responsible for his obligations.

C. Emotional Independence.

Compatibility in temperament and other personality traits is in great measure a question of the degree to which the future couple will complement each other in the fulfillment of their personality needs. Whatever their emotional needs may be, their happiness in marriage depends to a considerable degree on the capacity of the mate to satisfy these needs. The boy and girl are successful if they find they can realize this relation in their association with each other. That is what is meant when one says: "Our personalities seem to click," or "I feel more at ease with him than with any other fellow."

D. Affection and Sex.

Affection of the companionship type is based on friendship deepening into love. I mentioned this factor at the beginning, for I consider it to be the most important of all factors I have mentioned leading to love.

Persons are more likely to be well adjusted and happy in their marriage if they have received sex instruction from their parents, if their parents had a frank attitude toward early sex curiosity, if they have no disgust or aversion toward sex in their premarital attitudes, if their sexual desires are of equal or about equal strength, and if they have not been sexually promiscuous.[8]

IV. COMMON INTERESTS AND VALUES

A. Leisure-time Preferences.

During courtship and engagement a couple finds out not only what recreational interests they have in common but also the possibility of developing new activities that both can enjoy. If the ways in which they prefer to spend their leisure time differ too greatly, the union is likely to be unhappy. The chances for a happy marriage are highest if both can enjoy home activities. For a happy union the prospective husband and wife must participate together in a sufficient number of activities that insure companionship. Divergences in preferences for spending leisure time may be a source of conflict. Differences in religion and politics are well known to be destructive of friendship, and this applies with particular force to marriage.

B. Desire for Children.

A strong desire for children shows a higher association with success in marriage than a mild desire or no desire. This desire should be expressed by both members of the couple. The disagreement in the desires of the two is correlated with a high proportion of unhappy unions. This suggests that before marriage the couple should, if possible, come to an agreement on their wish for children.

C. Friends.

Common friends make for adjustment both in engagement and in marriage. Frequently the couple share the same circle of friends and the same attitude toward them. In many cases, however, each has his own set of friends, and one or both may be critical of the friends of the other. On the basis of mutual understanding much of the conflict could be avoided, and any tendency toward jealousy would be diminished by a sense of greater security in the relationship.

D. Domestic Interests.

Domesticity is indicated in many different ways. It is evident, first of all, when a young man or woman places the values of home and family above other considerations. Affection and desire for children is another index. Couples are most likely to settle down to the enjoyment of married life if both of them prefer to live in a single house rather than in an apartment when they are married and if, even before marriage, they have made plans to buy or to build their own home.

E. Life Career and Values.

For successful marriage it is important that the couple have the same philosophy of life or at least have discussed their different convictions of what is most worth while in [illegible] and have arrived at a sympathetic appreciation of the other's point of view.

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[1] A. J. Bowman, *Home Builders of Tomorrow* (Elgin, 1934), p. 25.

[2] E. W. and L. S. Burgess and Cottrell, *Predicting Success or Failure in Marriage* (New York, 1939), p. 73.

[3] W. B. Himes, *Your Marriage* (New York, 1927), p. 15.

[4] George W. Fiske, *The Christian Family* (New York, 1929), p. 33.

[5] Hemell and Ella Hart, *Personality and the Family* (New York, 1935), p. 108.

[6] Morris Fishbein, *Successful Marriage* (Garden City, N.Y., 1947), p. 39.

[7] Fishbein, p. 24.

[8] Walter A. Maier, *For Better Not For Worse* (St. Louis, 1937), p. 112.

Goshen, Ind.

"There is nothing so small but that we may honor God by asking His guidance of it, or insutl Him by taking it into our own hands.

YOUTH AT WORK FOR GOD

(Continued from page 334)

church will suffer if left undone, jobs which the church cannot do without her youth, jobs which by reason of their challenge and goodness will, by God's grace and restless Spirit, recruit other young people for herself and His service. Such an enterprise requires your prayers, daily, weekly, and hourly. It will need your experienced wisdom and caution. It seeks your interest and admonition. It seeks these because the young people, with you, realize that "we are labourers together with God (I Cor. 3:9). This day will snuff out the lives and work of all those who are content to "play at little games." Any game is little whose terminal is not the kingdom of God.

Orrville, Ohio.

CHRISTIAN LIFE

SUSTAINING GRACE

BY JOHN R. MUMAW

Minister, evangelist, educator, the author brings us a helpful message on a theme that is very precious to the Christian.

One afternoon two little boys came home to their mother to tell her that their little sister, Doris, was not where they had left her along the fence. Dark clouds were coming up already as they went out to search for her. Heavy, dashing rain kept the people from the hunt that night. The next day it was the talk of the entire neighborhood and surrounding communities. People talked about her day after day. All the time people by the hundreds were combing the mountainside to find the child. C.P.S. boys at Grottoes Camp were called out for the search. Days kept wearing on until one of the C.P.S. men, coming down over the mountainside, thought he saw her shoe. Looking a second time, he saw that it was Doris lying on some leaves. He thought she was dead. Upon approaching her he noticed there was life. He called to one of the searchers near by and they gathered more leaves and made a bed for her. Then they announced that Doris was found. The lost had been discovered.

You would be disappointed if I would stop telling the story at this point. About 1000 people had been searching for that four-year-old child. When she was found, did they stop? No. Doris Dean was carried out on an improvised stretcher. It took hours to blaze a trial out of the forest. They took Doris to a hospital. A Mennonite nurse who helped to take care of her remarked afterward how careful they were with this child. That picture is what God does in His relationships to man. There is a supernatural experience in the conversion of a sinner. We are found, in our lost condition, and the Shepherd gathers us in, but that is not enough. God simply and effectively sustains the transformed life.

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6). This presents a picture of spiritual conflict. In the transformed life, the Christian faces continual conflict. We live in the flesh, not by choice, but by birth. Christians are redeemed and delivered, but not from the flesh. We are made victors over the flesh by the grace of God. Sometimes the old man manifests himself, and then the grace of God becomes useful anew.

"He giveth more grace." Look at the previous passage (verses 1-6). God giveth grace more and more. The picture of conflict suggests at least three different issues that may arise in the Christian's walk.

The first has to deal with problems of **carnality.** A certain class of people acquiesce to a sort of helpless powerlessness. Others find in their experiences the touches of worldliness—marks indicating their interest in the world. The second has to do with **fightings** among people. It sounds like Christians who have divisions among them. Paul said, in effect, "You are carnal if you live on the plane of the fleshly. You must get away from that." James speaks of the same thing. People had been thinking of themselves too much and not enough of others.

This comes out of your own experience or lusts that war against your members. James says that you have not dealt with yourself sufficiently. That is why you do not get along with yourself. But, this does not need to come in the life of a Christian. It should not be the experience of the children of God. God gives grace more and more.

Verse two speaks of defeat and weakness. People are feeding on the wind and getting nothing done. They keep on and do not satisfy their souls. That kind of living does not bring the satisfaction that life should have. If your life is powerless and useless and does not know the vitality and living testimony the world needs, you will consequently lack conviction. Go out and tell the world that they need Jesus. You do not need be powerless. God gives grace more and more.

Verse four touches on the point of worldliness. Worldliness strains your fellowship with God. Following the world results in enmity with God. If you are a friend of the world you are an enemy of God. This condition dare not exist in you if you want the sustaining grace of God—the same grace that will bring people out of the depths and put their feet on the rock. We must live above the experiences of the world and be closer to Christ.

This provision of grace is given freely. From Titus we read that the grace of God was brought to us and teaches certain things; among them, that we should experience Godliness. We should live soberly and righteously. In our experiences with the Lord there is going to be a line of division between what we once were and what we now are. If you want to overcome and deny ungodliness and worldly lusts, the way to do it is to live close to God. Live righteously in your relationships to fellow men. Live in conformity to the will of God. The grace of God teaches that. The grace of God provides means by which we are overcomers. We must meet the conditions of that grace. There are suggested by James ten conditions by which we receive the grace of God more and more.

First, we must **submit to God.** Turn yourself over to the Lord if you want to have victory in your life and enjoy the sustaining grace of God. Turn your life over to God; give Him the keys. Do not be afraid to tell God, "I will do what You want me to do." There are deeper satisfactions in fully submitting to Christ than you can get from the pleasures of the world. There is nothing so sweet as to simply rest in the love of God and to submit to His will. Second, God has sustaining grace to enable us to **resist the devil.** The third suggestion is to **draw nigh to God.** Another is "cleanse your hands," "purify your hearts." Verse nine says, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness." The things in which you once indulged turn to heaviness. Humble yourselves before God.

When you go through that list and see the conditions for receiving the great power of God, you see that we need to come down to the depths and make confession to God in deep humility and contrition—we need to confess our need of the cleansing power of His blood. We have the way out of sin. He says, "Humble yourselves in the sight of the Lord, and he shall lift you up."

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (II Cor. 10:4). Victory is in the power of God. These weapons are mighty because God gives the grace. The pulling down of strongholds and casting down of exaltations is dealing with the world, the devil, and the flesh. Those are the three items that we have to face in our spiritual experience—the three factors that bring conflict into the life of every Christian. The world holds itself in opposition to God. It is at enmity with God. We are going to be mighty

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PRAISE THE LORD!

O praise the Lord with word and song,
To no one else could praise belong;
O praise Him when the hours are long,
At home, and in the busy throng.

O praise your Lord, ye heaven-born,
With daily praise His name adorn;
By praises cares of life are shorn.
From alienated souls that mourn.

From heart and hand let praises roll
To Him who merits heart and soul;
Let praise to Him His name extol,
From lives e'er under His control.

Let saints be joyful in His grace,
Until they see His lovely face;
Oh, let them run with joy their race,
While days and hours increase their pace.

Praise Him with mellow voice, or loud;
When gloom and shadows would enshroud;
Praise Him with lifted head, or bowed;
His music banishes each cloud.

Praise Him with melodies of peace,
For praise to hearts brings sweet release;
So let our thanks and praise increase
Until this earthly life shall cease.

Let everything that breathes the air
Forever praise the Lord, aware
That "praise is comely" wheresoe'er
The atmosphere is dark or fair!

—Mabel Glenn Haldeman.

in pulling down those strongholds. The devil through the ages has been urging people on to exalt themselves as he did. He tempted Jesus to use His divine power. The wiles of the devil are very subtle. He will do all he can to create indifference or inflate people with pride. The devil is constantly in the conflict, but through God we shall do valiantly. Psa. 60:12.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). Here is the conflict. We must yield ourselves unto God.

Romans 8:37 points to the marvelous grace of God in its sustaining power. "We are more than conquerors through him that loved us." The sustaining grace of God makes any child of His more than a conqueror. Why? Because there are three persons mentioned in that chapter who are on our side. "If God be for us, who can be against us!" God is for us. Jesus is for us. The Holy Spirit is for us. God, Christ, and the Holy Spirit—all are on our side. Why shouldn't we be conquerors? The great grace of God that prevails in the life of every Christian makes us more than conquerors. Tribulations may overtake us and persecutions may come, but God sustains through them all. Famines may appear, and even the sword. Paul says that in the face of it all we are more than conquerors because God is for us. The magnificent love of God has prevailed against angels, principalities, and other unseen authorities representing the powers of Satan. All these are arrayed against the Christian, but nothing shall be able to separate us from the love of God. Nothing will stop God's grace from coming through. The love of Christ continues to prevail. We have free access to His grace. Because of that, "we are more than conquerors through him that loved us."

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). Notice its abounding effect. We have a plenteous sufficiency for all times. God has promised that we may have access to His grace for all circumstances in life and all kinds of work. God is able. The secret of it all is found in Romans 6:12. "Let not sin therefore reign in your mortal body." "Yield yourselves unto God." That is the secret of His sustaining grace that is to be felt in the yielded life.

Have you said, "God, I will do anything you want me to do"? Have you personally submitted yourself to God? Have you yielded your members unto God? If you want His sustaining grace for victory, that is the secret of discovering divine provision.—Pastoral Letter. Harrisonburg, Va.

"THEY WHICH PREACH THE GOSPEL SHOULD LIVE OF THE GOSPEL"

BY WM. D. FRETZ

This article is the result of much thought on a subject which is being given increasing study in our church.

God has always encouraged His people to worship Him, but it was only after He delivered them from Egyptian bondage, and led them into a glorious land of promised blessing, that He instituted an elaborate system of worship. We are told in Psalm 78:5-8 the purpose of this system of worship. "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God."

In this system of worship God chose the family of Aaron, or rather, Aaron and his sons, to be priests, whose duty it was to teach God's laws and commandments, and to present to God the offerings and sacrifices of the children of Israel as required by His law. In order to provide a suitable place of worship the Lord gave instruction for the construction of a movable tent, called the Tabernacle, that was moved from place to place as they journeyed toward the promised land. Because there was much manual labor connected with the offering of sacrifices, and in the moving of the Tabernacle, God appointed the whole tribe of Levi to be assistants to the priests. In order to be sure that they would always be available for service they were not given any inheritance in the promised land, but were provided for by the tithes of the children of Israel.

Hear the word of the Lord, "All the firstborn of the children of Israel are mine, both man and beast: on the day that I smote the firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary" (Num. 8:17-19).

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:20, 21).

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

"Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest" (Num. 18:26, 28).

When Israel drifted away from God and lost their interest in the worship of God they also neglected to bring in the tithes. As they withheld the tithes God also withheld His blessing. Hear Him pleading with Israel in Mal. 3:9-11, "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

After the return from captivity during the revival led by Ezra, the priest, the children of Israel promised to walk in God's law, and to observe to do all the commandments of the Lord, including the bringing in of the firstfruit and the tithes for the support of Levites and priests. Nehemiah writes of an occasion, evidently just before this revival, when he found "that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries" (Neh. 13:10-12).

Unfaithfulness and inconsistency on the part of the priests had discouraged the laity in their giving, and the lack of support had made it necessary for the priests and Levites to go out into the country to support themselves, thereby neglecting their duties in connection with the Temple worship. Neh. 13:1-9.

In the time of Hezekiah the faithful bringing in of the tithes, not only encouraged the priests and Levites to be faithful in the Lord's service, but it brought such blessing from the Lord that the king was amazed, when he saw the heaps in the treasury, and asked for an explanation. Azariah the chief priest replied, "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store" (II Chron. 31:10).

Under the New Covenant, while Jesus gave no specific command in regard to the giving of the tithe yet in Matthew 23:23 He seems to encourage the practice of tithing. While Jesus never taught any of His apostles, or messengers of the Gospel, to expect support through the practice of tithing, yet He told them, when He sent them on preaching tours, to look to God for the supplying of their needs. Matt. 10:9, 10; Luke 10:4-7. Paul in writing to the Corinthian believers declares, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

While the Apostle Paul neither asked for, nor accepted, any material aid from the believers at Corinth, choosing rather to work with his own hands, (Acts 18:3; I Cor. 4:12), yet it was to them he explained quite explicitly that it was God's plan, that those who receive help in spiritual things should be willing to minister to the material needs of those who taught them. After showing them what he had a right to expect of them he adds, "We have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

"What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel" (I Cor. 9:12, 18).

The Apostle chose to refrain from using the God-given right, or power, to accept material aid, or support, from those he served, depending instead on his own labors and the gifts of other churches. But there was a reason for deviating from God's plan. Because of false teachers, who were preying upon, and trying to deceive the people, Paul did everything in his power to prove to the people of Corinth that he had no selfish motives in preaching the Gospel to them, but that he truly loved them. In his second epistle to the Corinthians he explains why his conduct has been so different there from other communities. He asks, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached unto you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. . . . Wherefore? because I love you not? God knoweth. But what I do, that will I do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (II Cor. 11:7-13).

This policy of accepting support from the older or more prosperous churches in the opening of missions, or new congregations, seems to be still the most practical plan.

The Apostle evidently accepted support from the Galatians, for he wrote to them, "Let him that is taught in the word communicate [share with] to him that teacheth in all good things" (Gal. 6:6). It is quite evident that he accepted support from the Philippians and probably other churches in Macedonia. II Cor. 11:9.

But even in Thessalonica the Apostle would not exercise his right of support, because he wished to set an example of industry to some who loved idleness. He said to them, "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power [authority], but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies" (II Thess. 3:7-11).

We see then, that there are conditions and circumstances, when it is advisable for those who preach the Gospel to refrain from exercising their God-given right to receive material support from those whom they serve. On the other hand, churches may become cold and indifferent, and fail to give their ministering brethren the encouragement that they owe them, in withholding material support. A condition, such as Nehemiah described where the priests neglected their spiritual duties in order to provide for the physical needs of their families and themselves because they were not supported, is unfortunate. In large congregations, if ministers are to maintain the personal contact that they should have with their members, much visitation should be done. This is practically impossible with a self-supporting ministry.

Let us then, as lay members, endeavor to do our duty, honoring the Lord with our substance as the Philippians did, and help to bear the burdens of our ministering brethren. In doing so we may claim the promise, written by Paul to his Philippian supporters. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Perkasie, Pa.

YOUTH AT WORK FOR GOD

BY GERALD C. STUDER

The president of the newly organized "Mennonite Youth Fellowship" brings us a message on the potentialities of youth for service for Christ.

The whole question of youth work within the church does not, it seems to me, revolve primarily around methods of keeping youth for and in the church. True, youth leaders must ask what sort of people these modern young folk are and what are the laws and interests by which they grow. But more important, youth leaders, that is, everyone actively interested in youth, must show youth the power of a living faith. But it is difficult to give what we do not possess. Young people are not easily impressed. But I am convinced that once they have seen the Christ in the life of any other, they will not only want Him in themselves, but will ever keep and be used of Him.

Therefore, it would seem that we are shooting far short of the mark if we permit our opinions and efforts to concern themselves with such things as, recreation—right or wrong? or socials—debasing or spiritually upbuilding? The actual and only important question for consideration is, "What can these two, the church and the young people, together, mean for the sake of something greater than either—the kingdom of God?" The Nazi youth program is proof that young people respond to the call of power. The Christian youth of the world are evidence that they respond also to power coupled with the regenerative goodness of God. A certain amount of vagueness in a concept does not deter the youth who is convinced of the concept's essential and ultimate worth to himself and mankind. Young people have big hearts and big eyes. This explains their potential for both the good and the evil. If we would have the co-operation and fellowship of their maturer years in the future, we've got to prepare the soil and plant the seed now, or else the harvest of their efforts will not be ours.

Young people are "imagineers." Most active Christian adults are, too. An "imagineer" is one who combines imagination with engineering. This is an essential combination, for it couples vision with skill, thus translating an ideal into action. Youth who have been enraptured and inspired and possessed by the Christ that has come to dwell within them have often seemed to staid oldsters as the salesmen of a rather radical Christianity. This is because the oldsters are so surprised at seeing ideals in action. Ideals seem to be thought of as things to possess rather than actions towards growth and fruit-bearing. Radical Christianity has been explained as the result of every youth's desire for novelty. Perhaps, but can you imagine any new reader of the Sermon on the Mount NOT being enslaved by its inherent, but novel truth? Christ to a young person is really "authentic," one who speaks with authority, not as a, may I say it, a certain type of parent or professor.

The story is told of a university professor who hired a man to hit a log with the reverse side of his ax. He paid him more than the going wage. The man lasted half a day. Then he gave up, explaining, "I must see the chips fly." We too as youth must see "the chips fly," the results of needful work. Call it impulsiveness if you like. In a poem in the Saturday Evening Post three years ago, poet Wm. D. Abrahams put it like this:

"Tonight Shanghai is burning,
  And we are dying too.
What bomb more surely mortal
  Than death inside of you?
For some men die by shrapnel
  And some go down in flames.
But most men perish inch by inch
  In play at little games."

No young person, Christian or not, is willing to "play at little games." Their zeal is what is both envied and bemoaned. It should be channeled. This is where Mennonite Youth Fellowship comes in. It is going to contract jobs, big jobs, for youthful "imagineers," jobs which will go undone if they don't do them. Jobs for which the

(Continued on page 331)

MISSIONS

MY FIRST IMPRESSIONS OF AMERICA

BY STEPHEN N. SOLOMON

Bro. Solomon, deacon in the India Mennonite Church, came to America to attend the Mennonite World Conference early in August. These impressions were given in an address at the Missionary Bible Conference at Laurelville Campground, August 22. It was mechanically recorded and later transcribed. Bro. Solomon is traveling among the American Mennonite churches, bringing inspiring Gospel messages.

I don't know what the audience here expects of me. I have not been here long enough to see all the parts and all kinds of life in America. I have been moving around among the Mennonite people since I came. I have been attending conferences and moving in the midst of, I think, all the good people. So the experiences and impressions that I have had are all good. The first experience that I had of American people was in Barcelona. I was traveling with the American people in an American ship. The crew were all American. Of course, there were some dark people also, but they were Americans. However, I found that in nature they were all the same. When they landed at Barcelona, they became drunken! Mostly all of them drank to their fill. And as they went into the cities their life was wine, and wealth, and women. And I was very much dejected with the talks I had with them on the way, and by seeing them act like that in Barcelona. I was very much disappointed, and I even thought that my going to America was really a disappointment. However, after I have lived these three weeks among the people who are believers, my disappointment has gone. I want to assure you of that.

The first thing that I saw in America was the dock. And that dock was not very attractive to me. It was in a sense dirtier than the docks in India. So that was not very encouraging to me. After that I passed through a tunnel in Boston. And that was very attractive and impressive to me. I passed through tunnels in India, but not one like that. Oh, how it was lighted, and clean! The food that I took in America for the first time was very delicious. I had been twenty-eight days on the ship, and most of the days I was hungry. Sometimes I ate cookies, crackers, or some fruit; or sometimes took some soup. The rest of the things that were provided I could not eat. So most of the time I was hungry. But when Brother Kanagy took us in the Harvard Hospital, I took a hearty dinner there. I was for the first time satisfied with the food. Then after that we arranged to go to New York. And the first train that I saw was unlike any Indian train that I had seen. It was very comfortable, and one thing that was interesting to me—the people passed from one compartment to the other end. That was a new thing that I saw in America. However, this train started with a jerk. And that I didn't like, because Indian trains do not start that way. They start slowly that you don't feel it; very often, of course.

Then we came to New York. Brother Graber very kindly brought us to that place. And I am very thankful for that, because it may be that we will not pass through that way anymore. However, I was very glad to see the Times Square Park, and the lights such as I saw there I had never seen. It was very, very interesting. How the peope tried to give their show, and spent a lot of money for nothing! That is an extravagance, I think, as in India the rich people at the time of the marriage of their son or daughter have very expensive fireworks. They are very rich families, and that is also an extravagance. This lighting seemed to me an extravagance. If that much money could be given for some good work, that would do much more good than that lighting in New York Times Square.

Then again, the next morning we were out in the city seeing big buildings, seeing the handiwork of man, seeing how everyone wanted to show his glory by making big buildings—some ten floors, some twenty floors, some fifty floors, and even going up to one hundred and two floors. I think this man must have thought, "I'll build the highest building in the world, so that no one else can build that way, and I'll earn a name in the world." I have now seen the highest building in the world in New York City. I went up to the last floor, and saw it was a very nice thing to gain name and fame. But think of the cost with which it is built. I don't know, I think again that it was a show of vain-glory, and nothing else—spending the money for nothing. I saw cars in India, lots of them, of course, but when I saw cars here, it was bewildering. I did not know where to pass, how to pass, when to pass. And it was a very hard job to me. We have a kind of ant in India. So one after the other like ants, this great train of cars kept going on, going on, going on, no stopping—a line of cars with no end to it. It was a very remarkable thing.

As we were going about in Boston and in New York City, I found one remarkable thing which I never saw in India, and I do not know how long it will take to create that feeling. Brother Graber was with us. He had on his ministerial garb, and sometimes he asked people for some help, and they very willingly helped him—told him the way to do, and this and that. A few times I found when we were searching for something, trying to find the way, or trying to find the place, we didn't ask anybody, but here comes a girl and says, "May I help you?" And then I understood that here was a minister with us, and she or he wanted to help the minister. I concluded that the people in America have more respect for their ministers. And that was very interesting and encouraging to me. It is the thing which we in India have to learn. Unless we can respect our ministers, we cannot grow in our spiritual condition.

Then we saw subways. That was also a new thing to me, quite new. And those subways were so lighted, even in the night, that I couldn't distinguish whether it was day or night. But it was under the ground. Everything was quite clear. I could see, and buy, and eat anything that I wanted, so that I said there are two cities in one place. And that was very, very interesting. We went to exchange busses. Then we took our dinner, selected whatever we wanted, took our trays, went and sat at a place, and then went to the man who was collecting money. We told him we had eaten this much worth, and we paid him. He didn't question anything. He took that and he was satisfied. There was no one to look after us. That wouldn't work in India. Business would always be a failure.

As I went on, I found one thing. All the people wear the same kind of clothes. Men folks have the same kind of clothes, very often the same color. Two or three colors I've seen, not more than that. All wear the same kind. The women folks almost wear the same kind of clothes. And that uniformity is a bit hurting to my eyes. I come from India which is a land of varieties. There is a variety of languages, there are varieties of food, varieties of clothes and dressing, varities of some other things; and here we find this uniformity of food, dress, homes. In every home we go we find things almost exactly the same way, with very few differences. We go into poor houses, into big rich houses, and we can't make out whether it is poor or rich. For me everybody is rich.

America seems to me very mechanical, and material, and to a certain extent very

* * *

DO IT NOW

We cannot all be heroes,
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true;
There's always noble service
For noble hearts to do.

We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangels
To souls within our reach.
There's always love's own Gospel
For loving hearts to preach.

We cannot all be martyrs,
And win a deathless name
By some divine baptism,
Some ministry of flame;
But we can live for truth's sake,
Can do for Christ and dare;
There's always faithful witness
For faithful hearts to bear.

—Unknown.

artificial. Excuse me if I am using some of the terms which you do not like; please excuse me. I don't know what they mean to you. But what they mean to me I am telling. Everything is done by machinery, and as one brother said, I don't know who he is, "In this way we are losing the art of our hands." I don't know how far it is carried, but maybe it is true.

There are some formalities also, which I think are very, very much. I think I may not be following all those formalities, and I may have caused some feelings to someone. I don't know. And if I have, please excuse me, because I don't know all those formalities, because we don't have very many formalities, even in homes.

During the World Conference we were attending conferences and meetings. We came from Elkhart to Goshen. There were hundreds of people around us. Everybody wanted to shake hands. Everybody wanted to ask questions: "How did you come? When did you come? How long have you been here? How did you learn English? How can you speak so well English? Are you married? How long are you staying? When are you going back?" They asked the same questions. Here I shook hands with one. He asked me some questions. I answered him the same things. Here I shook hands with another man. He asked the same questions; I answered the same. Here I shook hands with the third man; he asked the same questions. I answered the same things. It was very tiring. I presume for them it was very enjoyable.

I enjoyed very much to meet so many people from so many parts of the world, and so many states of America. The same kind of thing we experienced just after the meeting was over. Even sometimes we didn't get time to eat our food. Brother and Sister Graber had to force us to go to the dining room. At nights they had to stop for us after the meetings, sometimes two hours, and more than that, I think, because people were just round about us. And pardon me if I say that time we felt as if we were some kind of strange animals walking among the people who had never seen the like. And I think we were very strange people to many of them because I think many had not seen an Indian. And I think almost 99 per cent had not seen a member from the India Mennonite Mission, and in that way we are certainly strange.

One thing that interested me very much, as I said at several places, was the brotherly feeling that I received from the brethren that I met. Several of them kissed me, as they would have kissed their own folks, their own relatives, their own men. And these men were such whom I had never met, whom I had never seen, whom I didn't hear about. And still here are they who kissed me on the face, as they would have kissed their own folks. And that was very impressive to me. Well, I do not mean that everybody should kiss me. But that meant very, very much to me, because by that I could see that I was not a stranger, but the people loved me as their own brother; that I am one in Christ, though I differ in color, I differ in nationality, I differ in race, and other things; and still I could feel the brotherly feeling as I was in their midst.

As I have been moving around in the churches, I saw the faith of the people, their interest in the church. Maybe I am mistaken because I am just here for a short time, and I have not observed long; but what I have seen is this, that I found people very much interested in the church work, very much interested in the mission work. I could see that there were people who were interested in the India mission field, and other mission fields. They were giving a lot of money. I could see how in India we could build churches, we could build schools, we could build hospitals and buildings, we could provide food to the needy and education to the illiterate, and how this money didn't come from our India church, but that all this money came from those people who were interested in the people of India because of the love of Jesus Christ, because they loved to save souls. So that faith and that interest in the church and in the saving of souls was really encouraging to me.

Another thing that impressed me is the farm life. I met several of the Mennonites, and to many of them I asked the question, "Are you a farmer?" They said, "Yes." And then I asked several questions. And I found that perhaps almost everyone said that he was a farmer. And that was very interesting to me. When I saw a farm—the land, poultry, cows, pigs, and this and that, that was very interesting to me. I wish I could have a farm like that, and I could have cows like those, and barns and houses, so that I could farm myself. I like to be in villages, but my training is such that I can't live in a village, because in villages we do not have high schools where I can give my training, and use it.

One thing more, and that is the honorary pastorate—working for the church without any money. Maybe the pastors get some money, I have not learned about it. So now, what I have concluded is that they work without money. They give their services to the church without getting anything from the church, and that is very impressive to me. The ministers do not work in the church for the sake of money, but they work for the service of the Lord, to serve their own fellow men. Something of that kind has been in my mind since the last few years, but I have not been able to do it, because in India things are very different. I went for teacher's training with the idea that when I complete my training I'll come home and work as a teacher, and then when I get an opportunity I'll work in the church and take the burden of the church. I have not received it so, and if I receive it, I don't know that I'll be able to do it, because the situations in India are different.

So, brethren, I want to assure you that the impression I got in Barcelona, a disappointing experience, has gone already through seeing the churches, attending the conferences, and meeting the brethren here. And I am very glad that I can be encouraged through your spirit of faith in the Lord, your love of the Lord, and your interest in the mission work. I thank you all for the things that you have done for India.

Dhamtari, C.P., India.

FRANCE WITH THE GLAMOR VEIL DRAWN

BY MARY MILLER

This is the second of a series of articles on France, written out of the writer's two-year experience as a relief worker.

It was raining when Alice and Verna walked down the gangplank of the "Argentine" in Le Havre, France. Some American soldiers, busy about the dock, knew the girls were Americans and chanted in unison, "You'll be sorry! You'll be sorry!"

The streets of Le Havre were piles of rubbish, heaps of brick, dirt, and broken tile. A customs official explained to them, "Eet was all made by the Americans; eet was not at all necessaire; the Germans had moved out four days before." When Alice found out the government official took great pains to tell all tourists their "city was tres beautiful before the war, the Americans deed eet, eet was not at all necessaire," it troubled her. "Why, I thought they loved us! I thought America saved them in two wars—that they owed their very existence to us and were humbly grateful." Alice and Verna had often read in American textbooks that America was the world's big brother, that we protected weaker countries from the greed and tyranny of the strong nations. We were the champions of democracy!

One day soon after her arrival in France, Alice went riding in a jeep with a Canadian relief worker, a Spaniard, and a French lady. They passed an American Army Camp over which waved a large American flag. "Look!" Alice exclaimed. "There's our flag!"

"Not mine!" said the Canadian firmly.

"In any case, not mine!" seconded the Spaniard almost defiantly.

Shocked more than she cared to own, Alice asked, "What would the French lady say if she could understand?"

Both replied, "She would say, 'Horrors! Certainly not mine!' "

Red-roofed villages lay in the valleys, against the mountainsides, on the hilltops—always with cathedral spires pointing high at the sky. The cathedrals were built first—so the stories said—and the shops and dwellings grouped about them. Slow, dragging ox teams were entering the narrow lanes of the villages; old bent women, wearing long black dresses and worn cloth shoes, were pushing carts of potatoes and turnips they had gathered in the country; everyone was carrying long unwrapped loaves of bread, sticking out of dirty shopping bags or from under sweaty arms. There were little black shops in which stood open cans of milk, uncovered slabs of meat and cheese. The homes were merely one continuous stretch of age-blackened cement buildings out of which doors opened here and there. Behind these doors lived the French people. The streets and shops smelled of fish, onions, garlic, and the open-street toilets, which were found in almost every block and were exclusively for men. Women's restrooms were very rare.

There were town pumps to which the women came to wash vegetables, to do their laundry, to get water for dinner. Cars were rare; but when they did come through the streets, the horns blew loud and continuously. Then the children with their long sticks of bread, the women with their market baskets, the nuns on bicycles, the long-robed priests, the old bent ladies pushing carts, the washerwomen with their wet laundry all scattered toward the walls. People lived on the streets and roads, Alice noticed. They washed their laundry on the streets or by the rivers. They walked, strolled, sat in parks long afternoons, and had weekly or biweekly holidays. They sat on the streets in front of their houses to chat with their neighbors, knit, or just lounge. In their language, Alice noticed, there was no word for "home"; "perhaps because they don't really have homes," Alice thought. They have doors to duck into to eat and sleep, and out they come to join their neighbors. "My home" in French is "chez moi" (with me)—wherever they happen to be, Alice surmised.

Three of her first days in France Alice spent at a children's home. Two episodes she retells often. In the kitchen on a wide, low stool sat "the vegetable lady"—a great mound of soft lazy flesh. Her apron was stiff, grimy. All day she sat and had the vegetables poured into her spacious lap, right on the dirty apron. Two cats sat on the arms of the chair and two hare fringed the borders of her lap. On the floor by her chair lay two dogs. All the animals seemed as lethargic as she. The peeled vegetables were dropped back into her lap with the peelings and the uncleaned ones. Now and then someone relieved her of her lap's load.

The second day of her stay at the home, the American who had been there several months said to Alice, "Go with us shopping today; we have to go to town for groceries." It was two miles to town, there was no car, no Mennonite food had yet arrived from America, there were fifty children and twenty workers, and the shopping was to last for three or four days.

They started walking, pushing a two-wheeled cart with a box two feet square and eight inches deep. "What!" said Alice, "For seventy people?" The two miles to town were long. At one little black shop they found turnips, at another carrots—always with the tops on them. The cart filled up quickly. There was a squash and spinach. After that, they must buy bread; French people live largely on bread. The loaves were practically as long as the cart, the cart was full of greens; and yet they must buy their quota of bread—all their ration tickets will allow. Twenty long unwrapped loaves were thrown on top of the greens and they started home along the same road. Flocks of sheep, ox teams, goats, cows, and geese had gone before them. At every bump down went four, five loaves into the road. They picked them up and threw them back on. Alice was sure that before they got home, each loaf had slid into the road at least three times. They took the bread into the storage room, cut it, ate it, and nobody minded at all.

The first evening she spent in the home, Alice went to the children's dining room while they ate. She felt sick! She had been taught that personalities unfolded—blossomed naturally, gracefully in a happy, beautiful atmosphere. Here the walls were black with age, torn paper was hanging from them here and there, the tables were bare boards with wide cracks between them filled with hardened oft-soaked crumbs, the dishes were banged, stained tin, the spoons they ate with were heavy tarnished tablespoons, the bread they were constantly screaming for was pitched to them from the end of the table, and there was a wild din throughout the meal.

Not long after Alice and Verna had arrived, clothing from American Mennonite sewing circles came to the children's homes. The clean gay prints gave the Mennonite girls in the homes exhilarating ideas. Now they could pack away all the dull gray and black clothes the children had been wearing. They'd get rid of all the impetigo sores, they'd wash and DDT their heads more painstakingly, they'd see somehow that the children would get warm baths at least once a week. Warm water was practically unknown to the children. After one American nurse had been in the home for a year, six new children arrived in one day. The American nurse immediately put on the wood stove a large kettle of water to heat. The new children heard others remark, "That's for the new children." All six were frightened, clung to the nurse, followed her about, and finally asked tremblingly, "What are you going to do —boil us?"

In one home they set a tub in the laundry room in the cattle barn, heated the water outside, bathed fifty children in seven or eight tubfuls of water, sent them in to the dressing room a block away—even in the dead of winter—with wet heads and nothing on but the outside layer of last week's clothing. Inside they were dressed, DDT'd and combed.

In the home where "Mademoiselle Vairnah" (Verna) was, there were eighty children—sometimes 120. "They too must have a bath weekly," she said. "They're as good as anybody's children even if there are a hundred of them." All the water for the home—for washing, dishwashing, drinking, cooking—was hauled from the town well almost a half mile away—in barrels by one patient old ox. In the old rickety playroom was a cement laundry tank. Above it Verna had a barrel suspended. Each Saturday with two or three helpers Verna heated water in the big open fireplace then relayed bucketfuls up to fill the barrel. Through holes punctured in the bottom of the barrel the water dripped down on the children. So all the hundred were scrubbed and showered to Verna's satisfaction every Saturday.

So many things, Alice thought, didn't have the flavor of story-book France at all. The peasants' huts were often long old grimy-looking places with things hanging on nails all around them. On the trains peasants in clacking wooden shoes carried geese, dogs, and pigs in gunny sacks. There were first-, second-, and third-class railroad cars, and the third-class cars were dirty and smelly with things spilled around. Men and women used the same toilets on the trains and stood together in lines waiting. On all trains one was shut up in compartments for eight, regardless of the stench—liquor, garlic, fish, unwashed human nature. Once when someone asked Alice why many French people bathed so rarely, she replied, "If you had no warm water, no soap, no warm place to take a bath, and no clean clothes to put on after you had it taken, how many baths would you take?"

Alice was invited into a number of peasant homes. In the one she remembered best two large dogs were lying by the seats in the large fireplace, one cat was perched on the uncleared table at which the peasant, his wife, and three children still sat; two more begging cats were on the floor beside them. The walls were dark with smoke; kettles, pans, dippers were hanging about. When the wife cleared the table, crumbs and left-overs were brushed to the floor and the two big dogs came to help the cats clear them up.

One of Alice's tasks was to take out the relief center laundry. Each week she went into the home of their little washerwoman. She was thin and frail, had three small, sickly children, and lived with a large, husky man who was not her husband. Each week she washed at the riverside from eighteen to thirty sheets for the Mennonite Center. Alice felt condemned for taking the laundry to her, but the little lady begged for it; she wanted the soap Alice gave her, and the food and money. Now and then when Alice came in for the clean laundry, the family was at supper; the children's plates were filled with potatoes and there was nothing else at all on the table.

At one home where Alice went frequently to help "Meez Bare-niece" (Miss Bernice) the Mennonite nurse, there were Marie with a tiny baby—her second one—Colette with a pretty little baby girl, Gilberte with her year-old Annie, and Alyce with twelve-year-old Andie and another boy already off at war. All these were unmarried mothers—the first three under twenty. They with their three babies lived in a third-floor, unheated room, and the babies and their beds were left in the attic uncared for during the day. Marie tried to strangle hers one night, and a relief worker took it from her by force. The Mennonite nurse cleaned the beds, bathed the babies, had a stove put into the room, prepared bottles of warm milk and sent them up by the babies' mothers. Pretty baby dresses came over from Mennonite sewing circles and gradually the mothers grew fond of their clean-smelling babies.

Another thing that troubled Alice, who had now become Meez-Ahleez (Miss Alice) was their valuation of America's offerings. It wasn't her bighearted brotherhood, her

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BIBLE STUDY

CHRISTIAN DOCTRINE

LXXV. The Kingdom—Israel's Organization

BY THE BIBLE STUDY EDITOR

There are many things concerning the kingdom of Israel which could be questioned, and concerning which perhaps no satisfactory answer could be given. God has accomplished and permitted to be accomplished many things which seemed to have been contrary to His will. Was God the author of sin in permitting the deception and Fall of man? Did God permit the transgression of the marriage relation of Abraham and Sarah and the birth of the bond child? Did God deprive Moses of entering the land of Canaan? Did the Lord foresee and permit the organization of Israel into a kingdom, when He knew that it was of the flesh? And did God intend to make David a king and from that line bring forth His own Son and make Him King of kings and Lord of lords? Who is wise enough to answer these mysteries of God's dealings with men?

There is only one thing that is wise, or possible, to do regarding such incidents as are recorded in the Scriptures; that is, to accept them as facts and note the grace of God in dealing with such discrepancies of men, and His bringing forth His own purposes in spite of the unfaithful service of men whom He had chosen. Prophecy speaks of a coming King for Israel, and the events of the recorded Word lead to the fulfillment of those prophecies. It is in the records of Israel during the time of their wilderness sojourn and the early days of the settlement of the land of Canaan, that one is able to note the nature of the organization which gradually grew up, and under which the tribes were held together as one people and formed the strong nation which astonished the nations around them. It was their allegiance to God and His blessing upon them which made them such a nation. There were forty years of sojourn in the wilderness, and four hundred years of experience under judges. Of this period the rule of Joshua during the conquest of Israel might be included. Joshua bore a relation to Israel different from that of Moses. He was the chosen leader after the death of Moses, but, like Moses, he was appointed to the position by the Lord.

The Wilderness Organization

The order of the camp in the wilderness was rather remarkable. It was divinely arranged. God had asked Moses to appoint the elders who represented each tribe in the affairs of the camp. Moses had subdivided the judiciary work of the camp among the groups of thousands, hundreds, fifties and tens. Ex. 18:25, 26. The order of the camp, however, was directed by the Lord, so that the whole camp was under four standards. Numbers 2. Judah was at the front, with the tribes of Issachar and Zebulun. At the south of the camp was the standard of Reuben, with Simeon and Gad. At the north of the camp was the standard of Dan, with Asher and Naphtali; and at the west was the standard of Ephraim, with Manasseh and Benjamin. Around the camp, and next to the court, was the tribe of Levi. At the gate was the tent of Aaron, and with him were the tent of Moses and the tents of the priests—Eleazar, Ithamar, Nadab, and Abihu.

Every movement of the camp was in an orderly manner as the Lord had designated, with Judah's standard marching ahead; Reuben following Judah; the priests and Levites with the tabernacle and its furniture coming next. The camp of Ephraim followed the priests, and the camp of Dan brought up the rear guard. For forty years, or for a whole generation, the children of the camp had followed a routine system of life and journeying. No one chose his own location, and no one disregarded the order of life in the camp without divine judgment following. Korah, Dathan, and Abiram suffered a miraculous judgment for their disregard of the office of the priests. Miriam suffered leprosy for her challenging the authority of Moses. Nadab and Abihu suffered death in the holy place because they presumptuously offered strange fire unto the Lord. The purpose of God in judgment was to instill respect for His law which was right and good, and a source of blessing for His people.

From the time of entering the wilderness of Kadesh until the people entered into the land of Canaan the same order of location and the same system of government and worship continued among the people. Only Moses was responsible for the maintenance of the order of life and service in the camp. It was Moses himself who suffered at the rock in Kadesh when he smote the rock instead of speaking to it as God had commanded.

It seems to us to be a small thing that God should judge a man for the manner of his bringing water out of a rock, but such was the wisdom and the judgment of God. The law was a schoolmaster to bring men to the acknowledgment of God, and His Word. The majority of the people had learned this respect unto the will of God, although all who came out of Egypt who were twenty years old and over, died in the wilderness except Caleb and Joshua. A whole generation had learned obedience with blessing by following God according to His Word.

Tribal Organization in the Land

From the time of the departure from Kadesh to journey into the land of Canaan, the order of the wilderness seemed to have been maintained. Through the land of the Edomites the people were under the restraining influence of their leader. In the land of the Moabites they were dissipated by the appeals of lust, and were judged by the Lord. For the sins of the people in Moab they were judged. For the sins of the nations against Israel God sent judgment, and the lands of the Moabites and the Midianites and Amorites and Bashanites were delivered to the people of Israel. The tribes of Reuben and Gad and a half tribe of Manasseh possessed the land east of Jordan as decided by Moses. The men of these tribes entered the land of Canaan to help subjugate the Canaanites before returning to their families east of Jordan. From this time on the families of Israel who dwelt east of Jordan failed to dwell in the camp as formerly, and the camp life was disarranged.

After the death of Moses, all matters in the camp were under the charge of Joshua. Aaron had died on Mount Hor, having been stripped of his high priestly garments which Moses placed upon his eldest son Eleazar. The unity of the camp was but little changed by this change of leadership. The people had learned that the real leader of the camp was the Lord, whose glory filled the Tabernacle, and whose presence was manifested in the pillar of fire and cloud. They obeyed the Lord through the word of His servants.

While the life of the people had changed and some were absent from the camp, the matters concerning the Tabernacle continued as they had been. The priest served in the sanctuary, the Levites assisted in the moving of the camp and in ministering to its needs. The men of all tribes went, under the command of Joshua, to possess the land which God had promised them.

Again, they learned obedience through the things which they suffered. Achan died at Ai, for his avarice and disobedience. Israel was encouraged by the wonderful manifestations of God's providence in the destruction of the enemies, even by the standing still of the sun and the moon. Jericho's walls succumbed to the power of God, and Israel possessed one kingdom of the Canaanites after another until Joshua called upon all the tribes to enter their own inheritance. Only Caleb and Joshua received the location of their own requests. Joshua 14:6-15; 19:49-51.

It was during the time of the division of the land that the congregation of Israel met at Shiloh and set up the Tabernacle there. Josh. 18:1. The final place of the house of the Lord was not located until in the days of King David. But all of the tribes continued to recognize the Tabernacle and the altar of the Lord as the center of their worship and service unto God. There was some misunderstanding between the western section and the eastern section as to the intent of their worship when the eastern tribes set up an altar of memorial. Josh. 22. It was the office of the high priest that was appealed to to bring about a reconciliation between the eastern and western groups, and then all praised the Lord for the unity of faith in the Lord which all the tribes expressed.

The Tabernacle was the scene of the division of the land among the tribes. Josh. 19:51. Eleazar and Joshua were present when the lots were cast for the portions for each tribe. It was after this time that Eleazar assigned, or appointed, his son Phinehas to be the high priest. See Josh. 22:11-14. The death of Eleazar is not recorded until the last verse in Joshua. The organization of the tribes is set forth in the experience which the people of Israel had in the supposed insurrection of the eastern tribes. Phinehas was chosen as the leader, from the ranks of the priesthood. Ten princes, representing the ten tribes west of Jordan, accompanied him. It is said that the princes were the heads of the house of their fathers among Israel.

It may be noted, according to this plan of war, or settlement of the supposed sedition by peaceful means, that the tribal organization was still in effect, and that the function of the priest's office was recognized as the leading power among the tribes. The place of meeting was also significant, in that the matters of state were to be transacted in the presence of the Lord and in having access to the word of the Lord in so important a matter as maintaining the worship of the Lord among all of the tribes. They were zealous of the Lord for all of the tribes.

One should keep in mind the fact, that, when Israel finally departed from the Lord, under the leadership of Jeroboam, Jerusalem, the place of the altar of the Lord, was forsaken, and Samaria and Dan became the centers of worship; also, the object of worship was changed from that of the Lord God of Israel to the golden calves of Jeroboam. The king of Israel with intent to destroy the unity of Israel, introduced the worship of idols and changed the place of worship. Under the leadership of Joshua and Eleazar the organization of Israel was such that it unified the nation and maintained the worship of the God of Abraham, Isaac, and Jacob, their fathers.

The Nation Under the Judges

One of the first records of Israel under the judges, is that of their individual actions in their endeavor to possess the land that the Lord had promised them. Joshua had not subdued all the nations in the land. See Judg. 2:20-23. The tribes had not forsaken the Lord in the generation of Joshua and of the elders who were with him. Judg. 2:7. But following those days there was a divided effort on the part of the tribes to overcome their adversaries. On one occasion Judah and Simeon had formed an agreement of mutual assistance and their efforts met with some success. Judg. 1:1-3, 17. The other seven nations on the west of Jordan made individual sorties against their enemies and did not drive them out but made alliances with them, or caused them to pay tribute. Those Canaanitish nations were the thorn in the flesh of Israel which disrupted their unity as well as undermined their faith in God. Judg. 2:1-23. The Angel of the Lord proclaimed to all of Israel, "I will never break my covenant with you." But He also said, "Ye have not obeyed my voice: why have ye done this?"

Such was the history of Israel under the period of the judges. There was a dissolution of their unity. At times there was strife among the tribes, as was the case when the Benjamites were attacked by all the tribes on account of their ungodly conduct. This expressed the unity of each tribe, but not the unity of the nation.

There seemed to be a twofold purpose with God to send judgments upon the nation of Israel as a whole because of the sins of the individual tribes. "The Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor." Or it was the story of being sold into the hands of some other nation, because of the sins of the people of Israel. The first reason for giving them up to their enemies was for the judgment of their sins in forgetting Him and for disobeying His commandments. They had forsaken the temple of the Lord and had given themselves almost wholly to the worship of the gods of the nations which dwelt among them. The second reason for their deliverance to their enemies was that they might unite in a common effort to drive out their enemies, under the blessing of God, to whom they returned when the oppression of the bondage was great. The sufferings in Egypt had bound them together in a common interest in God and in each other. The same was true in the affliction of the days of the judges. Israel was united in common afflictions, but soon forgot their mutual interests and went after their own ways.

Jealousies arose among the tribes. Ephraim was jealous of the success of Gideon and his three hundred men. Even when Ephraim was invited to follow in the chase after the kings of Midian and succeed in taking captives, they mumured because they were not among the three hundred. Gideon was wise in his reply, stating that he had not had such a trophy as Oreb and Zeeb. Israel was united in a purpose to make Gideon their ruler. But the leader of the three hundred had learned that his success was of the Lord, and replied, "The Lord shall rule over you" (Judg. 8:23). But Gideon's lust for spoils led to his own sin. Judg. 8:24-27. The golden ephod in his house was a snare to the nation.

"In those days there was no king in Israel." This seemed to be the introduction to many of the failures of Israel to walk in the way of the Lord. Organization had fallen to a very low state. Every man did that which seemed right in his own eyes. Every tribe followed after its own interests. Such disunity left the nation weak to become a prey to the invading forces of any adjoining country. Their enemies whose land they possessed, and the enemies of their own blood relations, made them the object of their forays for spoil, and often for the sake of vengeance. Moab and Ammon were enemies of the same race, springing from the seed of Lot, the nephew of Abraham. The Midianites were also descendants of Abraham, and the people of Ishmael were claimants of Abraham's blessing through Ishmael. The Edomites were constantly at enmity because of the aspirations of Esau to possess the right of his birth. Israel had no consolation and no help so long as they were disorganized and so long as they were fallen away from their God and from the worship of the Lord in the tent of Shiloh. God brought them back again and again through chastisements and their failures of faith in Him.

Israel had a God, and an altar and a covenant, all of which were represented in the Temple which God gave them in the wilderness at the hand of His prophet Moses. They had a high priest, in the person of one of the sons of Aaron. Little is said of their priesthood, and of their seeking after God. It is recorded that God raised up a judge, to deliver Israel from the hand of their enemies. It seems that the nation had more faith in a man than they had in their own unity, or in their repentance from their sins and their return to their God and His house. "There was no king in Israel," was their common complaint, when it should have been they had no faith in their God.

All of the means of organization, such as they had in the wilderness, and in the days of Joshua, failed. When they forsook the Lord they lost the center, or heart, of their organization. No nation can rally around a lifeless form or a dead ceremony. Governments which are carried on for the sake of form are powerless. Nations or organizations, whether political or religious, will dissolve when there is no life to sustain them. God was the life of Israel. Organization had no strength when God was set aside. Kings had no power, and judges lost their hold on the people when they forsook the Lord. Could God depend on kings and in the strength of a kingdom?

THE GLAMOR VEIL DRAWN

(Continued from page 337)

spirit of helpfulness, nor even her democracy they appreciated. It seemed to Alice they prized cigarettes and chewing gum more than anything else. In Marseilles boys stepped right into the paths of touring jeeps to ask, "Any cigarettes, Johnny?" At the docks, in the hotels, they wanted cigarettes for tips from all Americans. Chewing gum the children everywhere begged for continuously. Alice watched children play "the American game." A number were busy about varied tasks until they were surprised by hold-up men who at the point of stick guns ordered, "Hands up!" A volley of shots were fired, the men fell in a slump or were dragged to prison. To Alice it seemed that to them America was a land of cigarettes, chewing gum, gangsters, and big shiny cars.

Often Alice wondered—and she knew the other workers did too—"Can we do anything for these people? Will our food and clothing help them? Are we doing anything to lift them up?" After a time light began to shine through—through a rift here—through a rift there—and by and by came a flood of light.

Hesston, Kans.

Most of the shadows of this life are caused by standing in our own sunshine.—Emerson.

EDUCATIONAL

INTERESTING SCENES IN EUROPE

VI. Incidents of Life in Poland

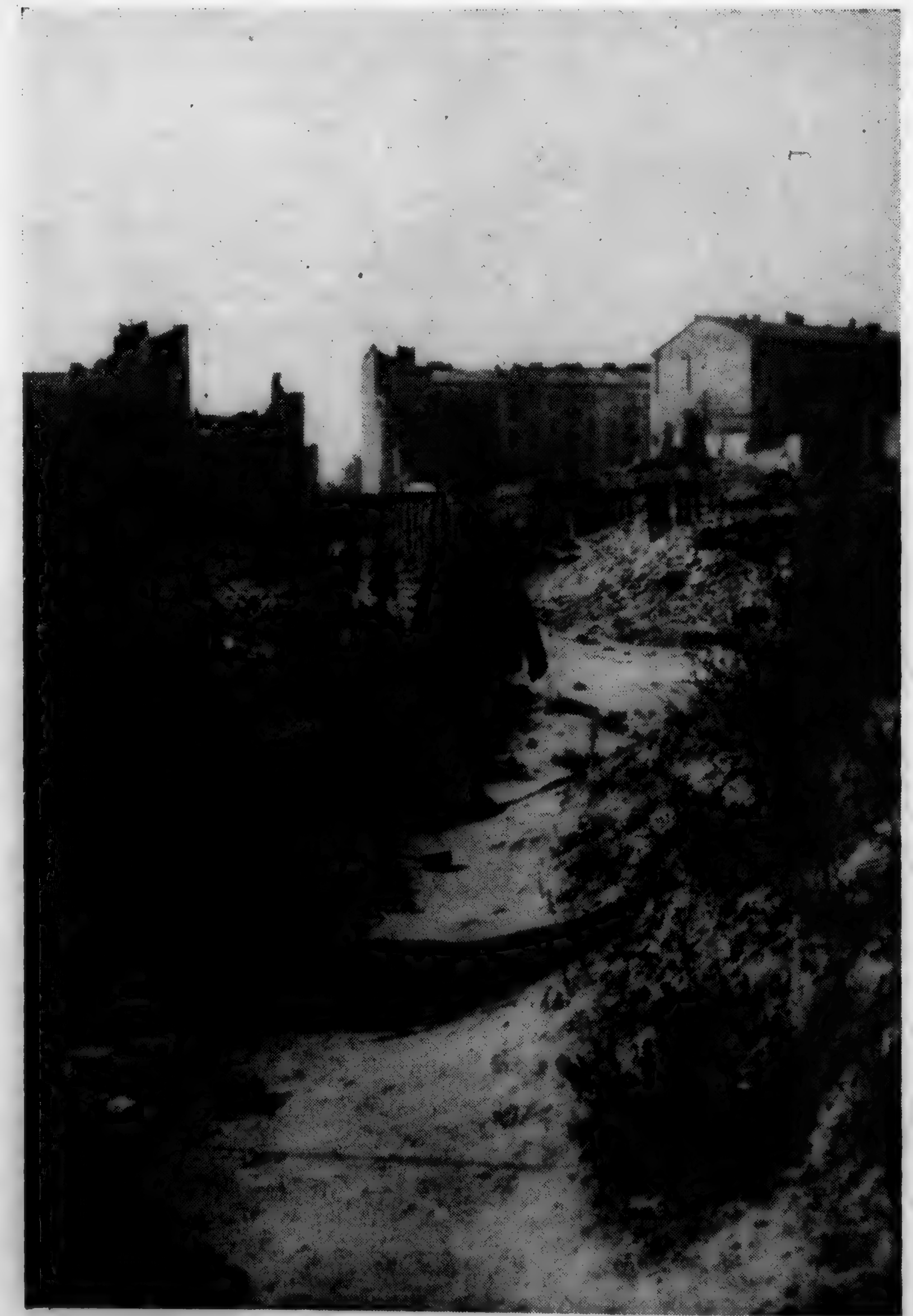
BY WILSON HUNSBERGER

This concludes this very interesting series of European sketches by a former relief worker.

Have you ever relived an incident which occurred in times past, perhaps a year or two ago? Occasionally a past experience of this sort flits through my mind and I again live the moments of excitement, humor, sympathy, or chagrin which the event aroused. I shall try to portray a few incidents of experiences which for me are not to be forgotten, and I hope that you will share with me the varying sensations.

Travel in a foreign country is often attended with problems, especially when the traveler is not well acquainted with the customs of the country and, above all, with the language. I had been in Poland for a mere few weeks, when in December, 1946, I was invited to spend the Christmas holiday with the Quaker team who operated a relief project some distance to the east of Danzig where I had been staying, and not far from the Russian frontier. The trip according to the railway schedule required about a day's travel. The route was indirect, because of lack of bridges across the Vistula River, and, strangely enough, I had not considered the possibility of a Christmas travel rush in Poland. Naively, I had supposed this to be strictly an American phenomenon. I boarded the Gdynia-Warsaw train at the Gdynia terminal in late evening, planning to change trains at Torun, the river crossing point, at five o'clock the next morning. There was no second class; there were only third-class coaches, and even when the train was made up it was crowded, with every place on the hard board seats occupied. Before five stops were made, our compartment was even crowded for standing room, and still the Christmas travelers piled in. I imagine the type of vacationers were roughly the same type as one would see on a train in America at Christmastime. There was a school teacher on her way to visit her mother in Crakow. There were two college students studying merchant-shipping in Gdynia, planning to spend the Christmas vacation in Warsaw. There were many others, each trying to make himself as small as possible and as comfortable as the rugged circumstances would permit.

At midnight we arrived at Tczew, where at present our relief project is centered. There was the usual influx of passengers, but we were now so crowded that prospective travelers went scurrying back and forth along the station platform in desperate attempts to find a compartment with just one square foot of standing space for just one more passenger! Suddenly our compartment door flew open admitting a refreshing gust of night air, but at the same door stood a militia-man with his ugly sub-machine gun slung on his back. He was barking orders of some kind, and I noticed my fellow travelers were perceptibly disturbed. Two girls in the compartment began to cry. Slowly several began to move toward the door, and although there was much discussion and argument with the officer, they left the compartment. The students with whom I had been conversing in a hodgepodge language of German, French, and English were most vociferous. They refused to leave, and defied the policeman's orders. Soon, only the students, the schoolteacher and myself were left in the compartment. (All the while during the affray I had stood silently in the shadows of the unlighted compartment completely ignorant of what was happening.) Now with the seating space left half vacant by the evicted passengers, three soldiers, ushered in by our militant policeman, climbed onto the vacant bench and tossing their rifles into the baggage racks above their heads, sprawled out in limp disorder. In a few brief minutes they were asleep. I now comprehended in full what had happened. The soldiers were on leave, and not being able to board the train because of the crowd, the militiaman had simply ordered a compartment to be emptied so that his soldier friends could ride to their destination. As the train slowly moved away from the station, I remembered the adage, "Where ignorance is bliss, 'tis folly to be wise," but at the same time I wondered what the poor evicted passengers would do who were left stranded on the lonely railway platform, at midnight, in the cold of winter. Rather to my surprise, I arrived at my railway destination, Olsztyn, without serious handicap. It had been a tiresome journey, since I stood much of the way and that in such a limited space I felt all the while like a contortionist doing some difficult bodily exercise. At Olsztyn or Allenstein, a ruined town in old East Prussia, I was met by a



Threading Her Way through the Ruins of Warsaw

comradely Scotsman of the Quaker team with whom I set out for a forty-mile trip by truck. We were soon rolling through beautiful, pine-wooded country—at once lonely and primitive and lovely in the dusk of the winter evening. Apparently my encounters with militiamen had not ended for one day, for there on the road ahead of us was a hitchhiking policeman. Hitchhikers in Poland do not always stand beside the road; the more aggressive type do not hesitate to stand in the center, and if they are armed, as are all policemen in Poland, they can almost force a driver to stop. It was not that we objected to giving him a ride, but rather since our truck was completely filled and that we had no room for an extra passenger, our driver swerved sharply to avoid hitting the would-be passenger, and continued on his way. A few seconds later we heard the crack of a rifle and the whistle of a bullet. We were both taken so completely by surprise, it was a half minute later before George, the driver, looked over at me and said, "You know, that fellow shot at us!" We stopped to examine the barrels of gasoline, but the bullet had hit the frame of the truck and no damage had been done.

Another incident relating to travel comes to mind. Again in winter, I was obliged to drive to Warsaw from the Baltic port of Gdynia. A government official with whom our contacts had been most cordial was accompanying me and insisted that his chauffeur should drive the car—not that he doubted my driving ability, but holding to the cultural ideas of the Polish upper class, he felt it would be beneath my dignity to be my own chauffeur! Be that as it may, we made the trip to Warsaw without trouble, and having completed our business, prepared for the return journey. However, the evening before leaving the ruined city. snow fell with the silent, sinister foreboding of an impending storm. Foreboding at least it was to motorists who must travel in a country where the only snow ploughs are disinterested humans with crude, homemade shovels. With the break of dawn our car rolled along the snowy streets of the city, cutting the first tracks in Nature's thick, white blanket. Soon the sheltered streets of Warsaw were behind us, and we moved through the flat open countryside where a cold wind swept drifts of hard snow in our way. Our progress became increasingly difficult. Each succeeding drift seemed larger than the one before. I suppose it was apparent to the three of us just what the final result of uncertain progress would be. Forty miles from Warsaw and 180 from home, the inevitable happened. We plowed bravely into a huge drift and were solidly stuck. There are only limited facilities for motorists in Poland. There are service stations, or rather gasoline stations, only in the larger towns. One city I know of which has 60,000 inhabitants and is on a main road, has only one service station. It was apparent that we had to rely on ourselves for our deliverance, and we were not only stuck, but worse than that, our motor stalled and no amount of persuasion could induce it to run. Our chauffeur immediately became a very important person. He was instructed by my official friend to get the motor running again. Under the stress of having to "do something about it," the chauffeur was not thinking too logically, and before I knew exactly what was happening, he had the carburetor apart and its pieces strewn in disorder on the seat and floor of the car. As the official and I sat there half frozen, wondering greatly if we would ever see our homes again, I heard our chauffeur arguing with someone at the door of the car. "I don't understand, I don't understand," he kept repeating. Looking behind us, I saw a Russian army truck and several Russian soldiers looking askance at our poor incapacitated car. Their officer was telling us to get out of the way as they wanted to pass. Our chauffeur explained that we had motor trouble, and could neither go backward nor forward and could not possibly move out of the track. "Well then," the officer suggested, "get out and push"—which we did. Of course this was comparable to pushing against a brick house. Even with the assistance of six Russian soldiers we moved not an inch. Considerably aggravated by the American car which dared to stall in their path, the soldiers decided to by-pass us. In a cloud of powdery snow they wallowed and churned their way through beside us, regained the track a few yards beyond, and soon were out of sight. I do not know how we would have extricated ourselves from our troublesome predicament, if it had not been for the kindness of another driver. He diagnosed our trouble as a frozen fuel pump, and with the aid of a blowtorch (which set the car on fire for a few seconds) we were able to get the motor running again and proceed on our way. We had been stalled for eight hours in the relentless cold of a stormy winter day, and now at last, at nightfall, with the storm abated, we were able to travel once more. So, through the quiet villages, through the heavy forests and vast open fields, we rolled, all night, until, with morning of the following day, we again saw the welcome streets of Danzig, Sopot, and Gdynia.

The cold weather in impoverished countries creates great hardships for the people. Not only do they often suffer from lack of sufficient clothing, but they undoubtedly spend greater periods of time outdoors than do most Americans. The population, made up largely of peasants, gain their meager living from the land and must spend much time outdoors. On several occasions I saw peasants with their shoes covered with layers of salvaged newspaper, worn to give added protection against the snow and cold of winter weather. Only one who has experienced the misery of living in a cold room can know the demoralizing effect of low temperature. To Warsaw's Hotel Bristol, in a state of repair, I came one winter's evening. The only rooms left were unheated. At five o'clock in the afternoon there was nothing to do but go to bed, so piling all my clothes and my overcoat over the single blanket provided, I attempted to sleep. I realized that my discomfort was only for a night and throughout the devastated cities of Europe there were many thousands who every night crept into a cold bed in an unheated room. In the peasants' homes in the country, however, a remarkably simple yet perfectly adequate bedcover is found. It is a feather tick, made from the downy feathers of geese. Every Polish farmer, no matter how poor, always keeps a few geese, and thus Poland seems rather well supplied with the great thick feather ticks which keep the family warm through the coldest winter nights.

Eating in foreign-land restaurants is educational, to say the least. It may also, at times, prove embarrassing. Several restaurant incidents come to mind, of which I shall relate the most memorable. I had been in Poland for a year and was beginning to pride myself (quite unjustly) on having learned sufficient language "to get around." When making trips to Gdynia, I often frequented a small restaurant where the food was reasonably priced and quite well prepared. One day as I took the menu card, my eye fell on an item which was undoubtedly some type of pork. That is, I know the word for pork, but the descriptive word beside it was one I had never seen before. Being on that day in an experimental mood, I ordered the unknown pork dish, and as I ate my soup I speculated on what the surprise might be. It was not the cutlet nor wiener schnitzel, nor spareribs, nor even sauerkraut and knuckles. The terms for all these I could recognize at a glance. Learn a new word every day, I thought; today it would be a new word in my food vocabulary. I was hungry, I recall, and I hoped the main dish would be more appetizing than the soup. Why had the waiter looked at me in such a surprised way when I gave my order? At last it arrived, something large, white and steaming. And what was this special addition to the menu? Why, half of a pig's head, neatly split through the length of the skull. There was the eye, the jawbone and teeth. There was the nose, wrinkled just as a pig's nose should wrinkle, and one blue nostril, open and gaping and almost breathing! I tried not to show my chagrin as I asked for the bill. As I tightened my belt and left the restaurant I reflected that at least a new Polish word had been added to my vocabulary.

* * *

Just a short time after this episode, I happened to purchase a few apples in a small shop in Sopot, where I was unknown. The clerk realized that I was not Polish, and being of an inquisitive turn asked me from where I had come. I told her I was an American. "An American!" she said, "Oh, but you can't be!" It was a mild winter day and I was wearing a light topcoat and rubber overshoes. The value of both these garments is not much appreciated nor understood in Poland. Rubber footwear is considered something to be worn when you are too poor to wear leather, and to the Polish way of thinking, a topcoat is worn only when one cannot afford a heavy overcoat with a fur collar. "Oh," she said, "You don't look like I thought an American would look, with such a light coat, and **rubber shoes!** Here in Poland it must be better than in America!" Only a few weeks later I sailed for America, and well too perhaps it was that I stayed in Poland no longer to misrepresent our country to the Polish people! Waterloo, Ont.

HISTORY OF THE SHARON MENNONITE CHURCH

BY JOHN E. BEACHY

Bro. Beachy, who with his wife is under appointment to service in India, gives us an interesting account of the history of his home church near Plain City, Ohio.

The first white settlers came to Madison County, Ohio, in 1795 and settled along the west banks of the Big Darby River, one mile south of Plain City. This region was then a swamp area and was considered by the Indians as one of the best deer hunting grounds in that part of the state. "Madison County was organized in March, 1810. By the year 1840 the county had a population of 9,025, or twenty inhabitants to the square mile."[1]

The present Amish settlement at Plain City had its earliest beginning in descriptive tales of this country. People who lived in Champaign County traveled through Madison County on their way to visit relatives in Holmes County. They told their friends about the attractiveness of the Darby Plains in Madison County. These stories became so interesting that the Amish people in Holmes County, which is approximately eighty miles northeast of Madison County, decided to investigate the possibility of moving there. In 1895 Mose Slabaugh, J. J. Miller, and Benjamin Frey made a trip to this country seeking a place to live. These men first went to London, eighteen miles south of Plain City. They traveled by horse and buggy "So dass sie einen Weg haben würden umzufahren."[2] One of the outstanding incentives which brought these people to Madison County was the level, black, and fertile soil. The land in Holmes County was hilly and much of the soil had been farmed "hard." Here also many stones had to be hauled out of the fields. "Wir müssten Stein holen bis die Haut unserer Hände zerbrach."[3]

In the spring of 1896 seven families left Holmes County with their belongings and came to Madison County. Upon their arrival at Plain City they traveled south toward London, but decided not to go any farther than Gillivan, which is ten miles south of Plain City. They rented farms in that vicinity and stayed there for one year. The following year seven more families arrived, some settling in the immediate vicinity, others settling closer to Plain City.[4]

The Amish people were a strange people to this community. The new settlers found it rather difficult to adjust themselves to the situation. The place from which they came was a well established community; they were accustomed to good houses and barns. But here they found log cabins with cracks in the walls through which snow entered. It was difficult to exchange help with their native neighbors because of a rumor that the Amish people were "sehr dreckig."[5] Therefore at threshing time it was hard to get the "English" neighbors to co-operate because it was customary for the help to stay for dinner. Two men were persuaded to help one day and at mealtime the one found an excuse to go into the house. One glimpse induced him to stay for dinner and from that time on it was very easy to exchange help with their neighbors.[6]

The people continued to migrate year after year. Many wished they were living back in "good old Holmes County." Others were glad to endure these living conditions in order to enjoy the level landscape and the rich, black soil. Few of the early Amish settlers brought enough wealth along to buy land. It was only after years of hard labor that they gradually became economically independent and prospered financially. One man came there with ten dollars and was worth sixteen thousand dollars at death. Their method of agriculture greatly increased the value of the land.[7] "Within the colony the land is worth one hundred dollars an acre more than outside the colony."[8]

Sharon Mennonite Church, Plain City, Ohio

By 1904 the group of Amish settlers had become so large that it was necessary to divide into two districts for their church services. In 1925 the north district was again divided, forming the present east and west districts.[9] These people felt rather secure in their church teachings and practices; things went along very nicely until the early twenties. In 1916, Harvey Mullet, Andy Miller, and Abram Kaufman placed their membership with the Oak Grove Mennonite Church at West Liberty, Ohio. Harvey Mullet and Andy Miller were former members of a Mennonite Church in Holmes County who had moved to Plain City; Abram Kaufman's parents were among the earlier Amish settlers, but while visiting in the west he became a Christian and a member of the Mennonite Church. During the first World War they were confronted with "gasless Sundays" which made it very difficult to go to Oak Grove for church every Sunday. To solve this problem they drove to West Liberty on Saturday evening and came back late on Sunday evening.[10]

During the early twenties quite a few families broke away from the Amish Church and became members at Oak Grove. Because of this increase in number, in 1924, S. E. Allgyer, bishop at Oak Grove, consented to come to Plain City for the first Mennonite preaching service. It was held at the home of John B. Yoder. Brother Allgyer's sermon, which was centered around the plan of salvation, is still very vivid to some who were present that Sunday. The rumor was spread that Allgyer was paying five dollars per head for everyone that joined the Mennonite Church. In the year 1925 more families left the Amish Church. The Amish bishops became increasingly alarmed about the situation; so a carload of them hired Henry Carey to take them up to talk to Allgyer concerning this. An agreement was drawn up at that time stating Allgyer was not to receive any Amish members unless the Amish bishops had properly dealt with them. Thus if members were expelled from the Amish Church they would need to be received upon confession of faith. None of these people received a letter from the Amish Church. The Amish people mited the expelled members until they became members of the Mennonite Church, and then they lifted the ban. This agreement has been a great blessing to both sects and has resulted in close cooperation.[11]

Several of the families that joined at Oak Grove moved to that community. But during the years 1924-1926 more families joined the Mennonite Church, increasing the demand for holding services at Plain City. Sunday school and church services were held occasionally in an old abandoned schoolhouse six miles southwest of Plain Citp. Then on July 11, 1926, the common goal of many was realized when they organized their first Sunday school. This meant less trips to Oak Grove and also enlisted their own members in service. They secured the Lombard schoolhouse in which to hold their worship services for the summer months, until the latter part of August. The first superintendent of this new Sunday school was Abner Miller; Jonas Troyer was elected secretary-treasurer. Because of their background of German indoctrination it was very difficult for them to teach from an English translation of the Scriptures; they had always been taught in the German language and had always used the German Bible. These first few months found the group relying very heavily upon teachers from the Oak Grove congregation because of this language difficulty. They express great thanks and deep gratitude to those who were willing to travel in their "touring cars," braving rough roads and cold weather to teach them and give them instruction in their new outlook on life.[12]

Searching for another place in which to worship, in September they found an abandoned church at Resaca. This they felt was about the only possibility for them in that community. Resaca is located twelve miles southwest of Plain City. It is a town of about fifteen families, a general store, doctor, grocery, and filling station. In previous years this building had been rented by other denominations, who did not succeed in establishing friendly relations with the community and as a result did not occupy the building very long. This made it very hard for the group to convince Eli Fisher, who was in charge of the building, that they would succeed in their endeavor to evangelize this community. In answer to their prayers they were able to secure the building and on August 26, 1926, the first services were held. After the first year they were granted permission to stay as long as they wished. They brought in children for Sunday school and made the people in the neighborhood feel welcome to attend their services.[18]

In 1927, William Miller, a Bible scholar who was at the mission in Peoria, Illinois, assisting Earl Miller, was secured to come to this group to help organize young people's meetings, prayer meetings, and to assist in teaching the Bible and four-part congregational singing. He proved to be a great blessing in the spiritual life of these people.[14]

In 1928, the Sunday school was reorganized with Abram Kaufman as superintendent and Abner Miller as assistant. The group was able to furnish more teachers, which helped to relieve the Oak Grove members. This year was a period of progress; many of them realized they were growing in their Christian experience. Earl Miller served as their evangelist; E. L. Frey served as Bible Conference instructor.[15] The Sunday-school officers from 1929 to 1948 were as follows:[16]

	Superintendent	Assistant	Secretary-treasurer	Chorister
1929	Abram Kaufman	Erwin Kaufman		
1930	Erwin Kaufman	Abram Kaufman		
1931	Abner Miller	Pete A. Miller	Eli E. Yutzy	Roman Miller
1932	Pete A. Miller	Abner Miller	Eli E. Yutzy	Roman Miller
1933	Eli D. Kramer	Pete A. Miller	Eli E. Yutzy	Roman Miller
1934	Roman Miller	Sam Yoder	Eli E. Yutzy	Mrs. Mary Kramer
1935	William Miller	Erwin Kaufman	Eli E. Yutzy	Roman Miller
1936	William Miller	Erwin Kaufman	Eli E. Yutzy	Edna Miller
1937	Erwin Kaufman	Roman Miller	Joe Christner	Freda Miller
1938	John George	Eli Nissley	Joe Christner	Catherine Kramer
1939	Eli Nissley	Joe Christner	John Beachy	Roman Miller
1940	Roman Miller	Joe Christner	John Beachy	Freda Miller
1941	Joe Christner	Erwin Kaufman	Ura Gingerich	Roman Miller
1942	Erwin Kaufman	Roman Miller	John Beachy	Emma Miller
1943	Eli Nissley	Joe Christner	Neil Beachy	Roman Miller
1944	Joe Christner	Jonas Beachy	Neil Beachy	Vernon Yutzy
1945	Dan S. Miller	Jonas Beachy	John Beachy	Mrs. Miriam Beachy
1946	Jonas Beachy	Neil Beachy	Atlee Miller	Nancy Miller
1947	Oren Smucker	Jonas Beachy	Earl Yutzy	Mary Yutzy
1948	Oren Smucker	Erwin Kaufman	Earl Yutzy	Ida Schultz

The evangelists and Bible Conference instructors were as follows:[17]

	Evangelist	Bible Conference Instructor
1928	Earl Miller	E. L. Frey
1929	(No Record)	Earl Miller
1939	(No Record)	S. F. Coffman
1931	(No Record)	Homer F. North
1932	James Bucher	J. L. Stauffer
1933	B. B. King	E. F. Hartzler
1934	E. L. Frey	O. N. Johns
1935	A. W. Miller	N. E. Troyer
1936	S. J. Miller	J. S. Mast and M. L. Troyer
1937	S. J. Miller	
1938	N. E. Troyer	Oscar Burkholder
1939	E. F. Hartzler	J. B. Smith
1940	James Bucher	E. B. Frey
1941	(No Record)	(None Held)
1941	(No Record)	H. N. Troyer
1942	S. G. Shetler	A. J. Metzler
1943	Frank Byler	Stanford Mumaw
1944	Wilbur Yoder	Oscar Burkholder
1945	Nelson Kauffman	Eli Kramer
1946	M. L. Troyer	Roy Koch
1947	Henry King	E. B. Frey
1948	Andrew Jantzi	

After six years at Resaca the members began thinking of a permanent place for worship, "a place of their own." There was much deliberation as to the location of a permanent building. They felt the necessity of remaining at Resaca in order to continue a witness in this community. However, because most of the members lived east of Resaca they felt it would be better if they would seek a location farther east. They chose a place four miles south of Plain City for their permanent location.[18]

On January 15, 1933, action was taken toward the organization of an independent congregation. Abram Kaufman was ordained to the ministry by lot. Peter Miller, Roman Miller, and D. Walter Miller were elected to serve as trustees. Several names were submitted for the new congregation; by a narrow margin the name "Sharon" was adopted. Since April 2, 1933, the congregation has been known by this name. The group felt very keenly the need for someone to assist the pastor; so in November, 1933, Eli D. Kramer was ordained by lot as deacon. He labored among this group until 1937 when he went to Meadville, Pennsylvania; he is now serving as minister at Portsmouth, Virginia. Several other families also moved to Meadville at this same time. The same year Brother and Sister William Miller with several others moved to the Britton Run Church to help in the work of that congregation.[19]

The building committee began construction on the first permanent place of worship in 1937. The reduced number in the group influenced the kind of building they were able to finance. They worked hard to buy materials needed and much of the labor was donated. Although they economized wherever possible, the cost of the materials exceeded their estimated amount. After much hard labor the building was nearly enough completed to make services possible. There was no furnace installed and there were many other things still needed. This did not hinder them in their worship services because they were grateful for the building as it was; they were filled with joy to have a place of their own in which to worship. They were waiting to dedicate their church building until it was more nearly finished.

Sunday, October 15, 1938, was a beautiful, clear day. Shortly after nine o'clock members were on the way to their new place of worship when smoke was seen rising into the sky in the direction of this little country church. Thoughts of most people were something like this: "Is it our church? No, it can't be! Would God allow such a thing?" As they came nearer there was no more chance of a mistake. Their building was burning. The benches were carried outside. Because no fire truck was available there was nothing to do except watch it burn to the ground. Many tears were shed; many began asking the question, "What will we do now?"

On Monday morning the trustees met, where the building had once stood, to discuss the matter. In silence the three viewed the ashes, each wondering what the suggestion of the others would be. The first to express his opinion suggested they rebuild—larger and with better material. They did not come to a conclusion that day, but the same week S. E. Allgyer, the acting bishop, stopped on his way to Columbus to tell them the Oak Grove members would help them if they would rebuild immediately. This offer of help, other similar encouragement, and two thousand dollars' insurance from the building led them to decide to go forward and build at once. They feel the Lord has richly blessed them through this event. On January 28, 1940, the new building was dedicated. In the spring of 1947 nearly three thousand dollars were spent on improvements for this building, including partitioning of Sunday-school classrooms, and installation of bathrooms and an automatic fuel oil heater.[20]

The church having been without a deacon since 1937, Eli Nissley was ordained by lot to this office February 7, 1943. In 1928, the average Sunday-school attendance was forty-one; in 1939, ninety-two; in 1940, ninety-five,

(Continued on page 349)

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[1] Henry Howe, *Historical Collections of Ohio* (Cincinnati, 1802), p. 333.

[2] "So they would have a way to get around after they got there."

[3] "We had to haul stones until the skin on our hands was cracked open." Eli J. Miller, Plain City, Ohio, personal interview, March 29, 1948.

[4] E. J. Miller.

[5] Very dirty!

[6] J. J. Miller, Plain City, Ohio, personal interview, March 27, 1948.

[7] J. J. Miller .

[8] Cephas Atkins, President of Farmers' National Bank, Plain City, Ohio; personal interview, March 29, 1948.

[9] C. S. Beachy, diary, Plain City, Ohio.

[10] Abram Kaufman, Amlin, Ohio, personal interview, March 27, 1948.

[11] Abram Kaufman.

[12] Abner Miller, Plain City, Ohio, personal interview, March 30, 1948.

[13] *Ibid.*

[14] John Umble, *Ohio Mennonite Sunday Schools* (Goshen, Indiana, 1941), p. 153.

[15] Abner Miller.

[16] *Ibid.*

[17] Abner Miller.

[18] *Ibid.*

[19] Abner Miller.

[20] *ibid.*

[21] *ibid.*

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

REVELATION THROUGH PROPHECY

Amos 5:21—6:6; 7:10-17; Micah 4:1-5; 5:2-4; 6:6-8

Lesson for November 14, 1948

Golden Text.—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

Amos 5:21-24. God made man's mouth, and He can also speak through it. It is through the mouth of the prophets that God has spoken to man from the very beginning of time. In order that God may receive the honor due His name He frequently uses the most unlikely instruments. Amos was a poor, and probably illiterate herdsman, but God used him to send blistering messages of judgment to the nations of the Near East of that time. The thing that I and that you must do if we would be instruments in the hands of God to speak to a lost world the messages of God, is to surrender ourselves so completely to God that we do not hinder Him when He would use us. To be a worker in the kingdom of God, and to be instruments of His grace are not always the same thing.

Religiousness, divorced from personal righteousness, is hateful in the sight of God. There are many things that I may do religiously while I am speeding on the road to hell. Unless I have the love of God that makes me do the right to God and my fellow man my religion is vain.

The woes of God are pronounced upon those who live luxuriously while others are starving; who amuse themselves while the thunders of God's judgments are being unleashed upon an impenitent community. From within the church as well as without there will go many a Dives who will open his eyes in hell because he had so much fun that he could not be bothered with the Lazaruses at his gate.

Amos 7:10-17. There are prophets and prophets. For every faithful Micaiah there are hundreds who are hirelings without the vision of the Lord. Amaziah of Bethel was more faithful to his king than to his God. He was more of a patriot than of a saint. He despised the holiness of the God whom he professed to serve, and was very much afraid that righteous preaching would ruin the country. From the days of Solomon and probably before, there have been those who have believed that too much (?) of the religion that comes from heaven will either kill you or send you to the madhouse. They want religion, but of the kind that stupefies the conscience so that wickedness will never keep you awake at night, nor make you feel that you need to seek God for forgiveness. That's the kind that they had in Northern Israel, and that's the kind we have substituted for the genuine in these United States.

At a time when we spend money and time in astronomical figures for liquor, cards, dances, theaters, tobacco, narcotics, and a multitude of other things that are bread neither for body or soul it is time that another Amos come and cry, "For three transgressions and for four, God will not turn away His judgments unless there be speedy repentance." But would he be any more welcome now? Every morning, as we look toward the eastern sky, we see the sun rising more blood-red than the day before. The omens of earth and sky portend overwhelming judgments. We behold them, and talk about them, and then go on as recklessly as ever. And why? Partly because preachers of today declare theological theories that bring very little help for everyday life.

And such scriptures as "Be ye therefore perfect, even as your Father which is in heaven is perfect," are declared to be our standing in Christ through His imputing His righteousness upon us, but our state is far different, and who cares? The day of the Lord is speeding, and to multitudes it will be a day of terror. Better to take warning now, than judgment later.

Micah 4:1-5. This must be figurative language referring to the kingdom of our Lord. Daniel speaks of a stone that was cut out of a mountain without hands that became a great mountain that filled the whole earth. Daniel's figure and Micah's refer to the same thing. Physically, if a mountain filled the whole earth then there would be no room for either land or sea besides; the earth would be one towering mountain.

One of the names the Scripture writer gives to the kingdom of Christ is The Mount Zion that cannot be touched. Heb. 12:18, 22. Christ, while on the earth exalted the Father. By His being lifted up He has drawn all nations unto Him. By our lifting Him up by our testimony and our too infrequent martyrdoms our message would cause all the people of the earth to flow unto the mountain of the Lord's house.

The world now knows that the only hope of the world lies in turning away from Satan-directed international politics, and subscribing wholeheartedly to the message of the Gospel.

Heathen walk in the ways of their evil gods; much more should we walk in the paths of life as revealed unto us by His Word and Spirit. When once we will do this, then the world will have peace, and each man can enjoy the blessings of godly family life, sitting under his own vine and fig tree, without fear of future evil. Will this happen on earth? It will in the mountain of the Lord's house. But away from there, there will be violence. Isa. 11:9, 14.

REVELATION THROUGH BIBLICAL POETRY

I Samuel 2:1-10; II Samuel 1:19-27; Psalms 23; 24; 103; 136:1-9; Lamentations 3:19-39; **Habakkuk 3:17-19; Luke 1:46-55**

Lesson for November 21, 1948

Golden Text.—And he hath put a new song in my mouth, even praise unto our God.—Psalm 40:3.

Poetry is the sublimest form of expressing thought; and when applied to the praise of God it is doubly sublime.

I Samuel 2:1-10. Not many of us are born poets, but it is claimed that every person becomes a poet once in his lifetime. It may be so, but if ever there is a time when a woman has a right to be a poetess and burst forth in ecstatic praise to God it is when God gives her her own babe to hold close to her breast. But Hannah had still more reason to sing praises to God. Her child was given in answer to prayer, when she had promised God that if He gave her a child it should be the Lord's. In her song she spoke for the first time of the Lord's anointed who was to come. Even as her child was a gift from God, so the Messiah who was to come was likewise a gift to the world to bring people back again to God. Samuel, great type of the Saviour, spent all his life without reproach in the stupendous task of bringing back to God a people who had wandered afar. So did Jesus.

II Samuel 1:19-27. Friends are priceless treasures. To have friends you must show yourself worthy. Jonathan and David will be forever held in memory as the examples of perfect friendship. We do not know how Jonathan would have expressed his emotions if David had been slain in battle and he had survived, but we do know how David expressed himself. He could not even bring himself to say an unkind word of Saul. The closer you walk with God the more you will see the virtues rather than the failings of your fellow men.

Psalm 23. Love of God sanctifies the commonplace. To thousands of herdsmen and shepherds their work is a dull routine from which they would gladly escape; but to the spiritual mind of David it was a beautiful picture of God's tender care of the children of men who know His voice and follow Him.

Psalm 24. Only he who learns to know God will seek holiness of life. In this Psalm we have a beautiful picture of a king coming to visit a city which has accepted him as their sovereign. As he comes to his own people they open wide the gates and with wild acclaim they welcome him. If men will do this to a faulty earthly ruler how much more should we accept Jesus as our King and throw open wide the gates and invite Him into the citadel of our hearts, there to dwell and to reign forever! But we always clean up before distinguished visitors come into our homes. Should we do less when we welcome the Son of God and Saviour of the world? He only is the King of glory.

Psalm 103. A soul without the sense of thankfulness to the Creator for His manifold blessings is lacking in that quality that is fundamental to human happiness. Personally I believe that when my canary almost bursts his throat in song his primary motive is to praise the Creator who made and keeps him alive. God does infinitely more for me than He does for the feathered songsters. I should therefore praise Him more, not less.

My sins are more than the hairs of my head; and in spite of that His blessings on me are more than can be numbered. How high is up? Do you know? I don't. But I do know that the highest flights of human development in the field of the heart are far below the mercies of a loving God. How far must I go to get away from my sinful self? Earth's millions of square miles of surface, its highest mountains, and greatest depths will reveal to me no place of escape. But here, sitting at my work, without moving a step, I can, by faith in the atoning merits of the salvation wrought for us at Calvary, have my sins removed as far as the east is from the west; or, using the figure of the chemical that removes all stains and discolorations, I can have that sin-stained soul made whiter than the snow. Let us praise God.

Psalm 136:1-9. There were two things that the psalmist saw in the works of God—His goodness and His mercy to the children of men. And unless you are totally blind to all spiritual perception you need not look afar to see that God is good, and that everything that He made is also good. But beyond the goodness of God to His creatures, man has sinned and needs God's mercy that endureth forever.

Lamentations 3:19-39. Wherefore doth a living man complain? The afflictions and sufferings of mankind are God's way of chastising us in order to rid us of the superfluity of our naughtiness. Misery we have, and sometimes we drink the wormwood and the gall, but it is God's bitter medicine to bring us back to soul health. It is good to bear the yoke; it is good to wait on the Lord. The weeping prophet could see no evil in the afflictions that befell the righteous. Neither can I. Can you?

Habakkuk 3:17-19. A more desolate picture than the one the prophet portrays would be difficult to conceive, but even if it were so in your lot and mine we would still have so many things for which to praise God that we would have no time to complain if we did the praising first.

REVELATION THROUGH BIBLE PARABLES

Isaiah 5:1-7; Matthew 13:31-33, 44-46; Luke 10:25-37; 15:3-32

Lesson for November 28, 1948

Golden Text.—Never man spake like this man. —John 7:46.

A parable, as used in the Scriptures, is a figure of natural things laid alongside a spiritual reality to make it plain to seekers after truth, and to hide from the carnally minded the very truth that it elucidates to spiritually minded.

Isa. 5:1-7. We have many figures of speech in the Old Testament, but only a few parables, and of these this one in Isaiah is the most complete. The prophet uses the parable and then gives its spiritual import, just as Jesus did when He taught His disciples. Here we have the figure of Israel as a vine and the land of Palestine as the vineyard. He did all He could to the vineyard to give cause for fruitfulness in the vine, but found in the end that its fruit was the poisonous fruit of Sodom. Environment is not enough to make men bring forth fruit for God. Grafting must be done, the ingrafting of the divine nature. Without it the product will be just so much more evil as the means are multiplied.

Matthew 13:31-33. The mustard seed is one of the most courageous seeds of my acquaintance. Along the roadside in the deserts of the Great Basin, where some of its little seeds have been dropped by the rancher as he fed his horses, I have seen those little seeds sprout and grow and come to bloom when nothing else had the courage to venture. The kingdom of heaven will grow and bring forth fruit where no philosophy could survive. It also depicts the great truth that it is not the size of the ovum but the continuance in growth that tells us how big a thing will become. The ovum of the snail is larger than that of the elephant. Despise not the day of small beginnings.

As the growth of the mustard is towards size, so the leaven works a transformation within. The Gospel as it enters the lives of the individual believer changes the life within. It was this lack of inward change in the people of Israel that made the fruit of the vine so bad; but some say that it means that the church is going to be made bad, that leaven is a type of evil. That which is most potent among the things that enter my life is the one that either transforms or deforms it. If evil is the stronger, then evil will drag me down into the depths, but if the grace of God is the stronger then this vile life and body will be transformed until it will become like unto the glorious person of our Lord. But it does seem that in the lives of some the leaven of the grace of God loses its potency; and when you cease getting better the contrary influences renew their evil work. He that ceases getting better ceases being good.

Matthew 13:44-46. I believe that the primary teaching of these parables is that God found hidden in the field of this world, in the ocean of sinful humanity, a treasure of inestimable wealth. That treasure is the soul of a man, and the pearl is the body of the redeemed. To buy the soul and to redeem the church Christ paid the utmost, but in return He won for Himself the bride that at the marriage supper of the Lamb shall come into His arms without spot or wrinkle or any such thing. But there is another lesson. Sometimes poor mortals discover the salvation that is in Christ, the beauty of a life of holiness. Only those who are willing to sell all that they have can gain that rich treasure. Moses and Paul gave up all for the knowledge of their Lord and Saviour, and were not poorer because of it. Neither will you and I be, if we are willing to give up all and follow Him.

Luke 10:25-37. What I render to others God will render to me. The merciful will find mercy. The lawyer wanted to know what he must do to inherit life. He was told to follow in the footsteps of the Good Samaritan. But let us not overlook the fact that the Samaritan was not trying to earn salvation. He did what he did because of his compassion to others, and that was the only thing that made him do what he did. Works have a place in the divine plan. They reveal your heart and they help to bring the fruits of grace to perfection.

Luke 15:3-32. In this chapter we have three lost things. Lost things always mean more to the owner than to strangers. The sheep was lost through the shepherd's lack of watchfulness; the coin was lost because of the owner's carelessness; and the son was lost because of his lack of appreciation of the blessings to be found in the father's house.

The shepherd ceased not until he had found the lost sheep, and the woman ceased not until she had found the lost coin. God and the angels are wanting you and me never to stop seeking until those who have been lost through carelessness and former lack of watchfulness, have been found and restored. Only then will our hands be free from their blood, and only then can we fully rejoice with Christ and the holy angels. But there are others that have wandered afar. They think that their way is the best way. For them about all we can do is to wait and pray with the Father for the time when the prodigal will return, having tasted the bitter dregs of sin and at last discovering that peace and happiness are to be found only in the Father's house. But when he does come home, don't chide him for his waywardness, but gladly welcome him and restore him to his proper place in the household of God. His sins have brought him enough suffering without your elder-brother attitude aggravating the sore.

REVELATION THROUGH NEW TESTAMENT HISTORY

Acts 1:8; 2:1-4; 4:1-4; 8:14-17, 25; 11:1-18; 13:1-3; 14:26, 27; 16:1-10; 28:16, 30, 31

Lesson for December 5, 1948

Golden Text.—Go ye therefore, and teach all nations.—Matthew 28:19.

History is the record of man's doings on the earth. Biblical history is a record of God's dealings with the world of men. In fact, the whole Bible story is the story of God and His relation to the creatures He created for His special pleasure and joy. Sadly we must acknowledge that we have caused God much grief and sorrow, but the joy of restoring the penitent into loving fellowship with Him seems to amply compensate God for all His disappointments with others.

Acts 1:8. The human family is desperately wicked and bitterly resents any effort made to change it. Any fool can get a following when he invents new ways to do evil, but it requires superhuman power to win souls for the kingdom of God and to lead them in the paths of holiness. For this reason the Holy Spirit, third person in the Divine Trinity, has come to make His abode with us and to work through us. The history of the kingdom is that without His guidance and help the church would meet impregnable resistance on the part of entrenched evil in the life and in the world.

Acts 4:1-4. The devil has his strongest hold on mankind in debased religion. It is a case of the true religion fighting to save souls from the clutches of evil entrenched in religion that has gone over to the devil. All idol worship is devil worship; and much that passes for true religion, like that of the scribes and Pharisees in the apostolic days, is little less so. All men are by nature religious, and if there were no false religion they would speedily come to the true.

But God's power in healing the sick as well as its manifestation in other ways confirmed the preached Word, and thousands were persuaded to seek the Lord. If our Gospel does no more for its followers than ritualism and idolatry do for their votaries we can expect no captives led captive for the Lord.

Acts 8:14-17. God makes the wrath of men to praise Him. When Satan got busy persecuting the church and scattering it he just spread the embers of divine grace so that the Gospel was declared in places that would otherwise not have heard it.

But man needs to do more than just to receive the Word if he would be delivered from this present evil world. I need the Word planted in my heart, and I need the Spirit dwelling in the temple of my body. The Spirit only giveth life.

Acts 11:1-18. God finds it hard to break us away from the traditions and customs of generations. Peter needed a special revelation and an extraordinary manifestation of God's saving power before he felt that salvation was for others besides the circumcision. And it took a lot more to convince the church at Jerusalem, but aren't you glad that God is no respecter of persons? Otherwise you would probably have been left out. I am almost sure that I would have been.

Acts 13:1-3. God has the authority to appoint officers for His kingdom. No man has a right to go on the job without being called, and no man has the right to refuse when he is.

I may declare my fitness if I am ambitious; or my unfitness if I am not. But that is not the question. God knows a great deal more about me than I know of myself. When He calls me, it is because He considers me worthy, and if He does call and the church stands with me in prayer, the power of God will not fail to accomplish the work that the King delegates me to do. When God asks us to pray that He should send forth laborers He never wills otherwise but that they should be sent.

A praying church opened the door to the greatest evangelistic campaign in the history of the world.

Acts 14:26, 27. It is for the good of the church that the laborers far afield occasionally return and tell of their exploits through grace in the warfare against sin in the world. The church at Antioch could pray more enthusiastically after they knew that their former prayers had been greatly answered.

Acts 16:1-10. God leads. In his second missionary journey Paul would have done otherwise if the Lord had not directed his steps. He was faced towards the west. He was forbidden to go north or south and, as he would not turn back the only direction left was west. West he went until he came to the sea, and there God called on him to go still farther into the west. He heeded the call and our European forefathers heard the Gospel story. What would be our present state if he had done otherwise? Thank God for leading His messengers in the past, and thank Him that He is still willing to lead you.

Acts 28:16. If I can serve my Lord better in jail than out, that is where I want to be, and I will thank Him that the bonds work out for the furtherance of the Gospel.

INCREASING SUNDAY SCHOOL ATTENDANCE

BY CLARENCE R. GERIG

It takes everyone at it and at it all the time to make a Sunday school grow. The ministry of the Sunday school is co-operative. One person cannot do it alone. It takes the combined interest of pastor, superintendent, teacher and pupil to bring progress in any church school. Whenever and wherever there is a lack of interest on the part of anyone, the whole ministry is hindered. Let us note the part each must play in order to make the Sunday school grow.

I. Pastoral Interest.

Seldom does one see a growing Sunday school where the pastor shows little interest in its work. The interest of the pastor has an important influence on the enthusiasm with which the school goes about its work. He is pastor of the Sunday school, as well as pastor of the church. There are many unsaved people in the Sunday school who need his ministry, although they are not members of his church. His prayers and attention will help to bring them into church membership as faith is developed through their Sunday school instruction in the Word.

"The pastor may visit the homes of members and newcomers to the Sunday school. By his friendliness, encouragement, consolation in sorrow, and prayers, he may bring whole families into the Sunday school and hence into the church, through this Sunday-school visiting." Someone has stated, "If it were not for the additions to the church from the Sunday school the church in a few generations would be nonexistent." Seventy-five per cent of the church members, eighty-five per cent of the church workers, and ninety-five per cent of the ministers and missionaries are said to come from the Sunday school. It has been estimated that if the possibilities of the Sunday school were fully realized, the membership of the church would be five times as great as it now is.

The pastor should build up a reputation for being one always ready to help any teacher or pupil in the Sunday school in winning individual friends or acquaintances to Christ and encouraging their attendance at Sunday school. He should himself attend the Sunday school and thus reveal his moral support of its purpose. Many a discouraged Sunday-school superintendent has been heartened by the wholehearted support of the pastor.

II. Superintendent Interest.

He is the spark plug of the Sunday school. He must furnish the fire and life to the work. He ought to feel that this work is a seven-day-a-week job; not that he would be expected to give full time to this ministry but that he maintain a week-long active interest in his Sunday school. Those whose interest includes merely the hour while the school is in session, ought to be replaced. There will be little progress under that kind of leadership. The business man works after hours planning ways and means to make his business grow. He sets into motion certain projects which will bring his business before his potential customers. So the Sunday-school superintendent is to supervise special projects. . . . The superintendents and officers must bear their share in the responsibility for Sunday-school growth. All of these efforts call for careful planning, and a superintendent who has an appreciation of his job will gladly respond to his God-given responsibility.

III. Teacher Interest.

The teacher is the most important person in the Sunday school. "Although parents are primarily accountable for their children materially and spiritually, many of them care for the material but neglect the spiritual, leaving that phase of their duty to the church." The church delegates the teaching ministry to the Sunday school, thus making the ultimate guardian of the salvation of each person the teacher. "And they that be wise [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3.) What a ministry!

Spiritual and numerical growth can be enjoyed only as the teacher takes a personal interest in his pupils. A day-by-day interest should be maintained. Marion Lawrence tells of a personal rebuke given him by one of his Sunday-school boys. He met this lad on the street but failed to recognize him. The boy stopped him and said, "You don't know me during the week, do you?" There are many teachers who seem to have little interest in their class during the week. Such a class will seldom show progress. The teacher's interest will manifest itself by visits in the homes of his pupils when they are sick or absent. He will send birthday, get-well, Christmas, and absentee cards religiously. Everyone loves to get mail. Children do not usually get much. It is a happy experience for a boy or girl to get a card or letter from his Sunday-school teacher; even older people appreciate such thoughtfulness. I have gone into homes in my pastoral visitations where children had recently received cards from the teacher. As soon as I step into the house, they proudly produce the card from their teacher. It was noticeable that the parents were also affected by the teacher's interest.

Every teacher ought to have his own class record book with the names and addresses of his class. These books should be checked

(Continued on page 352)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The DOCTRINE OF THE SCRIPTURE is the unit for the topics during November and December. In this issue for November we will discuss the following topics under the above unit:

1. **The Bible a Revelation.**—It is a precious thing to have a God who so loves the human family that He has made plans to reveal Himself and His will. Perhaps the outstanding fact of this revelation is that, in spite of man's fall and depravity, God has given a revelation of Himself and of His plan of salvation, so that man can be rescued from the calamity that has come to him in his departure from God.

2. **The Inspiration of the Scriptures.**—This topic looks into the method God has used to give the Scriptures to us. He has taken human persons whom He has fitted and moved by His Spirit to speak and to write the message God would have given. Every word, yea, every "jot and tittle" is just what God by His Spirit intended it to be. We may well receive the Scripture reverently as a message coming from God.

3. **The Power of the Gospel.**—The Gospel meets the needs of men and "is the power of God unto salvation to every one that believeth." When we work in harmony with God's plan, we have the power of God to back every word which He has given. We need not fear that there is a case too desperate for salvation to be the result when the Gospel is brought to bear upon that case and the individual is willing to meet the condition.

4. **Blessings Through the Word.**—We need to consider how in the right use of the Word of God the lives of men are blessed in every phase of their life in the world, and are fitted to enjoy the hope for an eternity of bliss forever. It is like a great river of pure water that waters and brings life to all that it touches. "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

5. **Reading and Memorizing Scripture.**—This topic is designated as **Bible Sunday** topic. It is very fitting that we consider the value of getting the Word of God into the hearts of every one possible. To this end we not only need to have Bibles for our own use, but will desire to help in having more Bibles published and made available to people in every nation and tongue.

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The topics of this month will be found to be in co-operation with the Sunday-school lessons of the Fourth Quarter. This will make it possible to create a greater interest and awaken a desire to get a better acquaintance with the Bible. The young people's Bible meeting will be a special outlet of expression of what has been learned in both the Sunday school and in the Y.P.B.M. Shall we make the most of these opportunities by watching for plans to unite the energies put forth in the whole program? After studying the Bible as a Divine Revelation during October, in Sunday school, we can take up the topic **The Bible a Revelation** on the first Sunday of November. The topic of **Inspiration** naturally fits into the same program for the following Sunday because of the background which the Sunday school lessons have already given us.

THE INSPIRATION OF THE SCRIPTURES

II Pet. 1:21; II Tim. 3:16, 17

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Topic for November 14

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MOTTO

"All scripture is given by inspiration of God."

MEDITATIONS ON THE TOPIC

I. **God is the Author of the Scriptures.**—He delivered them to us by the method of inspiration. Men who were in the hands of God through the work of the Holy Spirit were used to speak and to write what God wanted them to speak and write. What holy and inspired men spoke and wrote was preserved and brought together in the volume which we call the Bible. Their writings set forth what God wanted to reveal to men.

The writers of the Scriptures were conscious that their words were the words of God. They often so stated it as they wrote or spoke. They did not always understand what their writings meant and were interested in studying their productions to understand what God had in store for people in time to come in such days as we now experience.

God directed the records of Bible history through inspired historians. Not all the known facts were recorded, but only those that were profitable to the end for which the history is given. Records of what uninspired or ungodly men have said are not necessarily inspired words, save that they have been recorded by inspiration for our instruction and enlightenment. Because God has inspired the record of facts, makes the record reliable and enables us to be sure of the lessons which these facts teach. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11).

Whether the exact words from God's own mouth were written, or whether God was with the mouth and pen of the writer, using words in the writer's own characteristic style, makes no difference as to their authority. The fact remains that "All scripture is given by inspiration of God, and is profitable . . ."

The key to the understanding of the Scriptures is to have the Holy Spirit, who moved the writings, present with those who read. Persons who are antagonistic to the Word of God are often blinded to its true meaning. Yet there are sinners who open their minds to the truth, and they are convicted by the hearing of the Word and brought to salvation. Great learning is not essential either in the production of the Word or in the understanding of the Word, yet God may use it in both when the instrument is in the hands of God.

II. **The Text.—II Pet. 1:21.**—The passage reveals that it was not the human will that produced the Scripture, but it came by the divine will through the work of the Holy Spirit's moving holy men of God.

II Tim. 3:16, 17.—Paul writes by the Spirit concerning **all Scripture.** He was acquainted with the writing of the Old Testament and with the productions extant in the New Testament and was moved to declare that ALL was given by inspiration of God.

OUTLINE STUDY

I. The Fact of Inspiration.

1. All Scripture is inspired (II Tim. 3:16).
2. Jesus appealed to Scripture (John 10:33, 34).
3. The Bible is the Word of God (I Thess. 2:13).
4. The Holy Spirit spoke through the prophets (Acts 28:25, 26).

II. The Nature of Inspiration.

1. Men were inbreathed by the Holy Ghost (II Tim. 3:16; II Pet. 1:19-21).
2. God put words into men's mouths (Ex. 24:27; I Cor. 14:31).
3. God inspired men to record known facts (Luke 1:1-4).
4. The Spirit spoke by men (II Sam. 23:2).
5. In words which the Holy Spirit taught (I Cor. 2:13).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Word."
2. The Bible Given by God's Spirit.
    a. God moved men through His Spirit to write.
    b. Men wrote the history of God's work with men.
    c. Men foretold the future as God knew it.
    d. Men wrote all the words of God's laws.
3. The Bible Is God's Book.
    a. To teach us about Himself.
    b. To guide us in the right way.
    c. To help us solve our problems.

For Seniors

1. The Bible Is the Very Word of God.
2. How God Used Men in Giving His Word.
3. The Importance of Respect for the Scriptures.

PERSONAL THOUGHT

Do we value the Holy Scriptures as the provision of an all-wise and benevolent Creator?

SEED THOUGHTS

"We believe in the plenary and verbal inspiration of the Bible as the Word of God; that it is authentic in its matter, authoritative in its counsels, inerrant in its original writings, and the only infallible rule of faith and practice. Ex. 4:2; II Sam. 23:2; Ps. 12:6; 139:7-12; II Tim. 3:16; II Pet. 1:20, 21."—Fundamentals of the Christian Faith, stated by Mennonite General Conference, 1921.

No matter who first uttered the words and sentences found in the Bible, every one of them is placed where it means most in making the message as a whole the most serviceable to those who receive it.—Doctrines of the Bible.

This Book we call the Bible comes to us with the enormous and uncompromising claim that it is not a man-made book, but a Book whose real author is the living and eternal God.—I. M. Haldeman.

Tho' all else should fail, God's Word will endure,
'Tis a rock that no power can remove;
'Tis founded on truth, and grounded on love,
There is naught can its message disprove.
—Anna B. Russel.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said—
To you, who for refuge to Jesus have fled?
—G. Keith

THE POWER OF THE GOSPEL

Missionary Day

I Cor. 1:17-31

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Topic for November 21

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MOTTO

"The gospel of Christ . . . is the power of God unto salvation."

MEDITATIONS ON THE TOPIC

I. **The Gospel Power.**—The world of mankind is in a great confusion. Sin has had a terrible record among men. Men have resorted to many expedients to remedy the trouble and distress in which they find themselves. While there have been changing conditions the great need of man has not been met by any method except that which God in wisdom and grace has provided.

Mankind is not only without peace among themselves and in their personal condition, but they have lost their fellowship with God and the hope of a peaceful future after this life. As God has looked down from heaven upon this wretchedness, He has had compassion and provided a way of deliverance.

This way of deliverance is the only salvation that is sufficient to meet the need of the human family. It is the way of atonement which has been made through the sacrifice of God's Son, who was given to the world to represent man before God and to make a sacrifice that would satisfy the demand of righteousness and give whosoever is willing a way of escape. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Salvation brings forgiveness of sin. It also admits the forgiven sinner into the family of God and makes him a new creature fitted for fellowship with God. As God's child he receives the Spirit. The Spirit gives him a nature enabling him to overcome the way of sin.

The Lord who died for our sins has risen from the dead and is seated at God's right hand to carry out the complete plan of salvation in our behalf. We look forward to a glorious resurrection through the power of Him who has risen. Then in a complete victory we shall inherit the glory awaiting the redeemed.

II. **The Text.—I Cor. 1:17-31.**—The wisdom of the world fails to meet the need of lost humanity. God has chosen to save them by preaching the Gospel of the crucified Son of God which seems foolish to the wise men of the earth, but which nevertheless, is sufficient to save all who believe and accept God's plan.

OUTLINE STUDY

I. The Power of Sin to Destroy

1. The wages of sin is death (Rom. 6:23).
2. Sin reigns unto death (Rom. 5:12-14).
3. Sin brings wrath (Rom. 1:18; Eph. 5:5, 6).
4. Unrighteousness cuts one off from God (I Cor. 6:9, 10).
5. Sin enslaves its victim (John 8:34; Rom. 7:16).
6. Sinners are doomed to eternal torment (Rev. 21:8).

II. The Power of the Blood to Redeem.

1. Justifies those who believe (Rom. 3:24-26).
2. Redeems men from the curse of the law (Gal. 3:13).
3. Prepares men for sonship (Gal. 4:4-6).
4. Secures forgiveness of sin (Eph. 1:7).
5. Gives a right to the seal of the Spirit (Eph. 1:13, 14).
6. Gives victory over sin (Rom. 8:11-13).

III. The Power of the Resurrection to Give Victory.

1. To overcome evil (Col. 2:13).
2. To overcome self (Phil. 3:9-14).
3. To overcome death (I Cor. 15:54-57).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Power."
2. The Power of God to Save Through Jesus.
    - a. To save from the power of sin.
    - b. To save from the wrath upon our sin.
    - c. To give a place of favor with God.
    - d. To give the right to a heavenly home.
    - e. To bless with the Spirit in our hearts.

For Seniors

1. The Destructiveness of Sin.
2. The Deliverance in Christ.
3. The Power of the Gospel to Rescue the Lost.
4. The Hope of a Glorious Resurrection.

PERSONAL THOUGHT

Are we taking the way of God, however foolish in the eyes of men it may seem, that we may enjoy a salvation that is wiser than the wisest devices of men?

SEED THOUGHTS

And is not this a great salvation, great in its simplicity, great in its comprehensiveness, which thus meets every necessity of the guilty and helpless; and which arranged for creatures whom it finds in the lowest degradation, leaves them not till elevated to the very summit of dignity.—H. Melvill.

For what can we tell to the weary of heart,
If we preach not salvation from sin?
And how can we comfort the souls that depart,
If we tell not how Christ rose again?

So with sorrow we turn from the wise of this world,
To the wanderers far from the fold;
With hearts for the message they'll join in our song,
That the story can never grow old.
—D. W. Whittle.

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.—Sel.

A wonderful Saviour is Jesus my Lord,
He taketh my burden away,
He holdeth me up and I shall not be moved,
He giveth me strength as my day.
—F. J. Crosby.

BLESSINGS THROUGH THE WORD

Ps. 119:89-120

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Topic for November 28

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MOTTO

"Blessed are they that hear the word of God and keep it."

MEDITATIONS ON THE TOPIC

I. **The Word as an Instrument of Blessing.**—God uses the Word of God to impart His blessings. He says: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11). There is a purpose in the Word of God which cannot fail, just as there is a purpose in the sending of the rain and the snow. But God is dealing with human personality. That Word will bring blessing upon all individuals who accept it as God's message and act upon it to their eternal good. But if that individual who hears the word refuses its message, God's purpose is that chastenings and judgments will sooner or later follow. Chastenings come to bring the hardened to a place of penitence and blessing; judgments come to bring warnings and to vindicate the righteousness of God.

If we make the right use of the Word of God we can bring untold blessings into our experience. The Word reveals the way of life by giving information as to what we are to do to be saved. It reveals that God is a being of compassion who is not willing that any should perish. It gives such light to the human family that they can direct their way in harmony with the divine will, and so bring spiritual riches into their experience.

There are foes to the way of life that we could not meet if we did not have the Word of God to instruct us and to bring to bear upon these forces of evil so that we can get victory over them. All the problems of life are thoroughly met in the wisdom of the Word of God. True strength comes into the life to meet the issues of life when we feed our souls upon the Word and confidently take its counsels. True happiness is found and kept in the life of those who learn to know the ways of God through His Word and constantly walk in the way of His favor and blessing.

II. **The Text.—Ps. 119:89-120.**—This passage is taken out of a great collection of passages in Psalm 119 that reveal blessings that come to men through the Word in a number of angles of life.

OUTLINE STUDY

I. Spiritual Knowledge.

1. Gives light (Ps. 119:130).
2. Gives understanding (Ps. 119:98-100).
3. Gives the way of life (Prov. 6:23).
4. Makes wise unto salvation (II Tim. 3:15).
5. Acts as a counselor (Ps. 119:24).

II. Spiritual Growth.

1. Source of life in the new birth (I Pet. 1:23).
2. Nourishment in new life (I Pet. 2:1-3).
3. Bears fruit (Matt. 13:23).
4. Equips for the battle (Eph. 6:17).

III. Spiritual Satisfaction (Psalm 119).

1. Rejoicing (v. 14).
2. Delight (v. 16).
3. In affliction (v. 92).
4. As an eternal heritage (v. 111).
5. In time of trouble (v. 143).

IV. Spiritual Hope.

1. Through patience and comfort (Rom. 15:4).

2. Personal trust (Ps. 119:81, 147).
3. Inspires patience (James 5:7-11).
4. Hope in the promise of His Word (Heb. 6:10-19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Blessed."
2. Blessings by the Word of God.
    a. To make my home happy.
    b. To teach me the right way.
    c. To lead us to know God.
    d. To show us the way of salvation.
    e. To guide us in our way of life.
    f. To help us to know God's will.

For Seniors

1. Blessings in Our Progress of Life.
2. Blessings in Time of Trouble or Sorrow.
3. Blessings in Giving Light.

PERSONAL THOUGHT

Have I found satisfaction in life which is afforded me by my heavenly Father through the instruction and comfort of His Word?

SEED THOUGHTS

The Bible, then, has a mission, grander than any mere creation of God; for in this volume are infinite wisdom, and infinite love. Between its covers are the mind and heart of God; and they are for man's good, for his salvation, his guidance, his spiritual nourishment. If now I neglect my Bible, I do my soul a wrong; for the fact of this divine message is evidence that I need it.—

—A. E. Kittredge.

The Bible is a treasure. It contains enough to make us rich for eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title deeds of an inheritance incorruptible, and that fadeth not away. It contains the pearl of great price, nay, in so far as it reveals them as the portion of us sinful worms, it contains the Saviour and the living God Himself. —Jas. Hamilton.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration.—Robt. Hall.

The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writing I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.—Sel.

The Bible is a window in this prison-world, through which we may look into eternity.

—Timothy Dwight.

READING AND MEMORIZING SCRIPTURE

Ps. 119:9-16; Ps. 1

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Topic for December 5

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MOTTO

"Thy word have I hid in mine heart."

MEDITATIONS ON THE TOPIC

I. Reading and Memorizing God's Word.—The written Word and the power to read makes access to the Message of God possible as it could not be if we were dependent on someone else for reading. But in these days when there is much literature and reading matter brought before us continually in our homes and in our business life, there is danger that too little time is given to the reading of the Word of God. It is needful that we consider the importance of getting the message of God in our hearts so that we may benefit by it under the varied circumstances of life.

The Word when read often enough with earnest attention and meditation will be fixed in our minds and memories so that it can become a part of our life more readily. To those who have not learned to read or to those whose vision has failed that they cannot see to read, it is a great blessing to hear the Word read or quoted by someone else and thus get its message fixed in the memory. It is a great blessing to be a good reader so that when we read aloud others who hear may get the sense of what the Scriptures say and be led into a share of its precious truth. Earnest attention in reading, reading to secure the sense, and reading to make the sense clear to those who hear, will improve the quality of our reading. No one can ever become a good reader who does not do very much reading of the same Scripture again and again, or who, when reading, does not earnestly seek to understand what he is reading about.

Scripture fixed in the memory that can be quoted at will has a great value and is worth the effort it takes to memorize. For this reason we need to think of our topic today and strive to lead ourselves and others into the good practice of reading and memorizing Scripture.

II. The Text.—Ps. 119:9-16.—This passage emphasizes the value of the Word of God and tells the resolutions and the delights of the writer in seeking God and obeying His commands and making an effort to remember what he has received.

Ps. 1.—This well-known and often memorized psalm declares the blessedness of making practical in life the meditation that a man has given upon the law of God. In contrast to the spiritual prosperity and reward to the righteous, is the lack of real character in the ungodly and the great difference in the destiny at the judgment day.

OUTLINE STUDY

I. How the Word Is Hid in Our Hearts.

1. By reading and meditation (Deut. 17:18-20; Ps. 119:97).
2. By memory of God's precepts (Ps. 119:93).
3. Through faith and obedience (Ps. 78:5-8; John 7:17).
4. By letting it dwell in us richly (Col. 3:16).
5. By fully yielding to its teaching (Rom. 6:13-18).
6. Through the ministration of the Spirit (II Cor. 3:7-10; Heb. 10:15-17).

II. Select Scriptures to Read and Memorize.

1. Prophecies (II Pet. 3:1-7).
2. Commandments (Ps. 103:17, 18).
3. Great events of history (I Cor. 15:1-6).
4. Gems of thought (Matt. 12:35; Prov. 3:13-18).

III. Results of Knowing the Scripture.

1. An increased faith (Rom. 10:17).
2. Ability to overcome temptation (Matt. 4:1-11).
3. Greater ability to sow the seed (Luke 8:5, 11).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Memorize a Scripture Gem.
2. Memorize a Select Passage.
3. Prepare to Read a Select Passage.

For Seniors

1. Prepare to Read with Understanding a Choice Passage.
2. Memorize for Recitation a Choice Passage.
3. Personal Blessings from Scripture Memorization.
4. Service Values in Knowing the Word.

PERSONAL THOUGHT

Have we learned by experience the values of making the most of a knowledge of the Word?

SEED THOUGHTS

Hide God's Word in your heart,
Its precious Truth believe:
At His command take from His hand,
The Bread of Life receive.

Hide God's Word in your heart,
If you would grow in grace,
And like Him be until you see
Your Master face to face.

Hide God's Word in your heart,
And seek the Spirit's pow'r
To understand each blest command
He gives from hour to hour.

Hide God's Word in your heart,
And, having hidden well,
Seek out the lost, the tempest-tossed;
Go forth His love to tell.

Hide God's Word in your heart,
Each day a verse repeat;
Tho' sin allure, success is sure,
You cannot have defeat.—Robert Harkness.

SHARON MENNONITE CHURCH

(Continued from page 343)

with one hundred and twenty-seven on the roll and a church membership of seventy-five. In 1947, the average attendance was one hundred and twenty, with one hundred and thirty-five on the roll.[21]

In the years since its beginning this little congregation has been a continual witness for the kingdom of God and souls have found Christ through its testimony. In the last few years the church as a whole has become increasingly aware of her mission. Through members who have responded to Christ's great commission, her witness has been extended to Paraguay, Mississippi, and Minnesota. In 1946 and 1947 the members held summer Bible schools in near-by communities. They also recently conducted a survey of a needy section in Columbus, Ohio, with reference to starting a mission there. God will continue to use this church in the furtherance of His kingdom as they commit their lives to Him.

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COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

THE JEWISH SABBATH AND THE CHRISTIAN LORD'S DAY

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20:7.

Of recent times Sabbatarians are making quite an attempt to confuse other Christians, as well as non-Christians. Recently, a young man remarked, "I suppose we Christians are keeping the wrong day of the week." He had been rubbing elbows with a Sabbathkeeper. He was surprised when the writer gave Scriptural evidence for the change from the seventh to the first day of the week. Also, from California, over the ether waves is radioed "The Voice of Prophecy." Thousands listen with interest, and rarely detect that back of this broadcast is the Seventh-Day Adventist Church. This organization composed of many sincere Christians unsettled many, with its strange perversions. Suffer but a few. (1) Perpetuating the Old Testament Sabbath. (2) Soul sleeping of all that die. (3) The investigative judgment. (4) The annihilation of the wicked. (5) Satan the scapegoat sharing Christ's atonement. (6) Acceptance of Mrs. White as a prophetess. At present this same organization is putting across the world a very attractively printed "Home Study Bible Course." In this course the errors are hidden. Most of the course is very well written, and contains considerable truth.

Allow us to insert a well-written exposure of one of these errors, from the pen of Frederic W. Farr, in **"Prophecy"** magazine.

Thousands today, as a result of the widespread progaganda of Sabbatarians, have lost sight of the Scriptural distinction between the Jewish Sabbath and the Lord's Day of the Christian dispensation.

Although many Christians are graciously prevented by the Holy Spirit from becoming ensnared by the seventh day delusion, they nevertheless find themselves unable to make a satisfactory reply to the arguments which are so persistently urged upon them.

The first question that is usually brought up is this: Which day—the seventh day of the week or the first day of the week should be observed by the Christian as the Sabbath of the commandment? The Christian feels obligated to answer at once: "The first"—and thereby lays himself completely at the mercy of his opponent. The correct answer to such a question as that is "NEITHER."

The Christian is not commanded to observe any Sabbath at all. "Let no man therefore judge you . . . in respect of a holy day or of the new moon, or of the Sabbath days: which are a shadow of things to come: but the body is of Christ" (Col. 2:16, 17).

Here then is a statement explicit and precise that the Sabbath of the Old Testament is a shadow of things to come. A shadow may be cherished and observed in the time of shadows, but it loses its power and value in the presence of the substance. The body is Christ—and Christ is come!

The shadow is a fatal snare if it draws us back from the living body. The Christian is forbidden to perpetuate the shadow either on the seventh day or any other. The fact is, if we are under the Sabbath commandment of the Old Testament at all, there is no possible escape from keeping the seventh day.

There is not a hint in all the Scriptures to show a transfer of the Sabbath from the seventh to the first day. Get that clearly. Whenever the Sabbatarians succeed in converting anybody to their way of thinking, it is because the one converted has already stood under law as to the first day, and standing there, a very little argument serves to show them that the law requires the Sabbath on the seventh day and nothing in Scripture authorizes a change.

The reason for the mistake of confounding the Lord's Day with the Jewish Sabbath will be found in a failure to distinguish between the covenants with Israel and the church. Israel is the earthly election and has been temporarily suspended. The covenant has never been revoked or transferred.

The covenant stands secure and the signs and seals thereof remain for Israel alone. The first of these covenant signs is circumcision. Gen. 17:9-13. This is observed by Israel today and belongs to no other people. A desperate effort was made in the early church to compel Gentile converts to be circumcised as a Gospel requirement.

Largely through the effort of the Apostle Paul, the first church council at Jerusalem settled this question forever and lifted the church for all time out of the bondage of Jewish legalism. Paul writes afterwards to the Galatians that to be circumcised as a Gospel requirement would be a complete fall from grace. Gal. 5:2-6.

The second great covenant sign, as exclusive as circumcision, was the Sabbath of the seventh day of the week. Ex. 31:12-17. This is as plainly disallowed as circumcision as a condition of Christian obedience.

Those who are trying to make us keep Saturday for a Sabbath are doing precisely the same thing as the Judaizers in ancient Antioch when they insisted that the Gentile converts should be circumcised.

The question may be raised: How was it that the early church observed Saturday? They kept the seventh day because they were Jews and exactly in the same way and for the same reason that they practiced circumcision. There is no evidence that Gentile converts ever did either.

In the instructions issued by the first Jerusalem council concerning the "necessary things" for the Gentile Christians to observe in connection with the Jewish economy, no hint is given of any Sabbath requirement. In Rom. 14:5-13 Paul says that there is no law in the case and that no one should judge another concerning ceremonial days. See also Gal. 4:9-11; Col. 2:16, 17.

Webster's Dictionary quotes the "Homilies of the English Church:" "If we would be the children of our heavenly Father, we must be careful to keep the Christian Sabbath Day, which is Sunday." This is as erroneous as to say that we cannot be the children of God unless we keep Saturday, as the Seventh Dayists claim. A "Christian Sabbath Day" is a purely human invention. It was never ordained of God. To make such a day out of Sunday is to falsify the character of the Lord's Day.

Why do we call the first day of the week the "Lord's Day" and why do we observe it as such? We have both Old and New Testament authority for doing so.

There is no evidence that Jesus ever commanded its observance. The things which He did command in the way of ordinances are very plainly written down. What is our authority for remembering the Lord's Day and what is our guide for its observance?

As the day of Christ's resurrection, of His first appearance and successive re-appearances, it takes a peculiar place of remembrance. The New Testament shows a practice among Christians from the very first, of observing this day with special service and worship.

There is not the least hint anywhere that this custom was prompted in the first place, or sustained afterwards by Sabbatarian antecedents or arguments. We go back to the Old Testament to find our first warrant for observing the Lord's Day.

In Lev. 23:9-21 we have a most important testimony to the future coming of a far better day through Christ and the Holy Spirit, than the Sabbath of the commandment. The Jews were directed to bring a sheaf of the firstfruits of the harvest unto the priest that he might wave it before the Lord for their acceptance.

It is said: "On the morrow after the Sabbath the priest shall wave it" (v. 11) The special offerings are then described that were made in connection with the presentation of the sheaf, but this was the special feature of that day.

This custom was to be "a statute forever throughout your dwellings in all your generations." This morrow after the Sabbath was the first day of the week. It was the day on which Jesus arose from the grave as the "firstfruits of them that slept."

This is not an observance under law. It is unto the Risen Christ and a new day altogether. It was after the Sabbath was past that the first sheaf was brought. It was after the Sabbath was past that the women came to the tomb. It was after the Sabbath was past that Jesus arose, the first fruits of the resurrection harvest.

When Jesus rested in the grave over that Sabbath, we became dead to the law and free from its curse. With this new first day, we become alive unto God through Jesus Christ.

The Sabbath of the Old Covenant is at the end of the week. The Christian begins where the Jew ended. These two days can in no wise be connected or confounded. They have nothing in common.

[It should be added that many Bible expositors consider the Sabbath principle an eternal one that applies to all dispensations from the time of the creation until now, with the letter of the law modified to suit the present day of grace and to meet the need of a day of rest and worship.—Ed.]

NIAGARA'S DAREDEVILS

Lovers of pleasures more than lovers of God.—II Tim. 3:4.

Last month William "Red" Hill, Jr., known personally to the writer, shot the Whirlpool Rapids of Niagara Falls. It is estimated that 100,000 spectators watched the daredevil stunt. He shot the Niagara gorge in this barrel twice —and lived. Some won, others lost gambling with death at "Foolkiller" Falls. This craving for excitement is one of the marks of a decadent civilization.

William Lyon Phelps wrote wisely about the "Decline and Fall of Rome" thus:

> It is difficult for an American to visualize the city of Rome under the Caesars. The Eternal City was filled with a mob of men who literally had nothing to do. Food was distributed free; and the conditions of the climate made it natural for the mob to spend most of its time outdoors. What did this mob demand? They demanded excitement. Successful officeholders and candidates for political office therefore provided the mob with athletic and theatrical entertainment. Instead of the motto being, "Athletics for All," the people took their athletics vicariously. They watched hired professional athletes entertain them. And as the demand for excitement increases like the demand for drugs, it became necessary for these athletes to kill each other, for prisoners to be thrown to wild beasts, to slake the public thirst for blood. In the theater, realism was carried to an extreme that makes our most naturalistic plays seem prudish. The actors were actually crucified, the murders were real, the torture was not imaginary, and the plays of sensuality had better be left to the modern reader's imagin-

ation. Men and women looked at these scenes in the arena and on the stage, and told each other afterward that they had got a real "kick" out of it. **The Roman Empire uecayed and died.**

M. W. Bowman, in the pages of the "Canadian Standard," pens quite vividly this craze for excitement.

William "Red" Hill, Jr., famous 47-year-old riverman, skilfully evaded patrolling authorities and shot the Whirlpool Rapids in Niagara gorge in a steel-plated barrel while 100,000 spectators gaped.

It was a repeat performance. "Red" pulled off the same stunt in 1945, and his father had shot the whirlpool before him.

The act had to be surreptitiously planned because since 1937 city officials of Niagara Falls have refused to permit exhibitionists to gamble with their lives at the Falls.

But before that time, and ever since the early '80s, publicity hounds and money-seeking men and women, all of them foolhardy, had baited death at the boiling drop without civic censure. Niagara Falls has always held an irresistible charm for nerveless daredevils.

It is not by chance that they have become famed as the "greatest foolkiller" of them all. There are other falls higher—and therefore presumably deadlier—for instance, Victoria Falls on the Zambesi and the cataracts of the Upper Orinoco. These are ignored. After all, what glory lies in conquering them, located as they are in the hinterlands of darkest Africa and dank jungles of Venezuela?

Tragically, Niagara has also been a solution for human beings whose problems were too much to bear. These unfortunates, casting themselves from 170-foot high cliffs, have been sucked down by the funneling waters to be found days later as battered corpses.

But Niagara is not primarily noted as suicide jump. Its chief attention comes from those who have defied death for fame and the money in it and lived to collect.

There may have been others before him, but the first recorded defiance of Niagara's might was that of Sam Patch, an American born in 1807 in Pawtucket, Rhode Island. Sam died in 1829 and his short tenure of life was caused by his unfortunate love of jumping from heights.

He won national fame by leaping from a Passaic River bridge, a distance of 90 feet. Then he traveled around the country jumping from topmasts and bowsprits of sailing vessels.

He tackled Niagara Falls by jumping 110 feet into the dark turbulent waters from a platform built on Goat Island. Encouraged by this successful leap Sam ever sought to better his achievements. He died making a 125-foot jump over the falls of the Genesee River at Rochester, N.Y.

Of all those who defied Niagara for fame and fortune only one was really successful. This was Blondin, a Frenchman who, "for the Glory of France" and for what he hoped would be considerable cash, gambolled gaily across Niagara's chasm several times on a tightrope in the summers of 1859 and 1860.

Among those who watched as Blondin performed his incredible antics at a dizzy 200-foot height above the raging waters and waiting rocks below were the Prince of Wales and ex-president of the United States, Fillmore. There were socialites, millionaires, high government officials, and other **haut monde** rubbing elbows with touts, gamblers and scores of pickpockets, who had a field day.

Blondin made the 1860 trip across the tightrope on stilts for the special edification of the Prince of Wales (Edward VII).

From all sections of Canada and the United States people poured into Niagara Falls. They walked, they came in their horse-drawn surreys and buggies and farm wagons. Thousands came by trains and on excursion steamers and, lining up along both Canadian and American shores, watched Monsieur Blondin, at times with a sack over his head, do his arm-in-arm act with death.

Although Blondin was performing for the money in it he found disappointment here. Strangely, very few of Niagara's daredevils have reaped financial reward in keeping with their risks taken. It was so with Blondin as his assistants circulated through the crowd passing the hat.

A great deal more money exchanged hands between spectators than ever came to Blondin. Thousands of sizable banknotes were wagered for and against Blondin's chances of survival as professional gamblers made books.

Blondin's tightrope was anchored on both sides of the river; on the American side by a horse-drawn windlass and on the Canadian side by axletrees firmly fixed in the rocks. Although supposed to be tight it was not. There was a 50-foot sag in the center of its 1100-foot length which did not improve Blondin's chances of survival.

To add stability to the main rope, guy ropes weighted down by sacks of salt were attached to it every twenty feet. Still, right above the middle of the torrent no supporting guy ropes were attached and the rope swayed like tree branches in the breeze.

The assembled multitude wondered, looking at the swaying ropes, "Will Blondin make the attempt or will he back out?"

Like flies, the crowds blackened both sides of the river bank. They had paid high prices for grandstand seats and vantage points on housetops. Now they wondered.

But Blondin was nerveless. He stepped on the rope carrying a balancing pole. In the center of the rope he lay down, balancing the pole over his chest. Getting up he turned a back somersault and then walked to the Canadian shore. The whole trip only took him five minutes.

Blondin rested here twenty minutes, not hearing the Canadian band playing the **Marseillaise** because of the cheering that drowned out the music.

Blondin carried a chair with him on his return trip to the American shore. In the center of the rope he balanced it, sat down in it and then resumed his trip. He reached land without further incident, breathing as normally as a man returning from a stroll to the drug store.

Blondin gave more performances, always varying his act in a way guaranteed to make the spectators' hair stand on end. He walked across the tightrope with baskets on his feet, on stilts, and he stood on his head. He carried a chair and table with him on one trip, set them down in the middle of the rope, prepared and ate, quite calmly, an omelette. He crossed the chasm blindfolded and trundling a wheelbarrow before him.

Then, at another performance, Blondin executed the supreme trick of all. In preparation for this he advertised that he was going to carry a man across on his back and offered a sum of money to anyone willing to act as ballast.

He succeeded in getting turned down by hundreds of people whose blood turned to water at the very thought of the idea. Two or three did volunteer but reconsidered after a second glance at Niagara River, growling and reaching from sharp-pointed rocks far below. They backed out.

Finally Harry Colcord, his assistant, agreed to go. The biggest crowd yet, said to be 300,000 people, was on hand to watch.

Cautiously Blondin and the palpitant Colcord, mounted on Blondin's shoulders, started out on the tightrope. Out a little ways Blondin needed a rest and instructed Colcord to dismount. Colcord, not anticipating any such crazy foolishness, nearly died of fright but figured it was better than getting Blondin so tired they would fall anyway so he gingerly climbed down and stood on the rope tightly clutching Blondin's hips.

While this was almost enough to stop Colcord's heart it was by no means the end of his special purgatory on this blood-chilling trip. Planning to rest with his burden at another section where the main rope was supported by a guyrope, Blondin was dismayed to find it utterly limp. It was claimed someone had cut off the guyrope and its sack of salt.

Blondin teetered perilously while the rope swayed. His balancing pole gyrated madly as he tried desperately for equilibrium. To regain it, he started to run and just managed to make the next guyrope station.

When the two reached shore they were met by hundreds of near-hysterical and weeping men who reached up willing hands to help them down.

Blondin recovered from the trip in a few minutes. But Colcord, for years after, would shake and break out in sweat whenever he thought of that frightful trip.

Blondin did reasonably well financially at Niagara Falls but he reaped his real bonanza in the Crystal Palace at London, England, where he played a long engagement cavorting on a 170-foot high tightrope.

Blondin's real name was Jean Francois Gravelet. He was born in St. Omer, Pas-de-Calais, in 1824 and died in London, February 22, 1897.

None of the imitators that followed in Blondin's steps succeeded in turning as many heads white, but their efforts, none the less, did not lack color. Maria Spelterini, a fearless female, crossed the voracious gorge twice on a two-inch rope. Blondin had used a bigger three-inch rope. She crossed once tightrope walking normally and then the second time with hands and feet manacled. She lived.

Shooting the Whirlpool Rapids in barrels came into fashion after 1883, displacing the tightrope craze.

Carlisle D. Graham, of Philadelphia, supposedly started the craze. He succeeded four times. The fifth time his barrel was caught in the whirlpool for hours. Shore watchers managed to snag it eventually and they pulled Graham out from the barrel more dead than alive from suffocation. He lost all interest in the sport after this fifth attempt.

Martha Wagenfuhrer, a Buffalo girl, borrowed Graham's barrel and made the trip through the whirlpool successfully two times.

George Hazlitt, Sadie Allen, and C. Alexander Percy also tried and lived.

Then Maud Willard, an actress, lost her life in the barrel—chiefly because she took her pet dog along. Apparently suffering from lack of air, the dog blocked the barrel's single airhole with his nose which effectually suffocated Miss Willard. The dog lived.

Bobby Leach went through the rapids in a barrel in 1898 and one of the most foolhardy of Niagara's daredevils, Capt. Peter Nissen of Chicago, managed to make the grade in a boat appropriately named the "Fool-Killer."

But the acme of foolishness has been reached by those who have attempted to go over the Falls in a barrel or other container. Only three of these made it alive.

Mrs. Annie Taylor, a schoolteacher playing hookey, did it in 1901 in a padded barrel, fitted with straps to hold her in place and with an anvil fastened to the bottom to serve as ballast.

She started about a mile back from the brink, approached the Falls at a brisk clip, plunged over the brink and down the 170 foot drop where her barrel became lost to sight in a welter of foam and waves. It appeared later far down river.

Willing hands helped Mrs. Taylor out. Her body was a mass of bruises. By the time she got around to exhibiting herself and her barrel no one would pay to see her, so she died in the poorhouse.

George L. Stathakis, a Greek "philospher," tested the merits of his philosophy inside a wooden barrel which dipped over the Falls. His barrel was imprisoned in the rapids for 15 hours before rescuers reached him. He had suffocated. His body was not bruised nor his barrel damaged. The 130-year-old turtle went over with Stathakis, lived through the ordeal.

In 1911 Lincoln Beachy, one of the wildest of the pioneer airmen, piloted his plane under the upper steel Arch bridge, no mean feat, This annoyed Bobby Leach, who could never let another person have a headline as long as he was around. So he went over the Horseshoe Falls in 1911 in a steel barrel. Bobby suffered nothing more than broken kneecaps and a broken jaw. Later he parachuted 200 feet to the river below the Suspension Bridge. Bobby lived through the Niagara's hazards, but he died by slipping on a banana skin in New Zealand.

In 1928 Jean Laussier went over the Falls in a rubber ball 11 feet in diameter and suffered no ill effects. He carried 40 hours of oxygen supply with him and was pulled out of the ball about one hour after plunging over the brink.

"Red" Hill's father, also a famous Niagara riverman, took the dead Greek Stathakis' barrel and in 1930 tried to ride through the whirlpool. He was trapped and it looked bad for him until his son, then a mere stripling of 17, swam out and attached a rope to the barrel. It took a dozen men to pull the barrel in to shore.

In 1945 when "Red" Hill went through the rapids successfully, his barrel was a 720-pound specially constructed steel affair equipped with steel weights for ballast at one end, a framework supporting a mattress upon which Red lay, and shoulder straps to fasten him in. He was watched by a crowd estimated at 200,000 people.

Red fooled the law and order forces. He started secretly from a point about a mile above his announced shoving-off destination. No one, however, not even the police, seemed angry with him after he landed in one piece and without mishap.

For pure courage, however, the men who battled Niagara with only their physical resources to rely upon, rank in the forefront.

Most illustrious of these hardy souls was the Englishman, Capt. Webb, who had swum the

"ARGENTINA FROM WITHIN"

By L. S. Weber

It is reported that in about the year 1897 a brother, signing himself as "Corban," contributed fifty dollars for "the first Mennonite mission in South America." In 1911, Bro. J. W. Shank set sail on a South American tour to investigate the possibility of the Mennonite Church opening work in that land. In 1917, after six years of planning, investigation, and delays, the first Mennonite missionaries, Bro. and Sister Shank, entered Argentina.

It is the people that are an important element in any mission enterprise. "Argentina From Within" discusses the marriage customs, home life, peonage system, the official religion and other intriguing aspects of Argentine life. The lack of moral conscience, the prevalence of gambling and lottery, profanity, alcoholism, nicotinism, illegitimacy and immorality are discussed frankly.

Included in "Argentina From Within" are a discussion of the racial composition and educational factors which make the Argentines what they are. Some representative people and incidents in Mennonite mission efforts are given and future plans and prospects are treated. The picture below shows two Indian converts of the Mennonite mission in the Chaco.

"Argentina From Within" is well illustrated. Clothbound; 174 pages. Price, $1.25. Order today from the Mennonite Publishing House, Scottdale, Pa.

SUNDAY SCHOOL (Continued)

during the early part of the opening period. He should take special note of the absentees and follow them up the next week. Teachers should always be on the lookout for new pupils. In this there should not only be an interest in building up his own class but the entire school.

IV. Pupil Interest.

It takes pupils to make a Sunday school. If scholars are sold on their pastor, departmental superintendent or teacher, they will invite others. The satisfied customer is still the best advertisement. It behooves the officers and teachers to always be at their best. A personal interest on the part of every scholar in his Sunday school becomes a potent factor in its growth. Let me point out a few ways in which student interest can be enlisted.

1. Urge them to use their cars for the Lord. Always bring a carload or two to the Sunday school. Some who are not qualified to be an officer or teacher have caught the vision of this important work and are finding real joy in the Lord's work through such a service.
2. Invite new people to come with you. Strangers often reluctant to come by themselves welcome the chance to come with you.
3. Be on the lookout for new people in the community. Don't let a week go past without giving an invitation. Be the first church to be at their door. When such people move into the community, inform the pastor, superintendent or teacher.
4. Help make a survey. A survey often helps locate the non-churchgoer.
5. Be willing to use any legitimate method to win people to Christ. Don't be afraid to use new methods. Every effort of the Sunday school, young people's work, children's services, should have but one motive, that of winning them for Christ. Above all, allow the love of God to dwell within your heart, and it will constrain you to go out after the churchless. The most fruitful field of labor in our churches today is that of our Sunday schools. We dare not fail here. Our Sunday schools will grow to the proportion that we are willing to work. We end as we started: it takes everyone at it and at it all the time to make a Sunday school grow. —Missionary Worker.

English Channel, a feat often attempted but rarely accomplished. In 1883, Webb announced that he was going to come to America and swim the Niagara Whirlpool Rapids.

But Niagara was not the English Channel. After plunging over the Falls, a flow of water estimated to be a cubic mile per day, forces its fierce way to freedom through a passage only 400 feet wide at places. Great waves toss and tear frantically at a 42-miles-per-hour speed. These were the forces Webb intended to conquer by bodily power alone.

He failed. After entering the cauldron a 40-foot-high wave knocked him senseless and buried his body. Six or seven miles downstream Niagara surrendered what was left of Capt. Webb's body.

One famous swimmer, William J. Kendall, a Boston policeman, did successfully swim the rapids. But he wore a lifebelt.

Now read again the statement of William Lyon Phelps at the beginning of this article.

There are three evils connected with all this:

1. The foolhardy risking of life.
2. The lust for gold and popularity.
3. The abnormal craze for excitement.

There are other wrongs, but these are major. Some years ago a minister stood watching a tightrope walker doing his stunt from the water tower to one of the highest buildings. Suddenly, there was a mighty yell. The rope had slipped away from the tower. The acrobat and ropewalker fell to the ground and died instantly. He said, "This ends things like that for me." He told me, "I felt I was partner to the murder of this man." Apart from the crowd the man would not have stunted.

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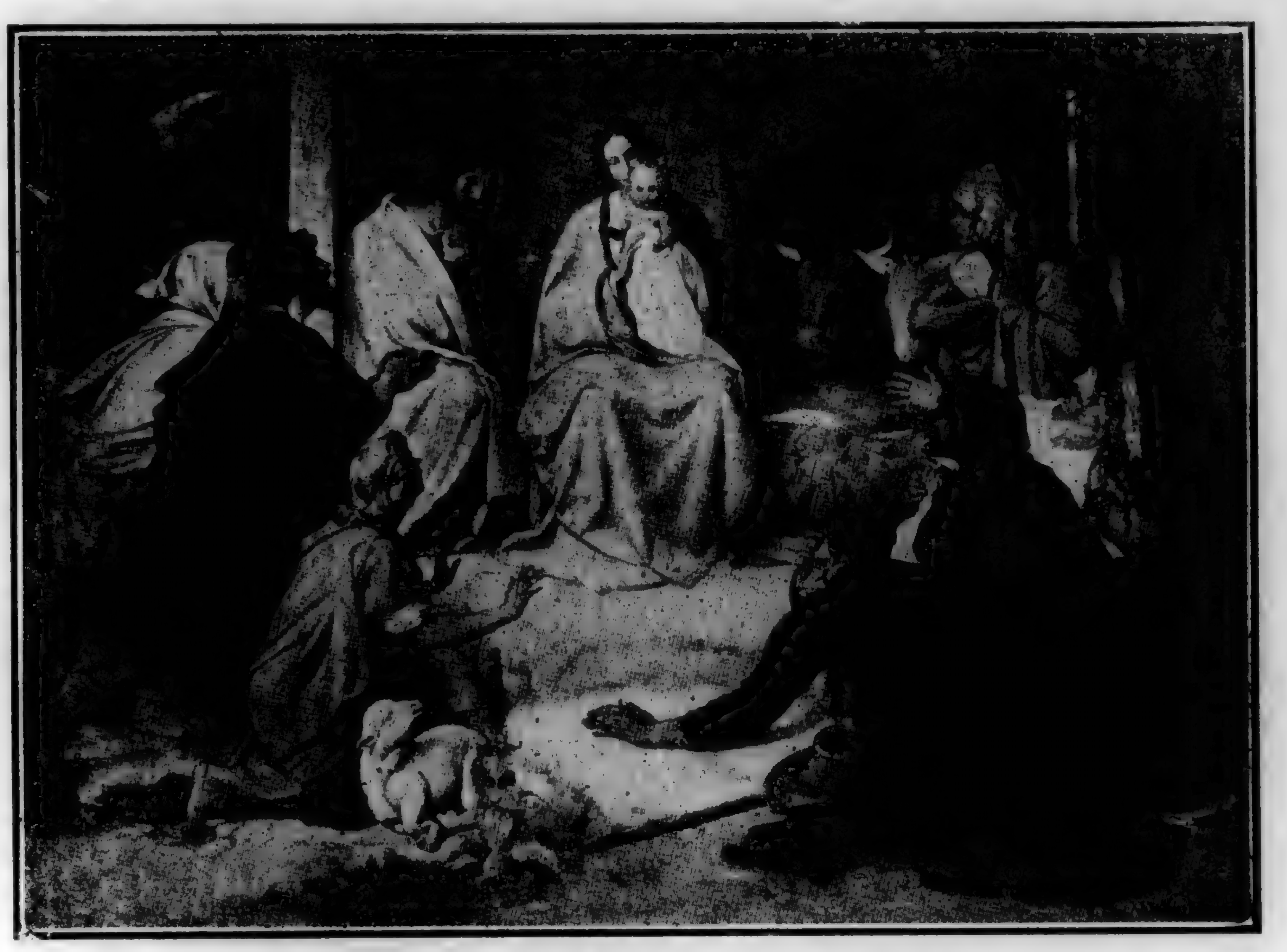

Oh, Come, Let Us Adore Him, Christ, the Lord

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A CHILD'S SEARCH FOR A BIT OF CHRISTMAS

BY ARLEAN LEIBERT

YOUNG Freda opened her large brown eyes to the blackness of the early morning. She shivered under the ragged patchwork quilts as she pulled them up closer under her pointed chin. She lay there tense and excited, remembering that today was a very important one. The day before Christmas. If she were lucky enough to sell all of her papers she might have a bit of Christmas all of her very own. The little girl hugged the precious thought close to her breast. Christmas! The very magic of the word was enough to send quivers of expectant delight up and down her spine. For several years now she had of necessity been content to feast her eyes upon the gaily decorated shop windows.

Our young heroine could remember awhile back when the Yule season had been a joyous one indeed. There had been toys of every description, as well as baby dolls, with long, white dresses, blue eyes and real eyelashes, who could say "mam-ma" in a plaintive voice, if you pressed them in the right place. Then, too, there was a lovely carriage to take her riding every day, besides an extensive wardrobe which provided changes of clothing. Also she had storybooks with bright colored pictures, a jumping rope with long, shining red handles, games, a good-natured jack-in-the-box who jumped out when the lid was opened. Best of all there had been plenty of goodies to eat. Freda sighed. It had been so long since she had eaten a meal. A person could skimp along for a whole year, but everyone should have a bit of Christmas to make up for it, she reasoned.

"Oh," she cried, "I must be getting up or it will soon be daylight. This is a special day too." Her shoes were icy cold as she slipped her feet into them. So were her fingers as she groped for the matches. By the flickering light of the candle she raked the few ashes from the broken stove. Carefully she crumpled an old piece of brown wrapping paper. On this she placed some shavings and struck a match to it. The fire was sluggish this morning, and she must hurry if she was to be at her post at an hour to serve the early customers. Patiently she blew on the flickering flames. "Oh, dear, you must burn, you must," she implored. Soon the flames began licking at the little pile of shavings. She added some larger sticks from the pile in the corner of the room. Freda was very proud of her supply of fuel. Nights after work she picked up twigs and branches. Anything that would burn she carried home in her little basket. Once in a while she would find a chunk of wood that was too large for the basket. So she trudged home carrying it under one arm. Sometimes there were even a few precious pieces of coal. Freda felt herself very lucky indeed and saved the coal for extremely cold weather, such as mornings like this one.

She felt very extravagant, for was not this an unusual day? There was a flutter of excitement in her heart. When the kettle was steaming she made herself two cups of strong tea. Usually she allowed herself only one cup, but today there would be two. By the time it was brewed she had washed and dressed, and braided her hair. Drawing the rickety table close to the stove, she laid a cracked saucer and chipped cup on it. There was a brassy spoon, some crusts of dry bread, and a tin of lump sugar. Just for fun she had two lumps of sugar in each cup of tea. As she munched the crusts and drank the fragrant tea she felt very gay indeed.

How kind Mrs. Smith was to let her have this tiny back room! True, there was only a small window, the wall paper was faded and the floor was bare. At the moment Freda's heart overflowed with love for her landlady. She hugged the tove, anxious to soak up every bit of the warmth. For by the time she returned home the stove would be cold. She was loath to leave yet anxious to be on her way. Winding a long scarf about her head she secured it with a large safety pin. The brown coat, minus buttons, and sizes too large, hung almost to her ankles.

The street lamps were dim blotches in the fog that clung to the earth. Freda earnestly hoped that the fog might lift so that her customers would see her and buy the papers. She took her accustomed place on the corner with the daily morning papers under one arm. Hurrying shoppers were already on the streets. By midafternoon her papers were almost gone and her spirits were soaring.

For a pastime when business was slack she tried to guess what was in the packages that people were carrying. She was sure that one package contained a doll. The very shape of the package was suggestive. And dolls were her special weakness. She wondered if the lucky little girl had a family of dolls or if this was the only one.

When she got very cold Freda would go into a little shoeshine parlor. The proprietor, a fatherly looking man with a big smile on his shining black face, had told her, "When yo' all gits col', honey, jus' cum right in an warm yo'sef. Won't cost yo' a cent."

By late afternoon the fog was gone. A cold wind came up from the north. Huge flakes of snow fluttered toward the earth. Faster and faster they fell until the sidewalks were covered. "Looks real Christmasy now," laughed Freda, turning up her coat collar against the wind and snow as she prepared to sell an armful of evening papers. By six o'clock a good many of them were gone and a short time after a customer had purchased the last one. He wished her a "Merry Christmas," as he handed her a dollar and bade her "keep all of it." "Oh, thank you, kind sir," she beamed, her eyes sparkling with joy. She entered the little shoeshine parlor and sat down on a bench. She counted out the pennies, nickels, and dimes, ending with five ninety-eight, ninety-nine, six dollars! "What yo' all gonna do wif' so much money, chile?" inquired the old darky. "It's for Christmas," she answered, "but I don't know yet what I'll buy." She put the shabby purse in the pocket of her coat. "Well, Merry Christmas, to yo' all, and don't eat too much turkey," grinned the kindhearted old man as he held the door open for her. "The same to you, I'm sure," answered the child. She pulled the old coat snugly about her thin little body and started out in search of her bit of Christmas.

The shops were ablaze with light and color, and their windows were full of alluring wares. She stood close to each window and looked a long, long time before she moved on. It seemed to her that each window was more wonderful than the last one. Then she came to one that was still full of dolls. There were little boys and girls, and baby dolls of all kinds. In the middle of the window stood a large princess doll. She was dressed in a long, crimson, velvet robe. Her real black tresses fell to her waist. The red lips were parted to reveal tiny white teeth. Freda feasted her eyes upon the sight. "There," she exclaimed, "that's it, that's my Christmas! Oh, I do hope it won't cost more than I've got!" She opened her purse and once more counted out the money. She snapped the purse shut again.

Suddenly from among the throng of last-minute shoppers a long arm shot out, grabbed the purse, and was lost in the crowd. Freda stood there for a moment, completely stunned. She was so startled that for a moment she did not realize her great loss. Then slowly it dawned upon her. The money was gone! Her Christmas was gone! For now she could not even hope for the beautiful princess doll. It all happened so suddenly that she had scarcely caught a glimpse of the lanky youth who had snatched her purse.

(Continued on page 360)

ROOM FOR JESUS

One night I dreamed I was a guest
  That night in Bethlehem town,
Where He was born, who gave to it
  Its famous world renown;
Safely I slept within the inn,
  That quiet starlit night,
While in the stable near there shone
  The world's eternal light.

And in the morn my host revealed
  The story of that birth,
To us, his guests, who sat and heard,
  And feasted in our mirth;
But one inquired, in thoughtful mood,
  Why shelter was denied;
"There was no room within the inn,"
  Our genial host replied.

Up spake I then to them, and said,
  "If I had only known,
They might have had my room last night,
  In little Bethlehem town."
Then I awoke; and now I know
  The Prince of Peace is come,
And needs a place within my heart—
  Will I now give Him room?

—C. M. Sheldon.

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"THE DESIRE OF ALL NATIONS"

BY NAOMI STRUBHAR

A COHORT from the garrison at Caesarea came sweeping by. They crowded the little donkey into the scrubby thorn bushes by the side of the road, and Joseph was quite unable to do anything at all about it In fact, the less one noticed such incidents the better.

"It is well to impress these Jews, with their grandiose ideas of a coming kingdom, with the might and power of the Empire," Joseph heard the nearest officer say to his fellow, "especially at this time when a great many will be congregated in their city of royal dreams."

His companion laughed, "That's why we were sent to keep them in their place, but that fellow seems altogether unimpressed with the Emperor's legions. Think you we had better halt and teach him how to wake up to the grandeur of Rome?"

"No time to bother, he's likely too dull to care. He didn't even shake his fist at us or scowl. Maybe he was thinking so hard of the future glory. Let him dream."

The object of their conversation understood and noted well their words and looks. He was wholly conscious of the recklessness of their mood and its possible consequences at the slightest provocation, but he had something within him that held him steady under the taunts and vaulted show and that quelled all fear. Had the soldiers heard him repeat softly, "Not by might, nor by power," saith the Lord, "but by my spirit," they would have been sure that he was building airy phantasies. They could not know the meaning those words had taken on in the past months for this patient man, nor the feeling of strength they gave him now.

A softly spoken word halted the tired little ass that was only too glad for the moment's respite that permitted him to halt in his tracks, with head hanging and eyes closed, while the man hastened to lay a reassuring hand on the arm of the tired rider who sat huddled on the back of the little beast, wondering dully just how many more times those little feet would need to plop down in the spongy sand ere she could alight. She had been almost too miserable to be frightened by the incident occasioned by the soldiers. She did manage a wan smile, however, for the anxious face looking into her own.

"Art weary, Love?"

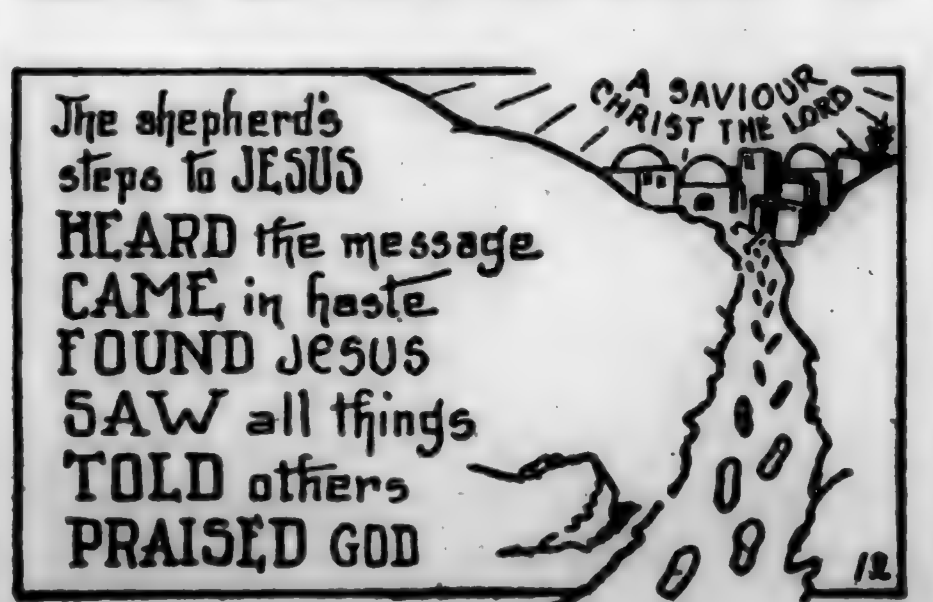
The smile grew as she bravely wet her dry lips to answer, "Jehovah is my strength."

"Thou hast not much longer to endure, for we are nigh to Bethlehem."

Tears stung the long-lashed eyelids, washing some of the gritty sand from the wind-reddened orbs, but travel weariness could not hide the luster and tenderness of those large trusting eyes as they rested lovingly on the face before her. She did not trust herself to speak, but clung for a moment to the strong hand on her arm. The man bent and touched her fingers with his lips, and went wordlessly back to start the patient little donkey with a gentle cluck. He would fain have lifted her into his arms and carried her the rest of the way had that been possible. Anything to make it easier for her. There really was no need to put his feelings into words; she understood that he would have done all this and more, too, for her comfort, for she had learned that his love was a tried and true thing, purified many-fold in a furnace of self-denial and misunderstanding. Through all the ages to come it would shine as a tribute to the lengths the human love of an upright man that humbly walks in the fear of the Lord will go.

All this she stored and held in her heart, held it along with those other more magnificent disclosures that exceeded even this wonderful devotion of her beloved one as the morning star's luster was paled by the sunrise. Both were accepted with a hushed and grateful spirit. The happenings of the past year had clothed with divine humility this unpretentious couple of royal lineage. Heavenly revelations made the soul of each bow with awe and wonder, even while they exulted at the divine portents, and turned them over in their minds as to what these things should mean.

Disappointment met them at the end of their way; there was no room anywhere. The inn was almost to burst with guests already. Finally a stable was found.



"It at least affords a shelter from the chilly night," said Joseph, as he lifted his wife gently from her beast of burden.

She stood unsteadily a moment, and then with a moan sank on a heap of sweet, dry grass piled beside a manger. It was not long before the cry of her first-born reverberated among the bare beams of the stable. She wrapped Him in swaddling clothes and laid Him in a manger. Finally when all was over and they had made themselves as comfortable as they could, they reverently repeated the Shema, their voices unsteady as they said, "Hear, O Israel: The Lord our God is one Lord."

Then as they so often did they brought to memory some portion of sacred writ and repeated that too, either a Psalm or some passage from the prophets. Tonight 't was from Haggai. He was a favorite of both. They loved to think how Zerubbabel, the son of Shealtiel, had been stirred by the Spirit of the Lord at the prophet's word. Tonight his voice was husky as he repeated what he had read so often that it had become a part of him.

"Yet now be strong, O Zerubbabel, saith the Lord . . . . and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the LORD of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: Fear ye not. For thus saith the LORD of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the DESIRE OF ALL NATIONS SHALL COME."

Joseph could go no further, and the eyes of both sought the rosy babe lying asleep in the manger. Finally after much clearing of his throat he was able to finish, "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee a signet: for I have chosen thee, saith the Lord of hosts.

"Art thou the Signet of the Lord?" he addressed the Babe.

They settled down to meditate on the Scripture as they went to rest, but in spite of the resolve to think on what they had just repeated, their minds would wander and ponder the mystery of this birth. The beginning of a new life and personality always fills the thoughtful with awe, but this; hallowed by celestial announcements and divine portents as it was with its unprecedented happenings, yea, workings that staggered all reason. Who could have helped reviewing the past year, a year that had been filled with such swift moving events that it contained more than all their combined lives hitherto?

The young mother, as is the way with mothers the world over, watched her babe with love-filled eyes, sure that there never was such another. And her heart, as the hearts of the devout always do, sang its song of thanksgiving, a continuation of her Magnificat begun months before to Him that was mighty and had done such great things to her. She realized that to her was given that for which all devout Jewish women hoped—To be the mother of the Deliverer, the One who would sit on the throne of His father David.

Joseph too had long, long thoughts and emotions too deep for words as his heart reached out to this virgin mother, still unknown by any man. Once the evidence had been against her chastity, throwing him into a maelstrom of pain, disappointment, torture, sadness, and the gnawing pain that only love wounded can give. But God had been good to him and sent an angel to tell him:

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

True, his reason had reeled, and he could not grasp it all even yet, but he was determined to obey, regardless of the cost. Then his thoughts wandered to the Babe, her child, but not his—no, nor any man's, but "THE SON OF THE HIGHEST," the angel Gabriel had told Mary.

THE SON OF THE HIGHEST, and he, Joseph, the carpenter, had been entrusted with His care. His heart exulted even while his spirit was humbled. He had been given the privilege and responsibility of caring for this Babe and His mother, and all that he had been able to provide was a stable and a manger. He could not, however, help that. And that manger was honored. Yea, the palace of the Caesars would not have been good enough; but that honor had passed by the Emperor's palace, aye, and that of the high priest also, and rested on this manger. Joseph perceived with his inner eye a glory that illuminated the dim stable and the straitened surroundings glorifying this humble bed till it dazzled him.

Back again his heart went to the girl-mother, and his whole being went out to her in a tender, poignant yearning as it had so often done in the past. She was so sweet, always so sweet—his love, his dove, his undefiled. The uplifted eyebrows and pitying glances that scorned her and pitied him receded into the still more distant past.

Suddenly there was a commotion at the khan door as some sheep-herders burst excitedly in: "Where? Where? Is there a Babe here in a manger?"

At that instant their eyes spied the swaddled infant. Their joy knew no bounds. It was a bit hard to piece together the shepherds' story, but finally Joseph and Mary were able to gather that these men had seen angels and a wonderful glory that had made them sore afraid. An angel had quelled their fears by saying, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

There had also been a heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men."

After the shepherds had gone Joseph looked at Mary and said: "A Saviour, which is Christ the Lord! A Saviour," his hand stroked his dark beard. "The angel also told me, 'he shall save his people from their sins.' "

Then seeing the look in her eyes he had come to know so well, he was silent, leaving her to ponder these things in her heart. To Joseph the shepherds' stories were God's vindication of his faith, not that it needed vindication; for he knew that the angel who had brought balm to his tortured spirit in a dream months ago had been no hallucination that his grieved heart had brought on, as some had said. He knew and he had believed unto obedience.

A few days passed and the little hamlet of Bethlehem again resumed the even tenor of its way. The pilgrims, the officials that enrolled them, and the troops that had been on hand to quell any uprising that might chance at this time, all left again. A house could now be had where the mother and her Babe would be more comfortable. At the appointed time the Child was taken to the Temple to do for Him after the custom of the law of Moses. The turtledoves or young pigeons were offered as a sacrifice, and He was presented unto the Lord. To the officiating priest it was just another couple bringing their first-born, and to many others it was just a poor couple and their child; but the eyes of a venerable man with patriarchial beard that came in at that instant (directed thitherward by the Holy Spirit) saw otherwise, and he reached for the child and took Him in his arms saying:

THE PEACE OF CHRISTMASTIDE

Oh, ring, glad bells of Christmastide,
Ring out so sweet and clear,
And tell once more this troubled world
That tale, forever dear;
How Mary laid her infant child
In that low manger-bed—
There was no other place for Him,
"No room," innkeepers said.

O Christmas bells, ring out again
The story of His birth,
When Heavenly voices sang on high,
"Good will and peace on earth."
May this glad Christmas message
In every heart abide,
Until the world knows lasting peace . . .
The powers of Christmastide.

—Blanche M. Hinchliff.

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation . . . A light to lighten the Gentiles and the glory of thy people Israel."

Joseph looked at Mary, and Mary looked at Joseph. Would wonders never cease?

"He has said that the Lord revealed to him that he should not see death till he had seen the Lord's Christ. He must believe that this is He," they heard someone behind them say.

The child's mother and Joseph gasped. And the aged Simeon blessed them with closed eyes. Suddenly his eyes emitted a flash of blue as he said to Mary, "(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

What did all this mean?

An aged woman that was known as the widow, Holy Anna, to all those who came to the Temple, came in, and when she saw the Babe her face lighted up and became radiant. She too thanked and praised God and spoke to a few assembled there, who, when they heard her words, came also to look with wonder on this infant.

Back in the humble house they called home, Joseph and Mary looked long at the sleeping child on His little pallet.

"The venerable Simeon said, 'Mine eyes have seen thy salvation'; the shepherds reported that they had been told He was 'A Saviour which is Christ the Lord,' and the angel promised me 'He shall save his people from their sins.' " Joseph was speaking to himself more than to the woman at his side.

He sighed, for in spite of his desire to live an upright God-fearing life (a desire that he tried hard to carry out), there was yet a sense of coming short, a missing of the mark, that he knew was sin. To that the regular offerings and sacrifices attested over and over again. To be saved from his sins! And by this Child! He understood not how it could be, but he believed, and a sense of peace stole over his heart.

He remembered also the sword that had been prophesied for his darling, and he reached out and drew her close to him in his desire to shield her. There were many things he wanted to do for her and her Child, but he felt his inability, so he must needs look to Him who had given him the charge of caring for them to aid him.

The infant grew. He stretched. He cooed. He flailed about with His arms and feet. He was very much like Nahum's little boy down the street, or like the children they had watched in Nazareth. Time was beginning to obliterate the sharp outline of angel visitations, shepherds' stories, and Simeon's prophecy. The daily task of providing the necessities of life took much of their time and energy. Only in their meditations did they ponder it. Sometimes they spoke of it together, but seldom to neighbors and friends. More often when they were all by themselves did they turn it all over in their own minds. There were too many things they did not understand to talk much about it.

"You darling little Lamb," exclaimed His mother one evening as she picked Him up. "You are always so good."

"He was led as a lamb to the slaughter," quoted Joseph.

Then seeing the color drain from Mary's face as she held the baby tightly, he begged, "Forgive me. I don't know why I said that!

The words of the prophet just came to my mind, and somehow I thought of the lambs offered for a sin offering, but there are many more prophecies concerning Him that I could have quoted. This child is the Son of God. Remember you were told that! He must be that if He is to save His people from their sins. Angels, prophets, and good men, as well as great and brave warriors, have not done it. They have warned us, delivered us from our earthly enemies, blessed us, and exhorted us, but we have not been saved from our sins. Somehow when I think of Him as a Saviour, I have a feeling of peace that I cannot explain. I believe all I have been told about this Child, but I cannot explain it, and I do not pretend to understand."

That was a long speech for Joseph, for he was a man of deeds rather than words.

"I know," Mary said softly, "but Simeon did say, 'A sword shall pierce through thy own soul also.' Perhaps that is why I am so sensitive."

They rarely spoke so much to each other of their meditations concerning the Child. Most of the time they just enjoyed Him. Sometimes they did watch Him and say, "Emanuel, God with us."

* * *

Back in Nazareth one said to another, "Hast heard of the sorrow that Herod has caused in Bethlehem and the coasts thereof?"

"Aye, it is what one might expect of that Idumean usurper. I wonder what happened to Mary's babe? Some of the pilgrims returning from the taxing brought word that she had been delivered of a son while in Bethlehem."

"Dead! no doubt," replied the first speaker. "That is unless Joseph had another dream. This Joseph is a dreamer as well as his ancient namesake."

It was said in a sort of jest, and he little guessed how close he had come to the truth. They would have been amazed to know that at that very moment the little family was in Egypt, and that the Child was very much alive, even though He was the very one Herod wanted to be sure was dead. For news traveled slowly from Bethlehem to Nazareth, and often minus the details. So they could not know of the visit of Eastern sages whose innocent disclosures had so troubled the king. These men had followed a star to find the King of the Jews. At last their search had been rewarded when they found the Child, His mother, and Joseph in the house which the star indicated. In great joy they worshiped Him, presenting their gifts of gold, frankincense, and myrrh, while Joseph and Mary beheld wondering.

Then things began to happen. The wise men, warned in a dream, returned not to Herod; and the king full of wrath commanded all male children two years and under to be killed. It was always hard to know the why of the king's choleric doings, but his edict must be obeyed. Only Herod in his own scheming little soul knew that fear of losing his throne had caused him to give this order. He would not be mocked, he would outwit them all. But the angel of the Lord was there before the executioners and told Joseph in a dream:

"Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

And Joseph obeying instantly, arose hastily, took the mother and Babe and fled, rejoicing as he left his native land at the providence of God that had so recently presented the Child with gold and valuable spices. They lacked for nothing, but more precious was the promise that told them that in their exile God had His eye on them. Joseph was not alone in his responsibility.

"Be thou there until I bring thee word," God had said. That illuminated their sojourn with a light like the Shekinah glory.

Hubbard, Oregon.

OREGON TO OREGON AND BETWEEN

IV. From Idaho to California

BY IRA D. LANDIS

The author covered considerable ground on his trip from Oregon, Lancaster County, Pa., to the meeting of the Mennonite Commission for Christian Education and Young People's Work at the Zion Church, near Hubbard, Oregon. In this article he shares some of his experiences. An article in the "Gospel Herald," August 3, 1948, "Commission Echoes from Zion," gave further details concerning the meeting of the Commission.

Nampa, Idaho, has streets marked "One and up" one way, and avenues "One and up" the other. Not quite certain of their directions as in Kitchener, they mark the points of the compass last. Thus Tenth Avenue W. and Sixth Street N. would be Bro. Garber's new home address. It so happens that the Union Pacific railroad was run through the town at an angle. Though they could not change a good compass, they pulled the needle around until their streets were charted. In sympathy are two schoolhouses south of the town: The Happy Valley is on a hill and The Sunny Ridge is in a valley. The quiet town is in a strong Mennonite community. The altitude is 2489.

The Portland, Oregon, Mission Bus, and Claud Hostetler, Superintendent

I met Harry Miller at Garber's and we took him home. His brother Orville had written from Nebraska, so they were all set (although I appeared two minutes too soon for Sister Miller). Saturday was spent quietly at the Garber home and about town. In the morning Doris and June Sherfy, daughters of the Kenneth Sherfys of Albany, Oregon, appeared for breakfast. Misunderstanding prior to the family altar, I remembered "the noble girls of the Garber family." My mistake! Yet certain they received the blessing, for by evening, one was a "Good" girl.

This country has an abundance of water at $2 per acre, producing radish, onion, rutabaga, pea and other seeds for the east, sugar from sugar beets for the palate, lettuce and beans for the table, and grain and alfalfa for feed. The greatest disadvantage is the distance to markets, so that in possibly half the times the crop may not be profitable. But when it is!

By church time we were at the commodious Nampa meetinghouse. David Garber was here by February, 1899. John F. Bressler also lived here a while. The first meetinghouse was used from 1900-1912. A mission building was used from 1906-1937, when the new building was placed here. Russell Krabill of Goshen opened with a children's meeting and gave the closing message on "The Church at Work Through Her Young People." The entire Sunday was also spent in an interesting and appreciated service.

David A. Good is the other minister. Abraham Good, whose wife is also of the Canton, Kansas, Wenger family, a sister to Mrs. E. S. Garber, and Henry J. Yoder are the deacons. The Good family line comes from Bowmansville, by way of Virginia and Ohio. Then this congregation has the unique distinction of having two veterinary doctors, Hostetler and LaVerne Miller.

The Emanuel Lapps who were distant relatives of Samuel and have two children in the Roseland cemetery, went to Creston, Montana, for the remainder of their lives. They have a daughter, Mrs. John Schiffler, at Filer, and a son Daniel, who recently came here from Montana. B. D. Shank of Mt. Joy, buried at Roseland, has not only Harvey at Filer, but Edward and Guy here.

Well, Saturday night, we met Dorothy Schweitzer, wife of Harry Miller, and the family, including Cleo, "my boy." Russell Krabill and I spent the night in their new home, whither they moved in January from Milford, Nebraska. The children are Berdelle, Leann, Lynn, and Cleo, who was born April 4, 1947. They moved here, especially attracted by the new parochial school in town. They have a nice home and a very nice family.

I should have stopped to tell you that in 1945 the parochial school opened in town, and that, in a new one-story and basement building, Nineteenth Avenue and Sixth Street N., they had last year an enrollment of 40 with two teachers. It is a growing school, a blessing to the community. In this Nazarene town with a Nazarene College, they also have had a mission station on the northwest edge for some time. Then, too, they had a summer Bible school some thirty miles to the north, which may develop into a mission site. And in Viola Wenger's home on Sixth Street N., in 1938, a children's home was opened that today under the Pacific Coast Conference has ten children.

Sunday morning was beautiful and the entire day pleasant. It opened with a general review of the quarter's Sunday-school lessons by Russell Krabill, and closed with a testimony by Paul Roth of Masontown. Dinner was served in the church basement, cafeteria style. Supper was enjoyed in the children's home. Gilbert Lind, one of the seven sons of Norman Lind, is superintendent. His wife was Iola Slatter, daughter of Deacon Joseph, of Filer, a product of the Hesston match factory. They have two children of their own. Among the ten children is a Richard Ranck, nine, whose parents once lived together in Lancaster. Between evening services and train time we enjoyed the fellowship of Dr. Miller's home. His wife, Bertha, was a daughter of Reuben Weaver of Kansas, one generation removed from Lancaster County. Their five children are Celia, Dawn, Samuel, Miriam, and Neil. So we said good-bye to Cleo Miller and the rest of the dear folks here.

In the morning four Greyhounds at Pendleton, Oregon, made me think it might be America yet. The map soon revealed that we had traveled slowly during the night. A hotbox in the car ahead was given as the reason. Our group now included, in addition to Russell Krabill, Paul Roth, and myself, Noah G. Good, Sanford King, Paul W. Miller and M. S. Snyder. They reported a mile of track seen torn up in Nebraska by a Union Pacific flier, but fortunately nothing left the roadbed. We were satisfied.

We trailed the Columbia River and the Lincoln Highway to Portland, sometimes on the edge of the river and sometimes with water on both sides. The river was beautiful and the massive perpendicular rocks at times were colossal. We obtained the first view of Mt. Hood, saw salmon and fruit canneries en route, and many marvels of nature. At Portland, Paul Mininger, J. J. Hostetler, Loren King, and Roy Koch also appeared from behind the baggage.

The Zion Church (Left), Near Hubbard, Oregon, Where the Commission Meeting Was Held, and Sewing Circle Building (Right), Which Served as a Dining Hall

Getting off the train and turning left, left us more than stranded "Somewhere in Oregon." We were now somewhere in this big state, with no instructions whatsoever. Claud Hostetler of the Portland Mission was the Good Samaritan this time. With the Mission bus we huddled together and were soon clipping eighty—forty forward and forty up and down. Looking at no landscape (for very good reasons), we realized that this "Canby Oregon," as we whizzed through. We reached the Zion Church in time for dinner, ready to do justice to it.

John R. Mumaw was holding the gavel in the afternoon. All but Jess Kauffman, the Illinois Christian Education Cabinet representatives, and Floyd Steckly were present. On the platform were not only Bro. Mumaw, but Vice-chairman, Chester K. Lehman; handy-man Nelson Kauffman; and "aired-out" A. J. Metzler. At the table was the dean of Sunday-school editors, John R. Shank, and the editor of the Monitor, John L. Horst. Then there were the four giants who stood between Washington's six feet and Lincoln's six feet four. You are seeing Paul Mininger, George R. Brunk, Roy S. Koch, and Paul M. Roth. J. J. Hostetler, who knows how to make out a comprehensive questionnaire, Noah G. Good, the dean of week day Bible school curricula, Paul Erb, the father of Mennonite Youth Fellowship, and the newcomer, Russell Krabill, who were reared in a different atmosphere, concluded the first and second string men. The third stringers were hanging by the last fringe in the meeting. The oldsters here were our host, busy Edward Kenagy, a spark plug of any meeting, Loren King, Phil Frey, John E. Gingrich, and Harold R. Boettger. Among the newcomers from the out-field were Sanford King, Ezra Beachy, Harold D. Groh, who looked so much like a twin of John E. Gingrich that he married his sister Cora, Fred Gingerich, Eldon Birky, Wilbert Nafziger, Clayton L. Keener, Mahlon Blosser, Amos Kolb, Elmer Bontrager, and Paul Lauver.

It was a pleasure to meet at Zion on the Pacific Coast. Since near the Orient, orientation of personnel was necessary, and in the midst of prayer and solemn deliberations, the Commission started its work in earnest, a splendid meeting—of gravity to the church, was indeed held. The Zion congregation took care of us royally, serving some 33-pound salmon and other good food accordingly. The local representatives added zest to the meeting.

On Tuesday evening mass meetings were held at Sheridan and Fairview. James Buchers took Roy E. Koch and me along to Sheridan, thirty-five miles away. I was informed of the serious illness of Mrs. Angus Weber, Conestogo, Ontario. At this service the chairman announced a collection for the Pacific Coast Conference. The usher immediately went to the platform with the plate to ascertain whether he meant it or not. After some squirming the plates began to get heavy and the usher was satisfied he meant it. They know just how to do it on the west coast. Here I met Elmer Stauffers of Oregon City. Elmer is a brother of Norman, north of Lancaster, and his wife is a sister of Peter Hernley of Hernley. Here I met Ida Boyer Bontrager, of Mummasburg, H. A. Wolfer, Daniel Shenk, and a host of others. Gabriel Shenks made themselves responsible for two of us, including John E. Gingrich, for the night, and James Bucher took us back.

On Wednesday evening Milton Martin drove fifty miles south to his home near Fairview. Since he picked up Eli Frey's daughter in Fulton County, Ohio, he added both weight and age and I did not recognize him. Phil Frey and Sam Eicher accompanied. He dropped me in Albany where I met a second cousin, F. M. Landis, whom I had never seen. He is the pastor of the Christian and Missionary Alliance Church. A pleasant fellowship was had at the Fairview Church, where I met among others Harold Reeder. Back to Lloyd Drivers, at Hubbard, a friend at midnight.

Edward Kenagy contacted me here in the morning. We first stopped at his "Needy" ceramics plant, where he and a partner turn river bottom clay, which is in abundance on his fifty-acre farm, by scientific maneuvering into tile, tile blocks, and bricks. The 100 horse power Diesel, using four dollars' worth of oil a day, furnishes some of his power. Wood from the tract and slabs from elsewhere, with nearby sawdust, furnish the rest of the fuel. He not only produces his product, but has ditching machines to place the tile in the fields. The clay is dug by a steam shovel, elevated onto a dump truck, and hauled under roof, where needed. Power is always cheaper than labor and products free from the farm generally more profitable. "Ed" knows this, too.

The family, **Edward** and **Edna** Gingerich, Darlene and Curtis, with Mary Miller of Hesston, a sister of D. D., Berlin, Ohio, and I then pulled for Mt. Hood, a 234-mile trip for the day. The first stop was at a large sawmill where Lloyd Driver is mill superintendent. The heavy logs, since water transportation is easiest, come into the mill pond. They are sawed in the water into the most advantageous lengths and sizes desired for that day. By chain cable they are elevated sixty feet to the mill proper. Here by heavy levers they are rolled and fastened. A lateral saw removes a slab of bark, a board or two, and when turned, all the bark is removed and a square or rectangular log moves on. The worthless slabs are sawed into shorter lengths and dropped into the "hogger" for grinding. This ground wood is hauled to Portland for fuel. The sawdust is stokered into the furnace at the mill for power. The next, a jig saw, either makes more boards or heavier rough lumber. The boards are planed and by chain carried into the lumber sheds, where lumber technicians sort and pile them. These piles are lifted by a Gerlinger "Straddle Bug" and by a Gerlinger Lumber Carrier are stacked any place on the grounds, sometimes high in the air. The latter has the motor over the back wheels, yet he turns precisely with these wheels. Forty men in this mill turn out 50,000 board feet per day on an average. The eastern mills are but toys.

Flax is sown broadcast, produces a beautiful blue flower, and is harvested with a machine that pulls the plant and binds it into bundles. These are hauled to mills and stored. Later they are set out as small shocks in a field "to rot." In one of these mills which we passed they are hackled and prepared.

We now pass a pea-vining plant with twelve machines. The crop is fair. The only new feature is that the vines are elevated into a chute as stones are at John S. Wenger's quarry, away down East, and hauled away on dump trucks. The Hawley Pulp and Paper Mills are directly below the Willamette Falls, which now are very tame for the West. Filbert and walnut orchards are near by.

Getting nearer to Mt. Hood the country is hilly, where Boysenberries, loganberries, and strawberries thrive. Here is a real Indian camp; there oceans of rhododendron and snowflowers are in full bloom. Ahead is beautiful snowcapped Hood. After lunch at Sandy, we began to climb by Ed's faithful motor horse over a winding, treacherous road to Timberline Lodge, 6000 feet above sea level. This is not closed all winter, in spite of an average of twelve feet of snow the year round. From here majestic Hood's cap 3.6 miles away is still almost a mile higher (11,245 total), displaying the wonders, the beauty, and the power of our great God. A house a mile up is connected by a ski lift. You drop a quarter, reserve a seat to which you are strapped with a blanket and suspended in midair, and you travel slowly this mile. The numerous seats are hung by wire at intervals to the motor-driven lateral wire two miles long. This no doubt provided a thrill, but the present elevation was enough for me. By foot 2000 people per year climb to the top, using stiff-soled shoes with cleats, in 8 to 12 hours, but Ed at 22, with his athletic build and limp, wiry vitality, made it in 3¾ hours. About 1500 feet on this side and three quarters of a mile on the other side are roped for climbers. With the thawing and freezing at this time of the year climbing is dangerous, so none but a few lonesome skiers were to be seen. I could stand on two-foot drifts of snow on July 1. The wheat fields of eastern Oregon were plain and Mt. Jefferson 46 miles away seemed near. What was Moses' view from Mt. Nebo in comparison?

Crawling down by auto over the Loop Road, we were soon in the Hood River Valley, the fruit basket of Oregon. The evergreen forests of Oregon in beauty and quantity are unbelievable. With all the lumber mills the Government claims the timber will never be exhausted. The cherries are ripening and fruit trees are in abundance. Though scientifically neglected, apples and pears especially promised an excellent harvest.

Reaching the Lincoln Highway along the Columbia River, we turned west. At Bonneville Dam we not only beheld the greatest engineering feat in this state, with its massive power plants and its fish ladders, but which was of greater interest, its navigation lock. The whistle blew and we beheld the auto bridges split in the middle, moving west on a swivel, until one half of the bridge gap was clear. The Columbia-Snake River Towing Company steamed through with two gasoline tugs ahead. Then the bridge was reunited and the gates to the lock were opened in two leaves from the middle and the 400-foot transport entered the lock. The back part of the steamer was tied to a vertically moving anchor, and the west gates were again closed. Two valves on the east side of the lock were now opened and tons and tons of water entered, raising the entire transport and the water level gradually, yet apace, the anchor moving skyward with the ship. The 500-foot lock raised about 50 feet when the water inside met the level of the water of the dam and the east gate broke in the middle. The whistle blew and the steamer was on the Dam, bound for the Dalles. The gates were closed. Two valves on the west wall opened until the water within met the water without, and they were again ready for the same operation. If from the east, the order would include this operation in reverse. Annually 861,000 tons pass through.

Leaving, we soon came to a falls on the left 208 feet high, which has the shape of a horse's tail and so called. At Multnomah were two falls, far larger, one above the other, dropping a total of 620 feet—a marvelous work of God. Later Wahkeema Falls, different, remarkable and grand, was to be seen. Passing a smaller falls, tunnels out of solid rock transmitted us onward. Curves galore and climbing brought us to the vista house, which gave a grand evening view of the Columbia River waterway, east to Bonneville and west to Portland.

En route to Portland we again see berry patches, in one of which were three dozen pickers. Sometimes we traveled along this beautiful river which so recently ruined Van Port, and the perpendicular mountains towering skyward; sometimes away from the the river and in a hill or almost level country. We arrived home at Ed's thirty miles out of Portland, in time to go to bed. Refreshed, bidding adieu there, and letting open the exhaust by way of penning this at 10:30 A.M. Friday, I am ready to board the Southern Pacific at Woodburn.

Before leaving may I reflect on the big things this Pacific Coast Conference of 1626 membership, is doing? Not only do they have the Nampa Orphanage, but the Western Mennonite School, a five-year high school under the principalship of Marcus Lind, the Old People's Home, Albany, under the direction of Harold Reeder, a Mission with a rescue department in Portland, but a general hospital at Lebanon. A few years ago this latter was offered to them at $75,000. Now it has been turned over gratis, Allen Erb helping to take charge on July 1, and through the promise by popular subscription of $300,000, a new enlarged building is planned to house it. We certainly leave this good state with many fond memories.

I soon realized again that our Mennonite brethren, as elsewhere, have the cream of their state. The land to Eugene is flat or rolling with cherry and seed growers en route. Beyond Albany the mountains ascend on both sides and a hundred plus miles below we are completely in the mountains, with steep ravines alongside the tracks and others hurdled by wooden trestles. The evergreen forests are crippled, fair or good, as Willamette Forest Reserves are entered and passed through.

This country, I was told, has rain all winter, and when asked how long winter is, I was told the rains begin in November and last until May. Or as Ed Kenagy put it: "When you can see Mt. Hood, it is going to rain, and when you can't, it is raining."

At Halsey a large schoolhouse was turned into a hatchery. Springfield had 22 cars of heavy timber loaded for the mills, and immense logs they were. The Willamette flows 600 miles to the Columbia at Van Port. This city of 3000 acres, between Vancouver and Portland, was still flooded to the depth of eleven feet. A passenger on the train said: "I never want to see anything like that again." Another: "My daughter just moved out two days before." Leaving the Valley for mountain land we saw only sagebrush in lower Oregon and only one herd of grazing cattle anywhere. We reached California by 8:24 and soon saw Shasta, the highest mountain peak of the state.

In the morning we were well on toward San Francisco. The country was flat, displaying large fields of wheat. Some were combined, and in four large fields the bagged grain was still scattered over the same. Large flocks of sheep were grazing, and the first large rural cemetery seen anywhere from a train window appeared. Camino C.P.S. Camp was toward the coast. Large orchards are seen and straw is on windrows.

Approaching Martinez, across a great bridge over Suisan Bay, three dozen or more large steamships were anchored and a thousand jeeps and army surplus were stored in the big shed. Stopping in this small town for a change, instead of going into Frisco, we soon took the Daylight Train of the Southern Pacific. The Valley is 200 miles long and 40 to 60 miles wide. After passing bleak sand hills, where only bass fishing and oil refineries thrive, truly enough we entered Pittsburg, at the junction of the San Joaquin and Sacramento rivers. Pittsburg sounded familiar. The Sacramento Valley 200 miles long, lies to the north.

Soon the Sierra Nevada Mountains are to be seen on the east and the Coastal Range on the West and the Tehachapi before. Large fruit and nut orchards with accompanying industry dot this beautiful valley. Byron is famous for its apricots and Byron Hot Springs for its mineral waters. Bethany has nursery and asparagus farms. Manteca has its dairy products, grapes, sugar beets, and baby beeves. Modesto, with North Fork C.P.S. near by, has its dairies, canneries, and packing plants. Ceres, true to name, has its harvests of figs, peaches, apricots, pears, and grapes. Turlock, where cousin Landis Nolt lives, is called the Turkey Capital of the West, but we saw not a single fowl of any kind. Atwater, the home of J. P. Bontrager, with his Winton Congregation of 84 members to the east, is in a sweet potato raising community. Merced, the Gateway of the Yosemite, has varieties of vegetables and fruits and cotton gins. Fresno, where the Irvin Jennings live is in a raisin center. Delmonte Raisin plants are numerous. Goshen Junction as "the world's largest peach, apricot, and nectarine orchards"; cotton, vineyards, vegetables, and fruit were in abundance. All farming is irrigated by mountain waters. Three Rivers C.P.S. was near Tulare.

Bakersfield has its oil wells, and beyond there is mountain and desert. The Tehachapi Mountains cause the rails to crawl as a snake. At one point, unique in engineering achievement, the tracks cross above the lower tracks, after making a complete loop in 3789 feet of track. They claim there was a land boom here in 1876, but it certainly was a case of the blind leading the blind. Mojave (Mo-hav'a) is near to a gold mine (Job 28:1), which is visible from the window. (We did not stop). In the early days a twenty-mule team hauled borax from Death Valley to this town, whatever you call it. Now we use "twenty mule team borax."

Entering Los Angeles County the first town is Lancaster, settled by Lancaster County folks, I'm told. I am getting near home now (Pittsburg, and then Lancaster), but what a dreary place it seems to be! Then too, Lancaster County is far removed, for 150 miles of bleak mountains are along the way into L.A. (as they call Los Angeles). From Bakersfield to L.A. twenty-one tunnels are entered and the last one more than a mile long.

This county vied in every census since 1910 with Lancaster County, Pa., for agricultural wealth. In the final sifting Lancaster County up to 1940 always emerged in the lead. This with Los Angeles County's one and a half million souls and city after city around, but more than four times the size. I thought I could understand how handicapped we in Lancaster County are, but when I saw how unproductive much in Los Angeles County is, I again marveled. Practically nothing agricultural was seen along the railroad on entry, and on leaving, it was houses, then mountains and more people before anything agricultural was visible, and then we were out of the county.

Now turning to the official Agricultural 1945 Census, we have tabulated the following exhibit.

The San Joaquin Valley Daylight Ride went through 1 to 5 and 8 in the accompanying table, and Upland is in 9. Orange is south of L. A., and Imperial is in the southeast corner. Aroostook County, Maine, is the potato county No. 1 of U.S.A. in the northern and northeast corner. Yakima is in south central Washington apple and pear county No. 1 of U.S.A. All are larger than Lancaster except Orange, and Kern is six times its size. The farms are larger on all but two. All others but Aroostook County are irrigated. L. A., with dairies ranging from 250 to 300 cows on small tracts, is first in cows milked, and on milk, second in poultry; whereas Lancaster is 18th, 13th, and 3rd respectively. Sussex, Delaware, and Maricopa, Arizona, follow Lancaster. These five are the only ones outside of California in the first sixteen. Twin Falls County, Idaho, is No. 46. But four others in Pennsylvania are in the first hundred: Chester, 41, York, 49, Berks, 76, and Bucks, 89. In 1940 Lancaster was 5th, following the first four California counties of 1945. The 1950 census may give a different line-up. The diversified garden-family type farms are peculiar only to the Garden Spot. Anyway, we'll leave you in this great county of L.A.

Lititz, Pa.

COMPARATIVE COUNTY RANK OF TOTAL AGRICULTURAL PRODUCTS

County	County Seat	State	1940 Pop.	Land Area Sq. Mi.	Farm Land Acres	Average Farm	Value Millions
1. Los Angeles	Los Angeles	Calif.	2,785,643	4,071	678,941	51.8	131.3
2. Fresno	Fresno	Calif.	178,565	5,985	1,875,847	207.4	104.3
3. Tulare	Visalia	Calif.	107,152	4,845	1,270,600	199.	100.1
4. San Joaquin	Stockton	Calif.	134,207	1,410	47,474	130.	84.3
5. Kern	Bakersfield	Calif.	135,124	8,170	3,497,406	1,209.6	75.7
6. Yakima	Yakima	Wash.	99,019	4,273	1,099,000	163.5	66.6
7. Orange	Santa Ana	Calif.	130,760	782	346,621	61.7	63.7
8. Stanislaus	Modesto	Calif.	74,866	1,506	904,924	135.9	59.3
9. San Bernardino	S. Bernardino	Calif.	181,108	20,131	422,856	54.7	55.9
10. Aroostock	Houlton	Me.	94,436	6,805	840,457	155.3	51.0
11. Imperial	El Centro	Calif.	59,740	4,284	489,260	166.9	50.7
12. Lancaster	Lancaster	Pa.	212,504	954	509,424	57.7	50.6

"A BIT OF CHRISTMAS"

(Continued from page 354)

Freda's heart was leaden and her brown eyes ached with unshed tears. There was a big lump in her throat. Everybody should have a little Christmas, for it came only once a year, and now she wasn't going to have any. Unmindful of the bitter cold and the snow, she stood there as if frozen, still staring at the princess doll.

A kindly looking middle-aged man, the collar of his overcoat turned up against the wintery wind, had paused to gaze into the shop window. He noticed the little girl, her shabby clothing, and the sad expression on the childish face. Gently he spoke.

"How does it happen," he inquired in cultured tones, "that you are alone on the street tonight?"

At first Freda did not hear him, and the man spoke again. She looked up at the gentleman, surprised that anyone so well dressed would speak to her.

"I was just looking for some Christmas," she answered, her lips trembling in spite of herself.

"And did you find it?"

"Yes," cried the little girl, "but now I can't have it."

"Why not?"

Then she told him how she had sold papers on the street corner most of this wintry day, how just a few minutes ago when she had counted her money again to be sure that it was all there, someone in the crowd of people passing by had snatched it from her.

"Maybe," she added with forced cheerfulness, "they were hungry and didn't have any money."

The gentleman had his opinion of any one who would stoop so low as to steal from a little girl, but he kept it to himself.

"Everyone should have a little Christmas," Freda said under her breath.

The gentleman stroked his chin, a thoughtful expression in his eyes. "Where are your parents?"

"I haven't any."

"Whom do you live with?"

"I live in a little room back of Mrs. Smith's."

"Is she a relative of yours?"

"No."

"Christmas eve," murmured he. "And He had no place to lay His head either. You are quite right. Christmas is for every one. Would you like to come into the shop for a bit and look around? You could get warmed up, too."

Freda smiled a hopeless little smile. "No, thank you, I'll just be getting on to my room." And to her horror two big tears rolled down the white cheeks and splashed onto the snow.

(Continued on page 377)

Editorials

Christmas Greetings

It seems a bit premature to be writing Christmas greetings on the eighteenth of November, but editors need to prepare their copy ahead in order to fit into the printing schedule. The day is clear, and the sunshine is streaming through the MONITOR office window as these lines are being penned. To the hum of the presses downstairs and the clacking of typewriters in rooms near by is added the noise of the construction of the new annex to the west of our present building. We enjoy the sunshine, and the sounds that come through the building seem more like music than noise, for they indicate that our work in the Publishing House is not only going on but is in process of being enlarged.

All of this, however, seems a bit out of key with what we usually consider the traditional Christmas atmosphere—cold weather, snow-blanketed homes and countrysides, carol singing, and giving of gifts. But since we have been working with Christmas articles and stories for the past few weeks it is not too difficult to project ourselves into the Christmas spirit of joy and peace and good will. We realize, of course, that we should constantly be in that spirit, but we appreciate too the special emphasis which Christmastime brings to keep up our Christian morale, to remind us of the spirit of the Christ Child, and to help bring our Christian idealism and practice more nearly in harmony with that of His.

As we issue these greetings we think of the many places to which they will go as they reach our readers a few weeks hence. To the far-flung territories where our missionaries and relief workers labor in Asia, Africa, Europe, South America, and the islands of the sea this Christmas number will eventually travel, in some cases no doubt too late for Christmas. To the many different states and provinces of the United States and Canada, as well as to Mexico, these greetings will also go. And then we think too of the many different types of people who will read these lines. We have already mentioned foreign missionaries and the relief workers. But then there will be the ministers, the Sunday-school teachers, the young people's Bible meeting and other types of Christian workers, the men on the farm, in the shop, and in the office, the housewives, the nurses, the folks in the schools and the different professions—all, we trust, serving the Lord in their own particular sphere and capacity. We like to think of them all as the MONITOR family, bound together in a common interest by the paper in the fellowship of our Lord Jesus Christ, whose birth we again are about to commemorate.

As of the date on which we are writing this our subscription list stands at 10,268, but we do not know exactly how many readers we have. We believe a certain periodical one time figured that there were three readers to each copy. Perhaps we could safely estimate that at least there are an average of two readers to each issue of the MONITOR. And so we are glad to send our greetings of the season to our 20,000 plus readers. To those who know Christ as their Saviour we wish that the joy and peace which He came to bring may dwell richly in each heart and that His love may constrain them to serve Him with gladness. To those who have never accepted the Christ of Bethlehem and of Calvary we can wish no greater blessing than that they would find and accept Him as Saviour and Lord at this Christmastide.

And so the Christmas number of the MONITOR comes to you with the best wishes of the editor and the publishers for a "Merry Christmas" in the Lord with a reiteration of the message of the angel of the Lord and the heavenly host: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men."

Bishop Noah H. Mack, a Father in Israel

In the Song of Deborah and Barak (Judges 5:7), the prophetess Deborah, is called "a mother in Israel." It seems to the editor that a similar term would be fitting to our beloved Bro. Mack who passed away October 31 at the ripe age of eighty-seven years. That he was a "father in Israel," in the New Testament sense will be recognized by all who came into contact with his radiant Christian life.

Bro. Mack was a pioneer in many activities of the church of his community and conference. He was one of the leaders in the Sunday-school and missionary movement in Lancaster Conference. He was the first superintendent of the Welsh Mountain Industrial Mission near New Holland, Pa., where preliminary work was begun in the spring of 1898. Bro. Mack moved there as superintendent on April 4, 1899, and served eleven years in that capacity. It is significant that he spent his last years in the Welsh Mountain Samaritan Home, which was added to the Mission in 1924.

Bro. Mack was ordained to the ministry on August 30, 1900, and took an active interest in all lines of church work, especially in the mission and evangelistic field. He had the distinction in 1905 of holding the first evangelistic meetings in Lancaster County, Pa. His work in this field reached beyond the confines of his home conference, for he was used in other sections also. The writer remembers Bro. Mack's holding meetings in his home community about forty years ago.

Bro. Mack also took a great interest in all the forward movements of the church. He often served in Bible conferences. A schoolteacher himself, he was interested in our church schools and served as director of the winter Bible school at Eastern Mennonite School for a number of years. He was also moderator of the special week for ministers sponsored by the same school.

He was ordained as bishop in 1919 and served as secretary of Lancaster Conference for quite a period of years. He took an active interest in the work of Mennonite General Conference and preached the conference sermon at Eureka, Illinois, in 1925. He also served on various General Conference committees from time to time.

We can only refer to a few of our brother's activities and will leave to the church historians the task of pointing out further his wide interests in the church and all her work. But we want to give a few thoughts on his life work as remembered by the writer, and which we believe also left a lasting impression on many others of his wide circle of friends and co-workers.

First, Bro. Mack was a great friend of children and young people and always had their spiritual welfare at heart. Thus he endeared himself to many by his personal interest in them and by the way he led them to Christ and nourished them in the Christian life.

Second, our brother was deeply devotional in his own Christian life. For many years he preached the deeper Christian life of crucifixion of self and full consecration to Christ and His service. He himself testified that he had gotten in touch with an everflowing fountain that brought him constant spiritual infilling and strength.

Third, he was very active and zealous in the work of the Lord and His church. From the time he began the Christian life as a young man until his old age he was always busy in spiritual work. As a Sunday-school worker, as a missionary, as an evangelist, as a minister and bishop, as a Bible teacher, or in some other capacity, for he was a versatile man, he was "always abounding in the work of the Lord."

Lastly, he was consecrated and loyal to Christ and His Church. He was progressive but not given to compromise with evil or worldliness. He was not afraid to speak out in love when he felt the cause of Christ was threatened by sinister forces.

But now he has gone to be with the Lord whom he loved and served. But he lives on through the influence of his long and useful life, for to him the words of the Revelator are applicable: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them,"

CHRISTIAN MONITOR PULPIT

CHRISTMAS SERMON

BY WILLARD LEICHTY

TEXT: Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil.—Hebrews 2:14.

Almost two thousand years ago occurred an event without equal in the history of the world. If a visitor had come to the land of Judea and had acquainted himself with the inner life of its people, he perhaps would have found many interested in this one subject—the coming of a Deliverer who had been promised by God unto their fathers.

Patriarchs had longingly looked for the coming of the Messiah; prophets had foretold His coming, and as the nationalistic Jews looked forward to His coming, they already anticipated the humbling of their enemies and their own political freedom. The longing that existed in the hearts of devout Jews seems exemplified in the aged Simeon, when he took in his arms the eight-day-old Christ Child in the Temple and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." No doubt, the fact that God had promised Simeon that he would not die till he saw the Christ, was known to others.

The national census was decreed to be taken through all provinces of the Roman Empire in the time of Caesar Augustus. In obedience to this command each one went for registration to the city of their forefathers. The incoming visitors had crowded the inn in the town of Bethlehem to the point that outbuildings were used to shelter some. As a result, a Babe was born in a stable. There was perhaps little about him physically to distinguish Him from the ordinary offspring in Israel, but at the time of His birth a song from the angels was heard by watchful shepherds in Judea. In addition an unusual star hovered over the place of His birth. Then still later, there arrived from the East a group of wise men who brought gifts of gold, frankincense, and myrrh, and worshipped the Child.

The news undoubtedly spread from person to person, bringing joy to the faithful minority who watched for the consolation of Israel, and causing scoffs and ridicule to issue from the Pharisees. When Herod heard the news he felt uneasy and insecure upon his throne.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Certainly it is ours to rejoice in this day, because of the blessing which in that day descended on mankind. Blindness had happened to Israel so that they could not see the glorious fact, but the coming of Jesus is the great joy of multitudes who triumph through the grace of God as it was manifest through Jesus Christ in the flesh. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same." The burden of this text is to show our Saviour's putting on of humanity.

The first thing that comes to our attention is that it was necessary for Christ to take a great condescending step in order to assume humanity. He did not belong to this world, so it was necessary for Him to step downward in order to live among men. He occupied the highest place in heaven, and then condescended to the degree where He lived as the humblest and poorest of men on earth.

His condescension also implies the fact of His pre-existence, and that existence was in a nature and sphere far above that which He assumed on earth when "He took on him the seed of Abraham." Concerning His pre-existence, we believe that Christ was with the Father at the creation, yea, that He always has been, for He has neither beginning of days nor end of life. The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Christ is here called the Word because He has made God's mind known to us. Just as a man's words make known his thoughts and will to a fellow being, so Christ made known the mind of God to us. He is the Word speaking from God to us. The Scriptures throughout verify Christ's existence not only before His incarnation, but before all time. The world was from the beginning, but Christ was in the beginning. The Christ who undertook to bring us to the Father was Himself from eternity with God, whose goings forth have been from all eternity. It was testified of Christ that He is "Alpha and Omega, the beginning and the end, the first and the last." Jesus, when speaking to the Jews when they would refer to Abraham, replies, "Before Abraham was, I am."

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TIDINGS OF GREAT JOY

Behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

A radiant light the shepherds saw
That first glad Christmas night;
The heavens aglow with holy light,
Filled them with reverent awe.

A blessed word the angel brought,
Which deep emotion stirred;
What joy it gave, when it was heard,
A joy men long had sought.

With eager zest, they haste away
To seek the Heavenly Guest;
In manger bed they find their quest,
And homage to Him pay.

God's only Son, by Heaven adored,
Came down earth's course to run,
That souls of men, lost and undone,
By Him might be restored.

Who could reject such offered grace,
Such wondrous love neglect,
Since man had sought without effect
Sin's ruin to efface?

—Fred Scott Shepard.

In the first chapter of Hebrews Paul illustrates Christ's superiority over angels. We have the passage, "Let all the angels of God worship him." Then also verses seven and eight of this same chapter say, "Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." From such passages as these and many others of a similar nature, we are quick to conclude and affirm the proper Godhead of our Saviour. Christ was God taking on the form of man in order to die for man. Christ, as God, could not die. He must put on flesh and blood in order that He might die. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Deity was joined in a supernatural union with the life of the Babe of Bethlehem. It was the infinite love of God, that condescended from the most exalted place in heaven to the humblest place on earth. The weary, often-hungry Son of Man was likewise the Son of God. The agonizing One in Gethsemane, the suffering One on Calvary, was God in the flesh. The incarnation of Christ was a union between the Infinite and the finite, between Deity and flesh and blood.

There are plenty of skeptics in the world who dismiss the doctrine of the incarnation as a piece of imagination. Because they cannot understand it, they are unwilling to accept it. They put their own power of perception and reasoning in first place, and whatever they cannot understand with the finite mind they disregard. Yet at the same time, these same people live in a mysterious world. They are daily surrounded with the wonders of nature which are mysterious to man.

These same unbelievers accept their daily portion of providential blessings, which they cannot explain. Their own bodies, their own lives are a mystery, which they cannot understand, yet they do not doubt their existence. Because we cannot understand the incarnation of Christ, it never suffices as a means of rejection, for many things we daily accept by compulsion, even though we do not understand them. Job was asked, "Canst thou by searching find out God?" No, we find God by simple faith, by accepting the revelation He has given of Himself in His Word.

Even apart from the incarnation, there are still great mysteries associated with Christ, when we consider the circumstances under which He lived, and the nature and substance of His preaching, as well as the success that accompanied it. He was born in poverty, raised in humility, and looked upon by His relatives with indifference. He taught that His followers would be subject to persecution and even martyrdom, because they who persecuted them would think they were doing God's service.

In spite of these disadvantages, by the very power and authority of His teaching He acquired a large company of followers. The chief authorities continually opposed Him, but His doctrine continued to spread. Eventually He was accused as being worthy of death. His death gratified His foes, but His disciples enthusiastically carried His cause forward. He arose triumphantly from the tomb, and His kingdom is established in the hearts of thousands who are ready to give their all for Him.

Yet the modernist asks people to believe that all this could have been accomplished by a mere man like ourselves. Man's accomplishing all that Christ accomplished would indeed be a great mystery.

As we consider some of the incidents of His lifetime, we know by the testimony of many witnesss that He exercised miraculous power. He had power over the elements, for the winds were stilled at His command, and the sea obeyed His voice. He had power over vegetable life, as shown when He withered the fig tree with the spoken word. In His hands five loaves and two fishes miraculously became sufficient to feed a multitude of five thousand men. He had power to cast out devils. The sick, the lame, the paralyzed, and the blind were healed. He had power over death, for by Him the daughter of Jairus was raised, the young man of Nain was restored to his mother, and Lazarus was brought forth from the grave.

In the face of all this, apostate philosophy wants men to believe that Jesus was a mere man, a model man, the highest man; this in spite of the fact that Jesus continually professed to be the Son of God, and insisted upon His Deity to the point that the Jews sought to stone Him for blasphemy. He never failed to say that He was one with the Father. Yet the modernist says that Jesus was mistaken and misinformed, when He made these claims. How can a man be called a model man if he supposedly cannot support his claims? Jesus either was the Son of God and all that He claimed to be, or He was an impostor who made false claims. There is no half-way position where the modernist divides the issue today.

In Biblical times Jesus was recognized either as all that He claimed to be by His followers; or by others as a deceiver who was worthy of death as depicted by His murderers. The middle-roaders were seemingly not evident in Christ's day. The devil has produced them since. The influence of Christ is too great and powerful in all history since His advent for thinking people to regard Him as a criminal worthy of death, so the devil uses other means to destroy faith. Satan holds Him up as a good man, badly mistaken about His mission in the world, but the Christian says that He came from God, and that He was God manifest in the flesh, as the Scriptures clearly teach. In accordance with Scripture, our forefathers made faith in Him as the Son of God a requirement for church membership.

Another thing to observe in connection with Christ's coming was that He came of His own free will. His coming was due to His own wonderful love toward fallen humanity. Jesus said, "Therefore doth my Father love me, because I lay down my life. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The voluntary and willing coming and death of Christ had a reward. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The reward included a world redeemed from sin and a kingdom established in the hearts and lives of His believers.

The virtue of a good deed depends largely upon the willingness and cheerfulness with which it is done. Jesus came willingly, therefore we owe Him our sincerest gratitude.

In Heb. 10:7 we have recorded a heavenly conversation: "Lo, I come to do thy will, O God." The will of God for Christ meant that His heavenly glory must be veiled by putting on of flesh and blood. It meant the sorrows of earth, the opposition of sinners; it meant death on the cross, and it meant bearing the sins of the world. Christ went through this for me and you that we might be redeemed. Jesus came into this world willingly. He said, "My meat is to do the will of him that sent me."

We believe that Christ's partaking of flesh and blood was complete. He had a human body with all its infirmities, tempted in all points like as we are, yet without sin. Christ must put on humanity because it was human nature that sinned. It was necessary that He partake of flesh and blood in order that He might give the world the best possible manifestation of God. Men could not have beheld God in a practical way if He would have come as an angel.

In His atoning work, He needed to come in flesh and blood in order that He might die, because God cannot die. Christ was born to die. The cross was His goal.

Because He was without sin He was able to atone for sin. He was in the world but not of the world. Pilate found no fault in Him. Three times the Father's voice from heaven testified to His righteousness. Certainly He was worthy to purchase our redemption. In His death is our life. No man needs to die, because Christ came and died that He might bring us to God.

Wayland, Ia.

WHAT IS A SOUL WORTH?

Harold A. Nicholas

During Jesus' public ministry He would often ask His hearers questions, and many times these questions were unanswered. Let us take note of just one of these questions. In Matthew 16:26 we read, "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

I would like for us to consider that word "worth." It means the price or value of something, and surely if we should consider the value of anything, it should be the soul of man. In the first place, let us consider what a soul is. Man consists of two parts, body and soul, the body being the material part of man, and the soul the immaterial part of man. The body was made of dust, and to dust it shall return. The soul was created by God and placed in the body of clay that He had made. The soul of man then, is never-dying. Therefore the soul is the priceless part of man.

The body, however, is different. The late Dr. Charles H. Mayo, world famous surgeon, has placed a value of 84 cents upon the human body. He states it has been figured out that, at a single meal, a man can put into his stomach more than his entire body is worth! Dr. Mayo, in further explanation of his statement said: "The ingredients of the human body might be commercially figured as follows: man has enough potassium for one shot of a toy pistol, a product value of seven bars of soap; enough iron for an eight-penny nail; enough sulphur to keep fleas off a dog; enough lime to whitewash a chicken coop; enough magnesia to make a single dose for a person with sour stomach, and enough phosphorus to cover 2,200 matches."

Yes, just a few short years and our bodies lie at rest. But not so with the soul. Death is only the means by which our soul is ushered into eternity—to live forever and ever, either in the enjoyment of heaven, or in the despair of hell. What about YOUR soul? Have you thought of its eternal existence? Have you considered the worth of your soul? Remember, every human being has a soul and it is the soul that needs to be saved. That was why the Son of God gave His life, that "whosoever believeth in him should not perish, but have everlasting life." That was why Christ died and rose again, that we, through accepting Him into our life and heart, might become "heirs of God and joint-heirs with Christ." Paul in his letter to the church at Rome said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Remember, dear friend, this matter of being concerned about the worth of a soul is one of the most important matters in your life. Have you ever been deeply concerned about this question that the risen Saviour is still asking today? If not, why not consider now, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul!"—Evangelical Beacon.

CHRISTIAN LIFE

THE TRUE MOTIVE FOR GIVING

BY LEVI C. HARTZLER

Recently appointed full-time Director of Relief and Service Units of the Mennonite Board of Missions and Charities, Bro. Hartzler gives us a timely Christmas message.

There are two words which illustrate very important activities at Christmas time: getting and giving. Children are usually very much interested in getting. I heard a story recently of a little boy who woke up in the middle of the night before Christmas and tiptoed downstairs to see what gifts were by the Christmas tree. When he saw the tricycle he had been hoping for standing near the tree, he quietly slipped into his father's bedroom, shook his father gently and said, "Daddy, is that my tricycle by the Christmas tree?" "Yes," replied the father, and the little boy tripped lightly back to bed and slept soundly until morning.

The opposite of getting is giving, and certainly there would be no getting if someone didn't do some giving. God started off the first Christmas with the best Gift ever given to men. "For God so loved the world that he gave his only begotten Son . . . ." Three facts are outstanding here: the gift, the getter, and the motive for giving.

Gifts have such qualities as usefulness, beauty, costliness, and ability to produce enjoyment or pleasure in the receiver. Adults very often give articles of clothing for Christmas presents because of their practical value. Paintings or albums of recorded music are gifts whose chief quality is beauty. And most of us consider cost as an important factor in selecting a gift, deriving a good deal of satisfaction from being able to give expensive gifts, and too often measuring the love of the giver by the cost of the gift. And of course, all gifts are designed to give enjoyment. Toys for children probably head the list of this category.

Does God's great Gift have the qualities we usually look for in a gift? Certainly God could not have given us a more useful gift, for without Christ we would be lost. God sent us a Gift which met our greatest need, the need for salvation: "For there is none other name under heaven given among men, whereby we must be saved." As for beauty, Jesus is called the Rose of Sharon, the Lily of the Valley—the acme of the creation of God. And when God wanted to give us a gift He did not stop at the cost, He gave us the best that He had, His only begotten Son. No costlier gift was ever given. Furthermore, no gift ever produced joy in any way comparable to the joy which Jesus brings into the hearts of those who accept Him. Not only does He bring joy in this life, but He has gone to prepare a place for those who love Him, a place of joy forevermore. Praise His name!

Who is to receive God's Gift? We usually give gifts to those who love us: parents, brothers, sisters, playmates, and neighbors. We also give to those whom we want for our friends: boy and girl friends, important people in the community, in the church, and in the various organizations of which we are members. The important emphasis is on **us** and **ours**. If someone doesn't **belong** he is hardly eligible for a gift.

God, on the other hand, gave His Gift to the world of mankind, a disobedient, stubborn, rejecting, blasphemous world, a world which according to our standards of giving would have gone without the first Christmas. And furthermore, God gave His great Gift after four thousand years of disobedience, rejection, and blasphemy. How could God do it?

We give to those who give to us because we don't wish to be unappreciative. We give to win friends, and perhaps even to get some gifts in return. But most of us use the Christmas season to express our love to those who are dear to us. This is good. However, how many of us give gifts to those who hate us or to those who despitefully use us? Is it correct to say that only God can do that?

Love most certainly was God's motive: "For God **so loved** . . . ." But God's love is not determined by such circumstances as kinship, friendship, or personal advantage. God's love is awakened by the need of human souls, and it is a love so strong that it completely transcends the circumstances of life, a love which wrung a prayer from Jesus' heart for His tormentors: "Father, forgive them, for they know not what they do." It is a love which caused Jesus to die for us while we were yet sinners, a love which continues to extend the day of grace to our own Christ-rejecting world today.

Such love forces us to examine our own motives for giving at Christmas time. We need to recapture the spirit of the first Christmas and begin to give to those beyond our own immediate circle. Our giving must transcend the boundaries of class, race, and nation. Can we say that we have really given if it does not?

Lewie was a little Jewish boy whose father had just moved into a small American town to set up a dry goods business. Lewie's mother was dead and he lived with his father in two small rooms above the store. His advent at school was heralded with, "Hi, Sheenie," from most of the boys. He was barred from play and often felt the hard impact of stones against his body when he walked along the street. Only one of the boys was in any way civil to him and showed the true Christian spirit, although most of the boys were regular attendants at Sunday school.

As Christmas drew near, Lewie felt the disparity between himself and the other boys more keenly than ever. Jimmie told him about the Christmas plans at their house. There would be presents for everyone. On Christmas day all the brothers and sisters would come home for a family reunion around the dinner table spread with the bounties of harvest. "What will you do at Christmas?" queried Jimmie. "Oh, just sit," said Lewie, fighting to keep the tears back. "You see, Christmas is not for us. It is only a Christian holiday."

"But Jesus was a Jew," replied Jimmie. At that the school bell rang and Lewie did not need to reply to Jimmie. He wondered what he would have said if the bell hadn't rung just then.

On Christmas eve Lewie was sitting in the dim light of a candle in the front room of his father's tiny apartment above the store watching the Christians preparing to celebrate Christmas. He could see Christmas lights flickering from the windows up and down the street. Many people were hurrying home with bundles in their arms from last-minute shopping. The very street noises seemed to convey good cheer. Suddenly the voices of carolers came to his ears as they sang, "Silent Night," "Away in a Manger," "O Little Town of Bethlehem," and "Hark the Herald Angels Sing."

When they had finished singing, Lewie turned to his father and said, "Father, why don't we celebrate Christmas like the Christians do? Wasn't Jesus a Jew?"

"Yes, my son. Jesus was a Jew, but he was an impostor and our fathers found it necessary to turn him over to the Romans to be crucified. If he were not an impostor, would his followers hate us? Do not the Christians throw stones at you and call you "Sheenie"? We are looking for a true Messiah who will

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THE PROMISED MESSIAH

Isaiah 7:14

"Lo, a virgin shall conceive,
Bear a Son, Immanuel."
Of His coming angels told,
Of His coming men now tell.

Isaiah 9:6

"Unto us a Son is given,"
"Unto us a Child is born."
Human child, yet Son divine.
Hail we this, Thy birthday morn.

"Wonderful," the Name we praise,
"Counsellor," the wise, the kind,
"Mighty God," the "Prince of Peace,"
In Thy birthday joy we find.

Micah 5:2

Bethlehem, the place of birth,
Thee we hail, O little town,
Where the shepherds came to see,
Where the wise men came to crown.

Day of joy—the giving day:
Speaks the Gift, of all supreme.
Men of earth and Heavenly host
Sing with joy the Christmas theme.

—H. V. Andrews.

exalt our people and deliver them from their enemies. It is the duty of every faithful Jew to pray for the coming of the Messiah."

"But father," replied Lewie, "what if Jesus was the Messiah and our fathers did not recognize Him?"

"Our fathers were too wise to make such a mistake. Now go to bed and forget about the Christian Christmas."

Before Lewie fell asleep that night he whispered a little prayer to Jesus in addition to the one his father had taught him to say at night: "Dear Jesus, if you are the Jews' Messiah, help my father to believe so that we can have the joys of Christmas in our home."

Early the next morning Lewie was awakened by a loud knock at the door. He hastened to open it and found Jimmie and his father standing before the door with a large basket heaped high and neatly covered with a white cloth. "Merry Christmas!" they chimed in unison. "Won't you come in?" was all that Lewie could think to say. They came in and set the basket on the table. By that time Lewie's father had come to greet the visitors.

"We have come to bring you some Christmas cheer," said Jimmie's father.

"Thank you," replied the dry-goods merchant, "but we do not celebrate Christmas. It is only for the Christians."

"No," replied his friend, "Jesus came to save His people from their sins. The Christian Gospel is for the Jew first. Jimmie and I want to share our Christmas with you. May God help you to see that Jesus died to save you from sin." With that the two Christians quietly withdrew.

When they had gone, Lewie and his father looked into the basket and found a dressed chicken, sweet potatoes, oranges, ice skates for Lewie, a warm muffler and gloves for his father, homemade candy and cookies.

Lewie looked at his father and said, "Jesus must be the Messiah of the Jews also because these Christians have been kind to us." His father said nothing, but stood gazing out of the window as the chimes began to ring out in the church steeple down the street.

Will you give this Christmas as God gave? Will you allow the love of God to motivate your giving?

Goshen, Ind.

In very large part, young people of the Mennonite Church have retained the principles of their ancesters; we dare to hope that those principles are even being advanced. But the increasing contact of the youth of the church with the confused and wavering youth outside of the church makes it more than ever imperative that parents and church unite in passing on the convictions so strong and steadfast in generations past. For as the great apostle Paul wrote to the Corinthians: "For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:12, 13). May we all, by the grace of God pass on to the next generation one testimony, and that to the glory of the Lord.

Goshen, Ind.

WHAT A GIRL FOUND OUT

A poor girl was taken sick one Christmas, and carried to the hospital. While there she heard of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her cot. One day the nurse came round at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered: "I am havin' real good times here, ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse. "I know, Sh-sh-sh; don't talk any more."

"You did? I thought you looked as if you didn't, and I was goin' to tell you."

"Why, how did I look?" asked the nurse, forgetting her orders in her curiosity.

"Oh, just like most o' folks; kind o' glum. I shouldn't think that you'd ever look so glum if you knowed about Jesus bein' born."

Dear reader, do you know about Jesus being born? If you do, won't you tell it to others?—Publisher Unknown.

Before you can play the game of life as it must be played you must find a livable faith. It will not be necessary that you know all the particulars and details of that faith but it will be necessary that you have a faith you can live by.

You may have difficulty in discovering such a faith. Many do! You may be tempted to give up and accept a mere professionalism. Many do that. This is the easy way at first. It is not the best way. In the end it is not the easy way. You may be tempted to think of your Christian faith as apart from yourself; something to be assumed at certain times; something to put on. If you really find a livable faith, it will soon become a vital part of you. It will be a living thing. It will be you. Yet, you, in some strange new wonderful way.—R. E. Webber in "A Living Christianity."

IS YOUTH PREPARED?

BY NORMAN R. BERKSHIRE

A college student brings a timely message to youth, parents, and the church.

With our national educational system reputed to be one of the best in the world, we would like to think that the youth of today is prepared to meet any challenge. But is he? Does he have the knowledge and strength of conviction? Can he face the problems of the world with Christian assurance based upon Christian principles?

A large segment of American youth faces conscription as soon as it graduates from high school. With the passing of time, sensationalistic newspapers insist that more and more young men will be drafted, to face an imminent attack. Are the Christian young men of nineteen and twenty strengthened in their faith enough to stand against the tide of classmates and friends and say "No!" when asked to train for killing?

Young men in the city find money an all-absorbing factor. Stories of tremendous wages paid in factories drift about continually. Yet to work in a factory is almost certain to mean being required to join a union. Does the Christian youth have the will power or "backbone" to say "No!" to the use of force against the employer, when that might mean even higher wages?

Young men and women of this mechanized day are more and more restricted in the choice of companionship and amusement. Young people cannot avoid being invited to participate in activities of dubious nature. "All of my friends do it," one might easily hear said, in unconscious self-defense. "Is there actually any inherent evil in bowling, playing cards, or shooting pool?"

In many homes, parents assume that their children know most of the things that they themselves know. A kind and thoughtful father may patiently explain to a child how to brush his teeth, but forget through the years to instill in that child his own hard-won convictions and personal beliefs. A loving mother may shelter and train a daughter in piety and etiquette, but ignore the practical applications that would mean preparedness for an innocent girl taking her place in a tumultuous world.

All too often, the preparation of youth is left to the school, which has as its purpose only the intellectual development of the child. In the city, Christian children are thrown together with children of uncertain faith or of no faith at all. One has only to watch the molding of a young and untrained child in our commercialized institutions to realize that irreparable harm will result from letting that child learn about life "the hard way"—often from the most inappropriate of teachers!

The church is constantly busy. The church is so busy, in fact, that sometimes it seems that the training of youth in the ways of righteousness must be left half done. All too often, during the last war, one son of a family would elect alternative service, while another would go into the army; the one gained his convictions at home or in the church, while the other followed his companions at school or work. In many families, a daughter reared in the faith of God has gone into the active Christian service, while a son has "somehow" lost out, and has joined a swaggering, belligerent labor union to get a job in a factory where the "big money" was. Young people are sometimes expected to absorb at home by osmosis, as it were, the convictions of the parents, but they drift into the ways of the "high-school crowd" without serious thought or analysis.

OUR HOME CIRCLE

A BIOGRAPHY OF A CHRISTIAN MOTHER

BY EDNA HUNSPERGER

Happy old people are a distinctive product of the Christian life. The writer interestingly tells of an aged mother who is typical of the devoted aged Christian.

It was not from a sense of duty that I visited the subject of this sketch during my Christmas vacation. She is not even a relative of mine. The real reason for my visit was because she never failed to be an inspiration to me.

When I arrived she immediately recognized my voice but came very close to discern my features. Afterward, as we chatted in her living room, I learned that she can no longer see to read and had been unable to attend church services just then. At once I realized what that meant to her. Seldom have I met anyone who loved reading her Bible as she does. My mental picture of her in her home is that of seeing her seated in a comfortable chair by the table, with a well-used Bible at her side.

Never have I known anyone who so thoroughly enjoyed church services and so heartily participated in the Christian fellowship there. When I first saw her she was seated with a group of elderly ladies in one of the front benches of the Mennonite Church, Kitchener, Ontario. I could not help but notice this white-haired, generously proportioned lady with the sparkling brown eyes. Her face beamed as she appeared to take in every word of Bro. Derstine's sermon. She joined heartily in the singing, and immediately after the service greeted young and old alike with a friendly handshake and a smile. Her entire attitude was one of genuine interest in and good will toward all.

Now, it seemed, her activities were gradually becoming more limited. But this was not reflected in her attitudes or her conversation. Because of my former connection with relief work she asked, "What will those poor people in Europe do now that U.N.R.A. has quit? Who will help them now?"

She talked of current affairs, of church, of Sunday school, and young people's activities, of our mutual friends, and of the radio programs she listens to. Now that she is unable to read for herself it is quite impossible for her children to satiate her desire for Bible reading. Accordingly, she has selected devotional broadcasts which regularly present long Scripture readings. She told me of one on which a minister reads a chapter a day. This now forms a part of her daily devotions.

Her genuine interest in my studies and plans for the future were truly stimulating. She inquired about other students at Goshen College, college courses, and student activities. By her interest I might have thought she was sixteen instead of eighty-six. She displayed a definite concern for the welfare of the college and its students.

As I observed her radiant and gracious personality, her beaming face, and her sparkling but unseeing eyes, I wondered how one could prepare for this period in life. One gives so much time and thought to preparing for the period between twenty and sixty years, but what of the period between sixty and ninety-nine? Certainly to grow old is inevitable, but to grow old gracefully is an achievement. I was curious to know more of her splendid accomplishment.

From historical records I learned that Sister Bauman was formerly Lydia Ann Groff, a daughter of Abraham and Mary (Eby) Groff. She was born in Woolwich township, Waterloo county, Ontario, on November 27, 1862. Sister Bauman was a member of a large family. Her parents lived on a farm near Waterloo. They were Christians and instructed their children from the Bible and also "had the Martyr's Book from which we were taught how the early Christians gave their lives for their faith in God." Her father had great faith in God. Her mother was kind, willing to do good deeds, and also taught her children short prayers. At the age of nine years, through the influence of a Mennonite Brethren in Christ schoolteacher "who made the way of salvation plain," Sister Bauman accepted Christ.

The formal education she received was limited, as was customary at that time. She started to school before she was five years of age. Teaching was in the English language first. Later, when in the upper grades, children were taught to read and write German. Courses of study included most of the subjects taught in the grades now, with the exception of history. At the age of eleven she missed a year of school, as she was needed at home, but was allowed to return at twelve years of age. She completed her grade school work and passed the high school entrance examination.

* * *

TO OUR MOTHERS

You painted no Madonnas
On chapel walls in Rome:
But with a touch diviner
You live one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision
You lived them in your heart.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedraled God.

Had I the gift of Raphael
Or Michaelangelo,
Oh, what a rare Madonna
My mother's life would show!

—Thomas W. Fessenden.

With her parents she attended church services every two weeks, but there was no Sunday school at this time. At the age of sixteen she worked in the home of her brother, Levi Groff. While there she attended a union Sunday school held in the Natchez school. At this time she became a member of the Mennonite Church. Later she worked in Berlin, now Kitchener, and attended the Mennonite Brethren in Christ Sunday School. This was the period when evangelistic meetings were being conducted by John S. Coffman in some of the churches, but there was still some opposition to them among Mennonites in general.

At the age of twenty-three she was married to Silas Bauman, a son of Martin H. and Rebecca Bauman, born August 27, 1861. He was an intellectual man, a devout Christian, a keen student of the Bible, and had a comprehension of the Word much beyond the majority of people in the Mennonite Church of his day. A few years after their marriage he was ordained to the office of deacon in the Floradale Church. He wrote numerous articles for the "Herald of Truth" and "Gospel Herald" during the period from 1900-1913.

From his writings one is impressed with his sincerity. In an article, "Alone with God," he writes, "When Moses was alone with God on the mountain God wrote His law on tables of stone. When we are alone with God He writes His law upon our hearts and we become living epistles, known and read of all men." The use of the simile is characteristic of his writings. In another article, "The Lost Sheep and the Lost Coin," he writes, "The lost sheep realized their condition while the inanimate coin did not . . . . The lost sheep is seeking and may come near the fold. The coin will stay there in its useless state if nobody picks it up . . . . We know that the longer the coin is lost in the dust the less we can see the image of the king or sign of the country to which it belongs. The more it is used the brighter it becomes." His great concern for the extension of Christ's kingdom made him devote much time to his duties as a deacon. Justification by faith was a great theme for him. Both he and his wife mingled freely with all their neighbors. He served as a school trustee for a number of years. He was faithful in visiting the sick in the community, regardless of religious affiliation.

Immediately after their marriage the Baumans worked on a farm owned by Bro. Bauman's father. Later on they rented it and finally they bought it. They were not blessed with an abundance of this world's goods, but their needs were supplied. Their prayers were not requests that God should give more, but rather that they should be good stewards of what had been given them.

Their general attitudes would probably be regarded as Puritanic. To get along with only the essentials was characteristic of their economy. Their motto was rather one of plain living and high thinking. Beauty in nature was greatly appreciated and commended, but beauty in the things man has made was to be regarded as inclining to the worship of the creature rather than the Creator. Their whole purpose in life was to bring glory to God, to enjoy His creation, to speak His praise, to tell His love, and to live according to the principles of His Word.

Their home was blessed with thirteen children. Both Bro. and Sister Bauman loved children very much, and to bring them up to the glory of God was held as a sacred trust. Sister Bauman, like her husband, loved to write and to share with others some of the good things God had done for her. At Paul Erb's request she wrote an article for the "Gospel Herald," "Keeping Company With Our Children." This conveys something of the clarity of her thinking and intellectual capacity at the age of eighty-five. "Children are a gift from God to be dedicated to Him." Her motto was to give the children priority in the home. "We can't have our furniture without a speck of dust, nor can we iron every article of clothing, but when we think of the jewels God has entrusted to our care we are willing to give up some of our likes." The genuine concern of both of these parents is stated in this same article, "Our chief purpose is to teach the Bible to our children in such a way that it will be rooted in their hearts and God can use it to transform their lives."

Although Sister Bauman never had a course in methods of teaching, she has made some observations from her experience which are still applicable and valuable. She feels that a mother's attitude and expression as she tells stories to children will silently convey whether or not she appreciates the story. When she tells Bible stories her children will know whether or not they are precious to her. She must help them and give them ideas for their play when they are small, but later allow them to think for themselves and simply show appreciation of their initiative. "Playing together helps keep the family spirit, which promotes co-operation and reduces quarreling," is her way of expressing the "keep-them-busy" principle.

One of the valuable deductions she has made regarding Christian influence in the home is stated in this same article: "With all our training efforts we parents cannot bring salvation to our children. They need to be born again of the Spirit. After they are Christians, the Bible stories they have learned, the prayers of the family worship period, and the family fellowship, will all help the Holy Spirit to work out the likeness of Christ in their lives."

In this article she has enumerated many games for children which she has used. One observes that most of these are such that the mother could be occupied with some other task while participating. In this way even a mother of thirteen children found time to play wth them and enjoy them while they were small. She was not the harassed, everlastingly busy individual, but one who had learned to meet the physical, intellectual, and spiritual demands of her children in efficient and delightful ways. One quaint game she used was to cut cows and sheep out of folded wrapping paper. The children would then make stables on the floor with blocks and snip paper for straw and chaff. At this game they would amuse themselves for a long time.

While this mother was busy with sewing or mending, she would play games such as, "I spy with my little eye," "Hide the button," or such guessing games as, "I'm thinking of something that rhymes with 'pan.'" Bible character guessing was also used, in which the leader would think of a character and others ask questions as, "Did he build the ark?" "Was he sold by his brothers?" and so forth.

Another game she liked to play with her children was, "I'm thinking of a word that has three syllables. The first syllable is the largest form of plant life; the next is what one does with torn clothes; the third is a plural pronoun. The whole is an adjective meaning 'very great.'" Finally the word "tremendous" is figured out by the guesser, from these clues. Still another family game was—someone would hum the first line of a song and the first one who guessed it would hum the first line of another song. Each time all the players would sing one verse of the song that had been guessed, before the next took his turn. In this way her children were not allocated the time left after she had finished her work, but rather were her constant joy and interest while at her work.

Salvation has always been such a joy to Sister Bauman that she wanted everyone else to have it too. One of the difficult things for her to understand has been why the Lord had not seen fit to give her more money to give to missions when she was so willing to give it, while others who had money were not so willing to share. A large proportion of her essays deal with stimulating the missionary spirit in children. She suggests some very good methods of missionary training for the home and Sunday school: to teach sharing by example and word; to live unselfishly, for children are little imitators; to pray with the children for missionaries; to read or provide the great missionary stories for them; to have savings boxes or projects; and to teach the giving of a part of all their money. She observes that at first when they are imitators we should teach by example. Later at six to nine years, when sympathy is stronger, we should tell stories of children in other lands, and at the age of nine to twelve years, when hero worship is stronger, use the missionary adventure stories. Her promise is, "Impressions are the blossoming buds of future living." The basic emphasis in all her writings is that first we must know God and be born again before we can please Him. True Christian teaching can only result from much sitting at Jesus' feet and learning of Him. She climaxes an essay, "What the Church Expects of her Young People," by setting the goal thus: "Live such life that if every life were like yours earth would be God's paradise."

Sister Bauman was widowed when her youngest child was three years of age and the oldest in his twenties. With the co-operation of her family she continued on the farm for a number of years. Then her son took over the farm and she moved to Kitchener where she still resides. She realized that she would be unable to give her family money to start out in life so wanted them to have an education. A number of her children have completed secondary school and several have attained college level work. Regarding this she simply says, "They were anxious to learn and I encouraged them."

Although family worship was not customary in Mennonite homes at that time, Sister Bauman had worked in a home where it was practiced. After she had been married about six years, J. M. R. Weaver of Kansas preached a sermon on this subject and as a result they began to have it in their home. Bro. Bauman conducted it but occasionally asked her to pray. After his death she and the children continued it. They suffered no exception to this daily practice, even under irregular circumstances such as the presence of threshers in season, a nurse in case of illness, or a transient who came in for a night.

Sister Bauman's essays were written largely as a means of self-expression. A few were written for sewing circle or minister's meetings, but Sunday school and young people's meetings were not organized until later. There was no church building for our Mennonite group at Floradale when the Baumans were first married, but church services were held in the homes. They sent their oldest two children to an Evangelical Sunday school until the Mennonites rented a hall above the blacksmith shop for services. From the time the church building was finished Sunday school was held in it regularly. Bro. Bauman taught a class and was superintendent for a time. Sister Bauman served as a substitute teacher occasionally but was usually kept occupied with her own little ones and consequently never taught regularly. When in her late sixties and living in Kitchener, she organized a group of twelve-to-sixteen-year-old girls. This was conducted as a junior sewing circle.

Those who know Sister Bauman will always associate with her a great love for the Word of God and for Christian fellowship. The Bible is her textbook. To go to the house of the Lord is her sacred joy. In response to a "Reader's Digest" contest several years ago, she wrote simply and sincerely her reasons, "Why I Like to Go to Church," and concluded with the statement, "Nothing else can give such real satisfaction." Because of her great love for God and His Word she always studied her Bible a great deal. She has a very intuitive mind and can arrive at basic principles very readily. Intellectually she is exceptionally keen, and her mind is constantly reaching out for new things. She has a very deep spiritual perception and her ideas of God, her conception of Jesus Christ and the Holy Spirit are those of a theologian. In an essay on, "The Work of the Church," she writes, "The children of God in Christ have received a high calling. They constitute the body of called-out ones, or the church on earth. As a body they have a share in the plan of God to forward the work of the church in the world."

One of her daughters says of her, "While she is a staunch Mennonite herself, her spirit could never be confined to the bounds of a denomination. She has always enjoyed spiritual conversation with anyone. She listens to sermons from many different preachers and is a firm believer in, 'Prove all things; hold fast that which is good.' " In one of her earliest essays, "The Doctrine of Simplicity," one is impressed with her evident lack of denominationalism and her broader interpretation of the doctrine, "Men will judge our lives by our conversation . . . if we possess simplicity in our hearts we will be humble," and a concluding paragraph from Thomas á Kempis, "Purity and simplicity are the two wings with which man soars above the earth and all temporary nature: simplicity is in the intention, purity in the affection. Simplicity turns to God; purity unites with and enjoys Him."

Her writings convey not only her theology but also her philosophy of life. In an essay on "Love" she comments on human relationships: "Love should serve as a lubricating oil used by the Christian to relieve friction and smooth the way for his fellowmen. . . . Give others the sunshine, tell Jesus the rest. . . . The enemy can't be won by force. He can be crushed and compelled to give up his rights but he can only be won by love." Also, in an essay on "Service" she includes praying for the slanderer, refraining from spreading of scandal, restoring one taken in a fault, and willingly giving of our time for charitable deeds. Her comment is, "It is human not to be satisfied with service like that, but true Christian service is not necessarily abroad or glamorous."

One must really meet Sister Bauman to appreciate her fine qualities. Her personality is immediately striking and pleasing. She would quite probably be classified as an extrovert, for she craves activity, people, and self-expression. She has a genuine interest in people and is generous, readily accepting all persons at face value. People respond to this and blossom out under its influence. She speaks very naturally of spiritual things because they are the only real values to her. In fact, spiritual values have always meant much more to her than the aesthetic. She loves singing but wants to hear the words. Music without words has no meaning to her. Pleasing arrangements of form, balance, line, or color have no particular appeal to her. Things physical are regarded as mere details. Her Christian witness is not a formal, organized one. Nor is she a dreamer. The deeds of kindness and helpfulness which she finds to do are simply an expression of the life of the Spirit within.

Due to her personality type she probably appears to others to have a greater optimism than is really characteristic. For this reason also, she would be dependent upon other people to make her life happy. She does, however, have a good sense of humor and quickly responds to its stimulation. She enjoys to play Chinese checkers and can offer keen competition to the average player. A recent house guest told stories and asked riddles over their game, to the mutual enjoyment of all. Sister Bauman laughed so hard that tears streamed down her face when she heard, "Who takes over when the President dies?" and learned that it was not the vice-president but the undertaker.

Among her writings there is also a book of original poetry. This contains poems written simply as a means of self-expression or for some particular occasion. Among them are, "The Babe," "Manhood," "God in the Slums," "A Thankful Heart for a Frigidaire," and others. From "Mits I knitted for the needy at Markstay," one verse illustrates her writing:

"God made the sheep with nice fine wool,
It's spun in yarn and made colorful
A lady, old, aged seventy-six
With greatest pleasure knitted mits."

When asked what influences have inspired her and given purpose to her life she replied that the life of her brother, Levi Groff, a man of vital Christian experience and a great burden for souls, has been the one outstanding influence in her own Christian life.

In her simple, sincere, and matter-of-fact way Sister Bauman has faced life. From her life history it might appear that her opportunities for educational development were limited. She lived in an age and environment where secondary education, especially for girls, would have been most irregular. In spite of her latent talent she did what was the socially accepted thing. Her place as a farmer's wife in a remote community may seem insignificant on the surface, but was it really?

It is quite impossible to properly evaluate the total extent of any individual's influence, but in this case I have chosen to mention a few indications. Sister Bauman had thirteen children, none of whom died in infancy. They were all Christians and members of the Mennonite Church. Eight are still living, and all take an active part in the churches where they are members. One daughter served as a city mission worker in Toronto for sixteen years. Another is teaching in a Mennonite high school. She has sixteen grandchildren and four great-grandchildren. All the grandchildren of accountable age are Christians and all are interested in Christian work. One is a graduate of Goshen College Seminary and is an ordained minister. All her married children have family worship in their homes.

In her generation she has been directly instrumental in the salvation of twenty-nine persons. Her Christian influence now lives on in as many directions and evidence shows that this number will continue to increase as the younger children reach an accountable age. Apart from this, her radiant Christian life has attracted many others to the riches in Christ Jesus. She has always had implicit faith in God and guidance of the Holy Spirit. In her lifetime she has offered thousands of prayers on behalf of the unsaved. By her letters, essays, conversation, and prayers her influence has undoubtedly circled the globe, though she has lived all her life in one small county. Hers is the story of one Christian mother.

Goshen, Ind.

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CHRISTMAS: BETHLEHEM'S BABE AND YOU

A baby was born in Bethlehem many years ago. His parents were poor and He had no unusual advantages. He raised no army, He conquered no kingdom, He owned no real estate, and He had no bank account. Neither did He write books or paint pictures or compose music. He was mocked at by the great and died a criminal death. Yet this Man has revolutionized the civilized world. Multitudes have lived and died triumphantly by the power of faith in Him and obedience to the doctrines He inculcated, and He has more followers in the world today than ever before. His maxims are acknowledged, even by those who reject His authority, to be the noblest and purest. What will you do with Jesus who is called Christ?—Phillips Brooks.

THE REAL SPIRIT OF GIVING

By Ida Anderson

It is more blessed to give than to receive. How blessed, depends on our attitude toward giving. The satisfaction that comes for having done our duty is small compared to the joy that comes with the knowing we have contacted the source of plenty, as in the tithe. The giving comes first, then there shall be no lack.

Sometimes we are on the receiving end. We should not want always to be the giver lest we deny someone the joy of giving. The Christmas gift that came from one forgotten on our list, and we rushed to send one that arrived too late for Christmas tells a sad story. Accept a gift with grace and pleasure the sender intended you should have; and the spirit of giving shall live.

MISSIONS

LIVING WITH THE PEOPLE IN FRANCE

BY MARY MILLER

This is the third and last of a series of articles from a Hesston College teacher who spent a two-year term in relief work in France.

Alice and Verna and the other relief workers in France often argued, "Are we actually doing any good? Will it make the people and the country any different, or are we merely spending heaps of hard-earned money, putting in years of time, giving away tons and tons of food and clothing on which our busy women at home spent many weary hours of thought and labor?"

Often the workers were tired and discouraged. One French woman was sure another one had received nicer clothing; they lied to get more food; they'd rather do without anything than eat corn; they snatched things right off the shelf when they thought no one was looking; they sold Mennonite clothing at black market; hired workers who were treated kindly stole food and clothing from the warehouse; trusted workers in the children's homes kept choice articles of food from the children's tables and served it to their friends. One man who received clothing at Easter time pretended great piety in appreciation. "We can't eat butter at our house today," he said, "because it's the day Christ was born." One woman, who was later discovered to be well and sound and poverty-free, came to our distribution center, ragged, blind, and all aquiver with shaking palsy.

At the center we had a varied group of helpers. There were Kurt and Willi, two German war prisoners, the French government lent to us. Willi loved rhythm. In the long winter evenings he pounded out a tune on the piano—a jazzy, galloping tune. He worked at it long and painstakingly hours at a time. After he conquered it he played it by the hour while the fifteen or so American and Canadian relief workers in the center were trying to write letters, read their Bibles, or discuss plans and events. The slight partitions in the building dulled the dancing sounds not one whit.

Kurt, the second prisoner, was different. He came from a good family in Germany, had married early, and several days after the wedding had been sent to war in Russia. In his room were many pictures of his young wife. After his unwearying efforts to get in touch with her after the three years of absence, she wrote to say that she had given her love to an American soldier, was having a child, and was marrying the soldier as soon as Kurt granted her a divorce. His spirit was broken; he moped, was careless about his work, spent time in bed pretending illness.

Children Receiving Milk in a Distribution Center in France

There was Christine, a fifteen-year-old Russian girl, whose mother was killed in a car wreck, whose father and his possessions were seized by the Russians. A French Mennonite family took her in; kept her a year, pronounced her uncontrollable, and sent her to us. Christine was to help about the place wherever possible. She had unbounded vivacity. Each of the fifteen of us told her things to do, all different things. And to get herself and the rest of us out of the ensuing confusion she fell down the stairs and broke her ankle. As a result, she was laid up for practically six months and began at once to tell the fifteen of us how we could wait on her. To add to the overwrought atmosphere, someone gave her a vivacious, over-friendly, young police dog that got into our neighbor's refrigerator and brought his wrath down upon us.

Alma and Klara, two young Swiss girls, came to cook for our ever-growing family. They were Mennonite girls, very good and very religious. But they didn't mind at all when the kitchen floor was littered with cabbage leaves, with two, three, four buckets or tubs of soaking laundry, with onion tops, splotches of grease, and opened tin cans. They loved potatoes, meat, and even corn and peas floating in platters of grease. Skillets they never washed, even if they had used six different ones. They must be put away unwashed; it was a principle with them.

Maurice, a twenty-five-year-old Frenchman came to live in our center. He wanted to learn English; he would work for us all day long if he could live with us and eat with us twice a day. He said that one night while he was on guard in the army he killed twenty-five Germans all by himself.

By and by a Spanish family of four, by leaving all their possessions, escaped from Spain and came to live with us. Gertrude, a girl from Alsace, who belonged to a family of ten who had at three different times during the war been driven out of their home, asked if she couldn't come and work for us.

Three or four different times this cosmopolitan group—Germans, Swiss, Alsatian, Russian, and sometimes a French man or Spaniard—gathered about the piano and sang, "My Country, 'Tis of Thee." Only the Canadian relief workers refused to help sing "America."

In our Bible study meetings and Sunday schools our international family assembled. We all had open Bibles and read the lessons together; one verse in German, the next in English, and then one in French. When a discussion began, remarks and responses were interpreted into the various languages. The German prisoners, Kurt and Willi; the Swiss girls, Klara and Alma; Christine, the little Russian; and Gertrude, the Alsatian—could all speak German. They decided they needed more Bible study and began meeting each evening after dishwashing time in the German prisoner's room to read and discuss. German-speaking visitors were invited. Every minor act was interpreted and judged by Bible standards, according to the light given them. Kurt became so conscientious on nonresistance that one night when a mosquito settled on his forehead he lifted his hand to smite it, then thought, "God made the mosquito; what right have I to kill it? He made it to get its food like this; what right have I to hinder it?" Now he writes that he has given his entire life to Christ. When he is released in a month or so, he is going back as a missionary to his people. He particularly wants to teach them nonresistance.

Maurice, the French boy who killed twenty-five Germans all by himself one night, said, "Even if they'd kill me, I wouldn't go to war again." He worked for the center so long and so wholeheartedly that he introduced Alice to one of his friends as "An American lady who works for us." He is on his way to America now to work for a Mennonite farmer.

Gertrude, the Alsatian girl, worked with the clothing distribution group for more than a year and is now a loyal, cooperative student at Goshen College. The son of the Spanish family, Augustine Coma, is a happy, beloved student at Hesston College. The Spanish father, an able business man in Paris, says, "If I ever regain my faith in God and humanity, it's because of you Mennonites—especially Verna, who has given herself so completely to the children."

In the children's homes, too,

the tenor of things changed gradually. Jazzy, dance tunes changed to hymn singing. The children were delighted with their homemade, individual, hymnbooks. After they received little French Testaments in the Christmas packages sent over from America, a fire started one night in one of the homes. The children were wakened to march from the building. Almost in unison they asked, "Can't we get our little French Testaments?" One boy said, "Before you came we didn't know anything about this Book; we were all bad; now we try to be good. I'm going to carry my Book with me and read from it every day."

Although the children were nearly all Catholic, they loved our afternoon Sunday schools, after the girls considered it safe to start them. They loved the Bible stories; they loved to pray, and prayed naturally and easily. Once in the dining room the stove was smoking even more than usual. It was too smoky to bear, the children thought. One child suggested, "Let's pray that the smoke will go out." They bowed their heads, and several prayed that God would make the smoke go out so it would be more pleasant to eat. As soon as the last child had said "Amen," one of the boys shouted, "Now open the doors and windows so it can get out." The children always conclude the story by saying, "And the smoke went out right away."

Many of the children read their Testaments often and asked repeated questions. Many asked, "Couldn't we be Mennonites too?" If an evangelist had come seeking converts, he would have had many responses from our Catholic children.

Permanent results of relief work in France God only can know, but it was He who spoke of a little leaven leavening the whole lump.

Hesston, Kans.

"TELL IT WHEREVER YOU GO"

BY FORD BERG

The Missions Editor of the "Gospel Herald" shares with us an experience in personal work.

He half slid, half stumbled to the seat opposite me. The train gave another lurch as he eased himself into the mohair seat and straightened his loosely fitting coat.

"That seat is taken," an unsympathetic voice several feet away snappily informed him.

The man arose, bewildered. He looked about him to the right and to the left, only to discover that there were no empty seats.

I quickly gathered the papers off the unused half of my coach seat, an invitation for the stranger to sit with me. Upon noting my scramble to clear the seat, the man gropingly edged his way over, dropped into the seat beside me and said timidly, "Thank you for your assistance."

Taken by surprise by his use of the English language, I looked at the man again and noticed that he was not one of the many foreign-born people of our country. But he had a look all of his own. His face was slender, his nose was peaked, and his eyes crossed a bit. On his left cheek was a one-inch scar. The clothes he wore were remnants of years ago and had not been drycleaned for approximately the same number of years. His hat, a dirty gray-brown looked just that way. His shoes were not polished and indicated years of wear. His clean white socks, which had apparently just been purchased, gleamed above his rugged shoes.

"Where are you going?" I ventured, after a few moments.

"Harlan County, Kentucky."

"Oh, That's from the wild country, isn't it?" I blurted.

"Yes, I guess," he mumbled, as well as I could understand.

"I mean that is where they have a lot of trouble in the coal mines, isn't it?" I quickly added, after realizing that I had made a discrediting remark about his home.

Clarence Palley was not hesitant in agreeing that Harlan County, Kentucky, was a blister to the nation in her family feuds and coal mine disputes. He agreed that it was a tough place to live and that the law was determined not by a statute but by any group of men whenever that group decided that a spur-of-the moment decision was a directive to be followed.

As the train jolted along we talked about the wages of coal miners, working conditions, and outlook. He told me that he came to the Pittsburgh area to obtain work in a better region, to avoid the ever-present strife in Harlan County, but that he had found the weather too cool to his liking and so was returning to his waiting wife in Mineville, Kentucky.

After a few minutes of casual conversation, I began telling him about the teachings of Jesus regarding strife and that our Lord had asked that we follow Him at all cost, regardless of the surrounding and extenuating environment and circumstances. Clarence Palley's body twitched; there was evident discomfort. I continued by informing him that Jesus Christ demands that we first give our lives to Him and then that we follow His teachings, that His life of love and personal relationship to fellow men was evidenced in Jesus' reply to the lawyer in Matthew 22, when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:37-39).

My seat partner agreed that this was correct. Tears soon filled his eyes and as he tried to speak his words became inaudible. His hands moved nervously on his lap. Yes, he knew that the teachings of Jesus demanded a willingness to obey. He pulled out his handkerchief, wiped his eyes and nose, sniffled away tears, and again replaced the soiled cloth into his rear pocket.

A searching look directly into my eyes jerked me into suspense.

"You know, I am going to get out of Harlan County. This thing of going to bed at night and not knowing whether you will get up in the morning a live man, is not good. I'd like to go some place where we can sleep all night and know that the next day will be a working day."

I looked at him, and he looked at me. I felt sorry for the man.

"Well, I'll tell you," he said, sobbing, but he never finished the sentence.

I assured him immediately that no matter what sin any man had committed, the grace of God was so great that that sin could be wiped out, remembered against him no more.

An inner struggle tore at the heart of my friend. "I'm sorry I ever sat beside you," he said kindly. "I'm sorry."

Clarence Palley was born in a shack in Harlan County, Kentucky. His boyhood days were spent in wading creeks, investigating closed mines, fighting other boys, and in learning the dirty language of the neighborhood. He had been employed as an ordinary miner and as a machine operator had earned as high as $800 monthly. His present wage is $16.05 for an eight-hour day.

Had he saved anything? A shrug of his shoulders and a flip of the palms of his hands told me all I needed to know. He admitted that he drank away his money and sobbed when he told me that he was helpless and could not resist drinking. The tears flowed down his cheeks when he asked that I understand what it means to have gotten up in the morning to commit a deed before breakfast which demanded that he come home and take a drink of liquor to forget about his deed. Palley knew the life of that wild country where men take the law into their own hands and where women become widows when they are young and where there are burials without adequate explanations.

Many were the times, he said, when his good wife laced his shoes because his fingers were dead because of liquor. He had frequently entered the mines unable to use his fingers, but still able to dig coal.

My friend sobbed again, jerking noticeably. Two sailors across the aisle were watching us

GO FORTH . . . O CHILD OF EARTH

"Go forth to life, O child of earth, still
mindful of thy heavenly birth.
Thou art not here for ease or sin, but man-
hood's noble crown to win.
Though passion's fires are in thy soul,
Thy spirit can their flames control;
Though tempters strong beset thy way,
Thy spirit is more strong than they.

"Go on from innocence of youth
To manly pureness, manly truth;
God's angels still are near to save,
And God Himself doth help the brave.

"Then forth to life, O child of earth!
Be worthy of thy heavenly birth,
For noble service thou art here;
Thy brothers help, thy God revere."

—S. Longfellow, 1859.

and not wishing to embarrass Palley or to create a scene, I discontinued questioning him, but I continued my attempt to show him that God's grace was sufficient for all.

Palley knew that I was correct; he even knew Scripture. We sat there about twenty minutes, both of us saying nothing. The silence was heavy with suspense, but I felt that I had said enough.

My traveling companion arose from our seat, strolled toward the men's rest room. It was locked at the moment, so he returned to our seat. Minutes passed and I began thinking that perhaps he had forgotten what he wanted to do. Finally, he again walked down the aisle. This time the door was unlocked. His length of stay was rather short, and soon he was sitting beside me again.

I smelled liquor on his breath! Looking at me, sort of pathetically, like a wounded dog, he said, apologetically, "I'm sorry. I just had to drink. I can't help it, but I just had to drink."

I sat quietly, wondering whether my conversation had served any purpose. I knew that he knew that what I told him was the Gospel truth. He was under conviction, trembled visibly, and had not said a single word to oppose what I had told him. But there he sat, a drinking man, who had the nerve to step out from my seat and take a drink.

The train rumbled along. The sky was pitch black outside. I sat in my seat a little dismayed. I didn't know what to do. Were the teachings of Jesus not sufficient to cure, to heal this man?

I noticed that Clarence Palley began hunting something in his shirt pocket. Pulling out a wad of money, he extracted a dollar bill from the small roll, and said, "Here, buy yourself a plate lunch with this."

I objected, informing him that he should not give me his money.

"Yes," he said, "I want you to have it. Go and buy yourself a plate lunch."

Thinking that perhaps this was an attempt to buy his salvation, I quickly explained that money does not provide entrance into the kingdom of heaven, and that it is only through acceptance of Jesus Christ and the forgiveness of sins that one has any right to eternal life.

Yes, he assured me that he understood this.

We rode along in silence for about twenty miles. Clarence Palley again rose to go to the washroom. When he returned I knew that he had taken another drink.

When I arose to get off the train at Columbus, Ohio, to attend the Foreign Missions Conference of North America, my partner made sure that I bade him good-by. Shaking his hand warmly I said, "God bless you," turned, and walked down the aisle, glad to have had an opportunity to speak a word for my Lord. Clarence Palley continued on his way to Mineville, Harlan County, Kentucky, but I hope some impressions of Gospel truth stayed with him. Scottdale, Pa.

FEAR

BY CORNELIUS DYCK

A relief worker in Europe graphically describes the fear which grips untold thousands in the world today.

Psychologists tell us that among the strongest motivating forces in human nature is that of fear. It has been the cause of extreme and unexplainable actions, unfathomable except when viewed in the light of this its driving motivation. Certainly Europe and Germany today are no exception to the rule and the whole lives of thousands are here governed and directed by this feeling of fear.

This of course is also true to a degree in America. The farmer works from early to late, fearing that he may otherwise not be able to make ends meet and give security to his family. The student concentrates on his studies for fear that he may not be found qualified for promotion and for fear that he may otherwise not be properly prepared for the future. Our national life is being more and more guided by the fear that we may be found sleeping, by the fear that the world and history may accuse us of not having taken the challenge of world leadership as we should have. And no less is our church life influenced by the knowledge that much remains to be done and the fear that we may not have much more time.

But I do not think that this fear is by far as acute as the gnawing fear clutching at the hearts of Europeans today. From east to west there seems little difference. Tales of fear, agony, death, as told by Victor Kravchenko in his "I Chose Freedom" are daily corroborated by the stark, tragic personal stories of our refugees. And gradually it seems to be working farther westward. The fear of deportation to the east, the fear of hunger, winter, the longing for security and the fear that its last remnants may be lost, the fear that husbands and sons may not return, and perhaps more than anything else, the fear of the future, or (as Webster would put it) an apprehension of evil, in the future, is at the root of many of our daily occurrences which at first glance seem foreign to a so-called civilized society. The sad thing is that many are becoming hardened to such an existence and forget or never know that their lives are actually far from what we would or should call normal.

There is something extremely pathetic about a person in fear. Multiply a hundred times the fear seen in the eyes of a hunted doe and we will still not have the degree of fear men are capable of, since each human sense and every added degree of intelligence multiplies the capabilities for agony and fear. The whole life seems to be drawn more and more into the orbit of this fear, gradually displacing hope, trust, logic and reason, making everything seem small in comparison to this mountain which overshadows all. And on top of this all, fear is not something collective, something which can be easily shared, but rather something individual, personal, lonely, something which may subside temporarily while in the company of others, only to return more possessively when one is alone again.

Last week a lady made her way from Dresden to our office in Hamburg with her small son, traveling black and without western currency, standing in a swampy marshland for three hours before crossing the frontier, a terrible two-day trip, in an effort to relieve herself and her family of some of this fear. They had nothing more to live on. Their two children were undernourished. One had pneumonia. Her husband is a technician and the Russians may soon "volunteer him" to work for them in the east. They were at the end of their rope. Could we help them emigrate, anywhere, under any conditions?

In the face of these circumstances it is sometimes hard not to despair of hope and confidence oneself, not to be discouraged when progress cannot be marked. But it is certainly not enough to attempt the dispelling of this fear by answering one of the inevitable questions with, "No, I do not think that there will be another war." Far more we must strike at the roots and with weapons just as powerful or more so than fear itself. And do psychologists not also tell us that one of the other three strong basic human motivations is love? Could it be that this lack of divine and heavenly love has created a vacuum in the human soul into which fear has sprung? Undoubtedly there is a great deal of truth in the statement that a prominent man of authority made to me yesterday while commenting on the deplorable political, economic, and social plateau of France when he said, "The lack of Christian conviction in individuals is leading that country to decay. They have lost the fear of God."—M. C. C. Services Bulletin.

THE NEEDED MINISTRY OF INTERCESSION

At sixteen I joined the church. After that I read a few verses from the Bible each night and morning and prayed for strength to live a Christian life. After a year or so I began to suspect that I was not making good, although I did not bring reproach on my profession. When I entered college I didn't let it be known that I was a church member. One afternoon the fellow I roomed with had a fall in the gymnasium. He was carried to our room more dead than alive. The blood gushed from nose and mouth, and the physician we summoned was not assuring. I shall never forget the terror in my roommate's eyes as he whispered, "Wilson, I—wish you'd pray for me." We were alone, and I kneeled down and said something aloud to God about helping my friend. I was surprised to see the change in him and still more in myself. That faltering prayer opened to me the whole wide vista of intercession. I saw that my Christian faith had languished because I had never prayed enough for others. A Christian must needs be an intercessor.—Youth's Companion.

"A man can be pretty accurately measured by the size of the things that make him angry."

EDUCATIONAL

THE DEVELOPMENT OF SINGING IN THE FRANCONIA CONFERENCE

BY WILLARD HUNSBERGER

Originally written as a school paper, the article gives some very interesting history on the development of singing in the oldest Mennonite Conference in America.

Before speaking about the Franconia Mennonites, let us first look at their origin and singing heritage in Europe.

European Heritage

The Mennonites, almost from their very beginning in 1525, have had congregational singing in their worship services. Because of the fiery torch of persecution, they were forced to hold prayer meetings and services in tombs and caves. However, they must have had hymn singing, for as early as 1529 the Dutch Brethren had prepared a hymnbook for use in their services.[1]

To have an Anabaptist book printed in sixteenth-century Europe was not an easy matter. Anabaptists were often shot on sight, and to be associated with them in any way was suicide. Possibly for this reason the Swiss Brethren did not publish a hymnbook until 1564.[2] At this time they secured a printer to publish their hymnbook. It was called the Ausbund. The Ausbund contains a collection of stories of Anabaptists who were martyred for their faith. Many met their death by being burned at the stake, by beheading, and by drowning.

Some tunes in the Ausbund indicate that the melody of a popular song was to be sung to the words. For example, "There went a maiden with a jug" is the tune of one of the hymns. One story has it that a popular melody was sung to sacred words in order to allay suspicion in case the police heard them singing in their services. It seems very probable; however, there is no evidence to support this conjecture. The hymns of the Ausbund range in length from 12 to 72 stanzas. They portray the steadfastness of the Christian's faith in God in spite of ridicule and persecution. Verse 12 of hymn number 21 in the Ausbund gives the conversation which transpired at an execution scene:

The people there were surprised so that they said:
"What a sight, a man on earth who goes to death
So willingly who still could become free,"
Gotthard replied: "We do not die; death leads
Us with all God's children up to heaven;
So that we have a sure hope;
We begin our death with joy
That we may please God."[3]

America

Finally, as a result of the bitter persecution in Europe, the Mennonites migrated to Pennsylvania. William Penn's Pennsylvania colony provided a literal haven for minority religious groups. The first permanent Mennonite settlement was located in Germantown, which is now a suburb of Philadelphia. William Penn's "holy experiment" not only provided a religious haven for Mennonites, but also afforded a higher economic standard of living than did their home in Europe. The land was good for farming, and the population provided a good market for the products.

The Mennonites at Germantown took a long time to get organized. The area was thickly settled with Quakers and Lutherans. For a time the Mennonites and Quakers held their services together.[4] By 1690, however, the Mennonites were worshiping by themselves. Their first preacher was William Rittenhouse,[5] Philadelphia's first paper manufacturer. He served as the first pastor and contributed much to the building up of the church. That he was a capable man can readily be seen in his pioneer business establishment and in his ministry at the Germantown church.

All the worship services were conducted in German. Oftentimes the sermons were read from the sermon book. The singing was also carried on in German. The colonists depended heavily upon their mother country for literature. They continued using European editions of the German Bible, and for singing used the Ausbund.

Gradually the Mennonites spread north from Germantown into Skippack and Franconia. In doing so they came into close contact with other denominations. The Lutheran and Reformed Churches used German hymnbooks, and the Mennonites used these in addition to their own.

One man stands out in early colonial history in the Mennonite Church. That man is Christopher Dock. He is usually remembered for his success as a schoolteacher, and his treatise on pedagogy. In addition, however, Dock wrote a number of hymns and taught music in the Skippack district as early as 1714.[6] He taught a school at Skippack and Salford, spending three days at each place. For teaching the children music he used a black noteboard, with three musical staves on either side. In speaking of teaching music in the schools he says, "But the freedom has been given me, in singing, to sing hymns and Psalms. So I have then sung with them both hymns and Psalms."[7]

An interesting side light concerning singing in colonial Pennsylvania is the story of Abraham Hunsberger.[8] During the Revolutionary War, the Mennonites, being close to Philadelphia, were in the midst of the fighting region. Since they were nonresistant, and since the war was so close to their door, they often found themselves in awkward situations. At one time during the struggle the British General, Howe, was in possession of Philadelphia, and the city was put under siege, allowing no one to enter or leave it. But Abraham Hunsberger was a farmer and made his living by selling his farm products in the city. He managed to sneak into the city, but was soon caught and locked up. His chances for escape or release were slight, but he was not discouraged. Instead, he started singing, and continued all through the night, much to the delight of the other prisoners. He so impressed his guards with singing and with his cheerful personality that in the morning they decided to let him go on his way home.[9]

This story reminds one of the Apostle Paul's release from prison after singing all night. Abraham Hunsberger apparently was one of the early singing school teachers. He was the author of a manuscript music book which bears the date of August 31, 1815.[10] Until recent years this manuscript was in the possession of the late N. B. Grubb, of Philadelphia. I do not know the location of it at the present time.

From the original Germantown settlement in 1683, the Mennonites had pushed north and west, so that by 1800 there were Mennonite settlements in Bucks, Montgomery, and Lancaster Counties. Some had even moved as far west as Scottdale, Pennsylvania, and on into Canada. Apparently the different churches used to gather together for song services, and since some of the congregations used the Lutheran hymnbooks, and others the Reformed hymnbook, and others the Ausbund, they could not have uniformity in their singing. This led to the compilation of a strictly Mennonite hymnbook.

The enthusiasm with which they compiled their first hymnbook is perhaps indicative of the great musical interest of the Franconia Mennonites. When the committee set about to collect suitable hymns, the brethren turned in so many hymns that they soon had enough for a complete book. They had originally planned to co-operate with the Lancaster Conference in printing a book, but since so many hymns were selected and suggested by the local congregations, the Franconia District decided to print its own hymnbook. In commenting on the Franconia Mennonites in a letter written in 1821, Deacon Martin Mellinger, of Lancaster, said, "The Skippack Brethren, [now the Franconia Conference] since they have a large church as well as a large district and are well trained in singing, had brought together enough hymns for a complete hymnbook and had 3000 subscriptions in advance."[11]

Michael Billmeyer, of Germantown, printed this hymnbook, called **Zion's Harp.** It contains Psalms of David and German hymns on different themes of the Christian life. This hymnbook became the official book of the conference, and remained so for nearly a hundred years.

Early Teachers

By this time many other songbooks came into being. None of them, however, superseded the official hymnbook of the Conference. S. M. Musselman, of lower Salford, published a songbook in 1844, called **Die Neue Choral Harmonie** (The New Choral Harmony). This was intended for use in not only Mennonite churches, but also for all Christian churches. The musical score in this book makes use of only four notes of the scale: do, sol, la, and fa. It is arranged for three-part harmony, using only the soprano, tenor, and bass voices. Singing music thus arranged makes rather stiff and rigid harmony; it does not allow for all the variation which we enjoy in seven-note, four-part harmony, but the book is well written.

Just eleven years later, in 1855, Samuel K. Cassel published a songbook called **Der Christliche Sanger** (The Christian Singer). This book contains 440 pages, a much larger volume than any of the previous songbooks.

About this time two other books appeared, namely, **The New And Much Improved Musical Teacher,** and **Choice Selection of Hymns.** These two books were the work of a singing school teacher, Abraham Krupp, brother of minister John Krupp of the Plain Congregation. In addition to his musical ability, he was interested in flying; this, at a time when few people believed it could ever be done. Nevertheless, he built a flying machine, perched it on top of his hog stable roof, and took off. However, instead of ascending, he descended to the ground.[12] Abraham Krupp was probably the first Mennonite aviator.

J. C. Allebach and I. R. Hunsberger together published a songbook, **Readable Notes for the Sunday School,** in 1872. In the same year the same two men printed a book called **The Temple Harp.** This book was "designed for use of choirs, singing schools, and singing societies."

In 1877, Abraham Meyer, of the Deep Run congregation, compiled a hymnbook, **Christliche Lieder** (Christian Songs). This was the last songbook published by a Franconia Mennonite.

In 1890 the Mennonite Publishing Company of Elkhart, Indiana, printed a Mennonite book, called **Hymns and Tunes.** This was gradually adopted in the Franconia Conference when English began being used in the services.

Singing Schools[13]

The authors and compilers of the above hymnbooks were most likely the prominent singing school teachers of their time. The Mennonites have never used choirs or organs in their churches; everybody sings. In order that everybody might learn to sing, choristers conducted a singing school at some central place, usually a schoolhouse. Here youngsters and adults gathered together to sing the "notes." The chorister taught the rudiments of music and directed the singing. A singing school was usually held one night a week for three months, and to climax the last evening of study, the group gathered in the meetinghouse for a song service.

These singing schools did much to develop a community spirit and a sympathetic attitude toward other denominations. Oftentimes the singing school teacher was a Lutheran or Reformed, (because they usually had more musical training than most Mennonites). Many Lutherans and Reformed people attended the singing schools, too. In addition to developing a community spirit and sympathetic attitude toward other denominations, singing schools accomplished, at least to some extent, the purpose for which they were conducted: the improvement of the congregational singing. Mennonite congregational singing may have more influence than is generally supposed. "No student of church music and musical life in Pennsylvania in the eighteenth century can fail to be impressed with the potent influence exerted . . . by the so-called sect people of Provincial Pennsylvania . . . [who] left their native lands for conscience's sake, or were driven out by bigoted persecution, and who . . . formed distinct communities or congregations in Pennsylvania, keeping themselves separate and apart from their dissenting countrymen, as well as from their English-speaking neighbors. The Mennonites were the first of these sects to come to the Quaker province. The original unit, consisting of thirteen families, arrived at Germantown, October 6, 1683."[14]

Mennonites have always taken pride in their congregational, unaccompanied singing, as against the use of choirs and organs in other churches. They would probably agree with John Wesley concerning instruments in their worship: "I have no objection provided they are neither seen nor heard."[15] This was Wesley's pointed answer to a question about an organ in his church. In addition, having a group sing hymns together has a tremendous psychological and spiritual effect upon the individual. J. Franklin Troupe has observed that "People who have sung in unison the articles of their faith, are invincible."[16]

Singing schools were a great asset to the church life. However, they were not carried on without opposition, although it was not very widespread or strong. Some folks believed that singing in the different parts—soprano, alto, tenor, and bass—was a worldly innovation, and consequently would sing only the melody. Sometimes whole congregations would sing in unison, without harmony. Enos Wismer[17] remembers being told (in German) by one brother that there was to be "no bass singing" in his church.

The opposition to singing parts was not very strong, but there was strong opposition to the singing of English rather than German hymns. In the Vincent congregation English hymns were used as early as 1850. But this was far ahead of the rest of the conference. Most of the rest of the congregations introduced the singing of English hymns between 1880 and 1900. The change was a slow and gradual process. For a number of years both English and German hymns were sung; English hymns in the Sunday-school service and German in the church service. One minister from the Deep Run congregation wept when the first English hymns were sung in his church. The transition from German to English was effected by conducting the service in German, dismissing the service, then singing an English hymn or two.

The Franconia Mennonites insisted on using the German language long after it was inexpedient to do so. J. C. Clemens says that "the continued use of the German language kept many young people away from the church." The reason is obvious. Instead of attending the Mennonite Church and sitting through a sermon they could not understand, the young people went to another church. In fact, German hymn singing has not altogether died out yet. At the Salford, Franconia, and Souderton congregations the **Mennonite Church Hymnal** (1927), containing a supplement of one hundred and fifty German hymns, is still used. Usually one German hymn is sung each Sunday in the church service.

In 1882, at Doylestown, Jacob Gross and William Gross conducted a session on Sunday afternoons to teach the children music. The earlier singing school teachers often wrote music books or compiled hymnbooks. But the last book which appeared was in 1877, by Abraham Meyer. Since that time there have been few singing school teachers. Probably one reason is the fact that the children learn music and the notes in the public school, and the need for singing schools is not so great. However, one teacher within the past half century who exerted a lot of influence on church music in Franconia was Joseph W. Yoder.[18] Approximately twenty-five years ago he conducted a class at Deep Run and a few other congregations. The interest was high and the singing school received spontaneous support. Most of the singers in the class were farmers and similar common folks. Very few had more than an eighth-grade education. But that did not hinder their singing. They learned difficult music, and even sang the "Hallelujah Chorus" from the **Messiah.** That is no small accomplishment for a trained chorus, and it is even more noteworthy in that it was sung a cappella, without accompaniment!

J. W. Yoder is directly responsible for inspiring and training many of the older choristers in the Franconia congregations today. Some choristers[19] in recent years have been, at Blooming Glen, Isaac H. Moyer,[20] Abram Hunsicker, Leidy Hunsicker, and Enos Moyer. Enos Moyer served from 1911 until his death a few years ago. Leidy Hunsicker has also served since 1911, and is probably the most widely known chorister of the conference.

At Doylestown, Daniel Myers, Timothy Thut, and Millard Detweiler have served as choristers. At Deep Run, Samuel G. Detweiler has served since 1908. He conducted the most recent singing school, at Deep Run, during the winter of 1947-48.

At Souderton, Calvin Musselman, George Swartley, and Warren H. Swartley have been the choristers. Norman Clemmer has in the past few years became a church chorister. He also leads the congregation in German hymns. Other choristers who have been particularly active or have served a long time are, Jonas M. Detweiler, A. Martin Wenger, and Samuel R. Detweiler, at Rockhill. Jacob Landis, Abram Landes, and William Swartley are at Franconia. Many of the younger brethren have answered the call to rural and city missions under the sponsorship of the Franconia Mission Board, and are making a fine contribution in the capacity of choristers at these places.

Song Services

Song services hold a unique place in the church life of the Franconia Mennonites. When there is a song service to be held, it is announced in the surrounding congregations. Oftentimes the meetinghouse is filled fifteen minutes before starting time with Mennonites from all over the conference.

The people are seated according to parts—the sopranos on one side, with the tenors behind them, and the altos on the other side, with the basses behind them. The "host" chorister (the one at whose church the service is held) opens the service by singing a few familiar hymns. One of the ministers then reads a Scripture passage, after which everyone kneels for prayer. The "host" chorister takes charge of the singing by calling on different choristers to lead hymns. Usually a minister gives a short talk on singing. Enos Wismer and J. C. Clemens are often called upon to speak at song services because both are ordained men and are much interested in church singing. At some song services there is special singing by a chorus or quartet group.

Regular semiannual song services are held at Souderton, at Christmas and Easter. Deep Run holds an annual service on New Years' evening. Other congregations have song services at different times during the year. These meetings are always well attended and inspiring. One Baptist family, who formerly lived in Souderton but have now moved to New Jersey, regularly journey to the Christmas and Easter song services held at the Souderton congregation.

In past years most of these services were held through the efforts of Leidy Hunsicker, Blooming Glen; Samuel G. Detweiler, Deep Run; and Warren Swartley, Souderton. Both Hunsicker and Detweiler have now passed their prime of active service.

Possibly the best singing in the conference today is at the Doylestown and Souderton congregations. This can be attributed to the efforts of the choristers of their respective churches, Millard Detweiler, and Warren Swartley. Both have had considerable experience in directing chorus groups, and at the present time both have charge of a men's chorus. Of course, one cannot accurately judge the spiritual level of a congregation by the quality of their singing alone, but both these churches are strong and active, and good congregational singing certainly does aid in drawing individuals closer to God in worship.

Hymns and Gospel Songs

In spite of the fact that the Franconia Mennonites have a long and impressive singing history, the present-day singing is not nearly the caliber or quality that it could be. The hymns contained in the German hymnbooks were profound poems telling of unshakable faith and deep devotion to God. Many were narratives describing the death and persecution of certain persons and their steadfast and triumphant faith in God. With the coming of the English Hymns, however, the deeply profound thought and dignity was to some extent lost. Instead of an emphasis on God, the emphasis was placed on the individual.

The music of this type of hymn is inferior, also, compared with the rich harmony of a good hymn or chorale. The melody is usually very simple, so simple that it is monotonous. The term "gospel song" is rather vague and misleading. But usually what is meant by a gospel song is a lively, syncopated rhythm, with much repetition of trite phrases. Still worse, is the influence of the words of most gospel songs. It has been pointed out above that these songs contain a misplaced emphasis on earthly and selfish interests, rather than a reverent attitude of worship toward God. An authority on the subject gives his opinion: "Percy Dearmer, the great English hymnologist, thinks that the singing of this type of hymn for the past three-quarters of a century is one of the chief reasons for empty church pews today."

Therefore, every effort should be made by choristers to teach their congregations the hymns contained in the **Church Hymnal.** This is the best English hymnbook our church has ever had. It contains many deep and reverent hymns and a few chorale tunes. However, it has been over twenty years since it was last revised, and a new edition would be very welcome.

The area of hymn writing and composing is a wide-open field for Mennonites. Many of our young people have musical and poetic ability; should not they exercise their talent to produce really good Mennonite hymns? There are approximately only twenty Mennonite hymns in our present hymnal. Let us hope that in the coming years more interest and activity will be shown in hymn and hymn-tune writing, and may the Mennonite Church continue to sing to the honor and glory of God.

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[1] Walter Hohmann, "Developments in Mennonite Singing," *Proceeding of Mennonite Cultural Problems,* N. Newton, Kansas, 1944, p. 12.

[2] Daniel Kauffman, *Mennonite Cyclopedic Dictionary,* Scottdale, Pa., 1937, p. 322.

[3] My translation from the German.

[4] John C. Wenger, *The History of the Mennonites of the Franconia Conference,* Scottdale, Pa., 1937, p. 87.

[5] C. Henry Smith, *Mennonite Immigration to America in the Eighteenth Century,* Norristown, Pa., 1927, p. 7.

[6] Pennsylvania Society of Colonial Dames of America, *Church Music and Musical Life in Pennsylvania in the Eighteenth Century,* Phila., 1927, Vol. II, p. 173.

[7] Pennsylvania Society, *Church Music,* Phila., 1927, Vol. II, p. 20.

[8] Abraham Hunsberger was the son of Ulrich Hunsberger, who came to this country in 1723 from Switzerland. He settled in Franconia township, and most of his descendants still live in this region.

[9] N. B. Grubb, *The Gottshall Family,* Phila., p. 111.

[10] Hohmann, in *Outlines in Hymnology,* does not list this book of Hunsberger's, so apparently it was never published.

[11] H. S. Bender, "The Correspondence of Martin Mellinger," *Mennonite Quarterly Review,* Scottdale, Pa., January 1931, p. 56-57. Quoted in Wenger, *Franconia Mennonites,* p. 312.

[12] James Y. Heckler, *History of Lower Salford Township,* Harleysville, Pa., 1888, p. 9. Quoted in Wenger, *Franconia Mennonites,* p. 325.

[13] Most of the information in this section was gotten from Mrs. Jonas Hunsberger b. 1870, who attended singing schools as a young girl. Also Wenger, *Franconia Mennonites,* p. 326.

[14] Pennsylvania Society of Colonial Dames of America, *Church Music,* p. 1, Vol. III.

[15] Clarence Fretz, "Congregational Singing the Approved Form of Worship," *Sword and Trumpet,* July 1946, p. 559.

[16] J. F. Troupe, *Interviewing God,* New York, 1930, p. 167.

[17] Enos Wismer, born 1878, is a retired minister of the Deep Run Congregation, who attended many singing schools in his time, and is much interested in singing. He still has a fine bass voice.

[18] A former member of the Amish Church. Author of *Rosanna of the Amish,* and *Amische Lieder.* He traveled extensively in the Mennonite Church conducting singing schools.

[19] In the Pennsylvania Dutch Dialect called "Vorsänger," meaning "leading singer."

[20] A great-grandfather of the writer. He lived near a dam and was called "dam Isaac" to distinguish him from another Isaac Moyer.

[21] Walter H. Hohmann, *Proceeding of Mennonite Cultural Problems,* p. 18.

Souderton, Pa.

MY MOST UNFORGETTABLE CHARACTER

She was my paternal grandmother. Being an immigrant, she was considered uneducated according to the standards of her day, but she was well versed in her German Bible, and she had taught herself to read English, after a fashion.

She was deeply religious. To me, as a boy, her religion almost bordered on superstition; but as a man, I have marveled how her influence, because of her great faith in answered prayer, has extended to the second and third generations.

Her life was never an easy one, but she faced all of her difficulties believing that God would take care of everything, if she prayed to Him and trusted in His goodness.

She had a great sense of duty. It occurred to her that it was her duty to pray for her own family and its problems. She always let us know that she was praying for us, and she made us understand that she expected us to pray for ourselves and for one another. What an influence on a young boy! Would he not try to be, at least, the boy his grandmother believed him to be, and prayed for him to be?

She was a great believer in intercessory prayer. She could not conceive of anything that God could not do or would not do, if He was properly approached in prayer about the matter.

It was my good fortune that she lived to see and influence my adult life.

While I fear that I may have fallen far short of attaining the place my grandmother envisioned, if those on the Other Side are able to pray for us, I think she is still holding me before the throne of grace.

If she left her progeny nothing else than her great faith in the efficacy of prayer, this would be indeed their great heritage, and I can pay her no greater memorial than this.—Harry Halbisch.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

REVELATION THROUGH NEW TESTAMENT EPISTLES

(Bible Sunday)

Phillippians; I Timothy; I John

Lesson for December 12, 1948

Golden Text.—These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—I John 5:13.

The New Testament is made up largely of letters written by the apostles to churches and individuals. Their messages were that of spiritual fathers to their beloved children. It is that personal message that we so much need. The discussions of theologians may bring on religious controversies, but it needs the personal message to develop the graces in men that make for holiness and godliness of life.

Philippians 1:1-2. On Paul's second missionary journey he found a young man of good report at Lystra who seemed to meet the requirements of a faithful helper in the work of spreading the Gospel. Him Paul would have to go with him, and that young man was willing. As a result we have two men working together as father and son in the great work of bringing the Gospel into new regions and to people who had never heard it before. They have left an imperishable influence for good upon every generation since that day.

The greater a man is, the more humble he is. The truly great do not need to parade themselves. The man who is weak of mind, destitute of courage, and lacking the graces that lift the life to nobleness, has to compensate for his deficiencies by deceit and conceit, and becomes a cad.

Paul and Timothy did not need any build-up of themselves or from others. The ugly woman needs make-up to make herself appear pretty; and the little man has to use build-up to make himself appear big: and neither succeeds except in their own eyes.

Paul called himself a slave of Jesus Christ and was not ashamed of it. When Jesus was here in the flesh He glorified a life of service for others. Throughout the ages of eternity His name will forever stand above every other; and the names of those who serve their generations most and best are always the highest in the temple of fame. If you would be great in the sight of God sit not on a high throne and demand the homage of men; but get down under suffering, sinful humanity and lift them with all the strength that God will give you. Honor will then come to you without your having sought for it.

The brotherhood of the early church were called saints. I have heard some Christian professors deny that they were saints. A saint is a person who has made a complete break from his old sinful past as well as from a sinful world and lives a life devoted to the service of God and seeking His glory. Church members are many today; saints are but few. Instead of acting as if it were a virtue for a Christian to live like his ungodly neighbors, we should be heartily ashamed of anything that savors of the world and its sinful follies. If the church members of today were saints as were those of the early church, the church of today would have power as it had then.

With the consciousness of sins forgiven, comes a peace into the soul that passeth understanding; with the infilling of the Holy Spirit comes the grace to meet every temptation and every duty of life so that you can deport yourself to the glory of God.

Philippians 1:3-11. Some human relationships are so sweet that every recollection is a joy. Wouldn't it be fine if all of us were like the Philippians in their fellowship with Paul?

Praying for each other creates, fosters, and enables us to maintain that relationship of Christian good will.

The Christian does not come into being as a full-grown adult in the spirit life. He starts as a babe; and if he wants to grow to maturity, he must stay in that relationship with the Source of life who makes life and growth possible. Given a chance, God will perfect that which He begins. He who will not defend the truth will soon have no truth to defend, and who will not daily confirm the Gospel by holy living will soon find himself without saving faith.

The saintliest people feel most their need of more grace. Love is often misdirected unless it is accompanied by knowledge and good judgment; but if you have that threefold combination you will approve the things that are excellent, and your life will be sincere. That last word in its origin signifies "judgment in sunlight." That is, your life will bear the closest scrutiny under the broad light of day. If you produce the fruits of righteousness, you need to have no part of your life hidden under a veil of darkness, and you can through Jesus Christ.

Philippians 4:8, 9. We all ought to live in such a way that others can safely follow in our footsteps. Someone will no doubt do so, but is it safe?

Before the deed, comes the thought. If my thoughts were always on those things that are true, honorable, of good report, virtuous, and praiseworthy, no act of mine in word or deed would ever sully my life, or injure others.

Do you want the God of peace to be with you? Then practice Philippians 4:8, 9.

GOOD NEWS IN THE BIBLE (CHRISTMAS)

Matthew 1:18—2:12; Mark 1:1-11; Luke 2:1-20

Lesson for December 19, 1948

Golden Text.—Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

Luke 2:1-3. Caesar ruled the world, but God overruled Caesar. It has always been, and ever will be thus.

God had declared that His Son should be born of a virgin in the city of Bethlehem. But Mary lived in Nazareth and would not have gone to Bethlehem at that time had not the imperial edict compelled her to do so. Caesar did not know why he did what he did. His motives were entirely based on the need of more revenue for running his government. But centuries before, God foresaw Caesar's need and timed the advent of His Son to synchronize with the imperial edict that would require the mother of Jesus to go to Bethlehem. Known unto God are all things from the foundation of the world.

Humanly speaking, through man came the curse, and through man must also come the cure. The evils of mankind are of man's own making, and if they are to be remedied man must have a part in it. But carnal man, even the noblest, has never been able to remove the curse. Instead it seems that even the best but add to the universal hopelessness.

To accomplish the redemption of man, God had to offer and to give His help. He promised it immediately after the Fall but did not provide the means until man had proved his own helplessness. And to accomplish the redemption of man, God had to come into the world of men as one of them. Was He needed? Indeed! Was He wanted? Only by a few. The rest felt and still feel that they would be better off if God would leave them alone to work out their own salvation.

Those who desire God in their lives with a great desire are the ones through whom God will work His deliverances. Mary was one of those.

Heaven is much more interested in the salvation of man than man himself is. And when the Son was born at Bethlehem all the angels of heaven sang praises and rejoiced to be the first messengers of the advent.

But of all earth's teeming multitudes only a few shepherds in Palestine and a few wise men of the East were worthy enough to be informed of the greatest thing that ever happened for the good of the human race.

To the persons to whom the shepherds told the story it created a wonder, but not enough interest to go and see. To those to whom the wise men told the story it brought dismay and a determination to get rid of the Saviour of the world before He could accomplish His glorious mission. It is the same ever since: some hear and go and see and worship; some hear and wonder; some are bitterly antagonistic and do their utmost to frustrate the grace of God.

Today the world has a day set apart to commemorate the advent, but in the commemoration the Christ is almost completely crowded out; as much as He was crowded out of the inn at Bethlehem. A few years ago I attended a Christmas program at one of our large city churches, and Christ was entirely crowded out of the picture by Santa Claus. I heard not one reference to the Saviour of the world. If churches crowd Him out, how much more those who do not love Him.

To the true-hearted everything that pleases God rejoiceth them, for they know that God's thoughts towards the children of men are always for their good. If God's judgments do fall it is only after God has done His utmost to avert them. But fall they will upon all those who withstand and reject their Creator and Redeemer.

It is one thing to talk of God; it is an entirely different thing to love Him. Herod spent fabulous sums to rebuild the Temple at Jerusalem, but did his utmost to kill Him in whose name it was built.

The advent brought the glory of God to the cognition of men. The created universe declares the glory of God and the firmament showeth His handiwork, but the advent and work of our Saviour while in the flesh manifested forth God's glory to the full.

The earth needs peace. It has never known it since the carnal mind became an enemy of God, and will never know it except as the hearts of men are reconciled to God through Jesus Christ.

The years that Christ was here in the flesh were the only years that the Roman Empire had peace within its boundaries. It is only when the Christ dwells within my heart and yours that we can have peace, but the peace that He gives far transcends that which the nations of the earth are wont to call peace.

Good will means to have will to do good. God has that. But do you and I? To will to do good always precedes the doing of good. But if I will to do good, and God by His Spirit aids me, I can do good. So can you. I appreciate the good will of God, but I wonder if He has our good will.

REVELATION THROUGH APOCALYPTIC LITERATURE IN THE BIBLE

Daniel 7; Revelation 1; 4:8b, 11; 11:15b; 15:3b-4; 21—22

Lesson for December 26, 1948

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

Revelation 21:1-7. Man by searching cannot find God. The secret things belong unto God; the things that are revealed belong unto us. Man can conceive the idea of a God, but to find Him and to comprehend Him is beyond human power. So we have much reason to be thankful that God has revealed Himself unto us. In ancient times He spoke to us through the prophets, and finally He spoke unto us by His Son. After His ascension the Holy Spirit was given in a larger measure than in olden times that man may understand the things of the Spirit and be enabled to do His blessed will.

The Gospels tell the story of the Son of God while in the flesh; apocalyptic literature unveils unto us the future according to the purposes of the eternal God.

In the book called Revelation, written possibly sixty or seventy years after the ascension of our Lord, God gives His final message of revelation to the churches. Chapter 1 gives the introduction and the key to the symbols used in the message; chapters 2 and 3 give a message of immediate urgency to the churches, while chapters 4 to 7 give a history of the struggle of the saints in a godless world unto the fullness of victory in Christ. Chapters 12 to 19 give a parallel account of the course of evil from its origin to its final consignment to everlasting destruction from the presence of the Almighty. Chapters 21 and 22 tell the story of the glories that shall follow the final victory of the saints and of the Lord under whose banner they fought the battle even unto death.

In the new heaven and the new earth we will find righteousness dwelling as we now find in this present world almost incomprehensible evil.

The present conditions must be removed before the blessed conditions here described can be ushered in. In prophecy the sea is a symbol of wicked humanity. Out of the sea the fishers of men are now catching the souls that shall shine like a diadem in the crown of our Lord; at the final judgment the angels shall cast their nets into the sea and separate all the wicked from the just. Then shall the just shine forth in the kingdom of their Father.

Heaven is a place of exceeding joy. Of that the marriage supper of the Lamb to the bride is the token. There will be no death in heaven and no tears. The saints shed all their tears here; the anguish of the sinners will be multiplied manifold in hell over the pains of this life.

Today God dwells with His saints, but then they shall see Him face to face. God makes all things new. He began by giving a new revelation of Himself in the person of His Son; He opened a new way into His presence when the veil of His flesh was rent at Calvary; by His resurrection He opened the way into the new birth with its new mind, its new concepts of life, its new attitude towards the things of the Spirit. The saint is a new creation, and he is daily being nenewed after the image of Him who created him. In the heavens when all the old has passed away and all things are made new we will have a body like unto His own glorious body according to the power that is in Christ through the resurrection from the dead.

Christ is now all in all to the saints; in the final revelation He shall be acknowledged as the Blessed and only Potentate.

There is never an overcoming without an accompanying battle. The Christian life is a warfare, wherein the victory over sin is always possible. To those who win is given an inheritance incorruptible and undefiled that will never fade away. Residing in the mansions of glory and beholding His face, we shall enjoy that inheritance ages after time has ceased to be.

Revelation 22:1-5, 17. The garden of Eden had its rivers to bring fullness of blessing to Adam and Eve. The river of God's grace unto salvation in Ezekiel flows forth from the dwelling place of God with ever-increasing volume and blessing so that even the dead sea of humanity begins to teem with life. On its shores were never-fading trees that produced food and healing to all who lived by its banks. In this chapter the analogy is carried on into the unending future from this present ephemeral existence.

The river of God is full of water. Its waters fail not. In it we can lave for cleansing, and of its waters we can drink for refreshing.

Hunger and thirst are signs of health, just as much so in the spiritual as in the natural. The body is desperately ill when desire for food is gone; the soul is desperately ill when desire for God has disappeared.

Verse 17. The final message of grace to a lost world is a message of welcome to all the sons and daughters of men to come and to drink at the fountain of the water of life freely without money and without price. Ponce de Leon did not find that fountain in Florida, but all can find it in the kingdom of our Lord and Christ.

Who gives the invitation? The Spirit of God first and always, then the church, His bride, then those who hear the call through others. That means that if we truly love our fellow man as God loves us we all will tell unto all we meet of the Fountain that was opened for sin and uncleanness, and which will bring life to every soul who drinks thereof. And the more you drink, the richer and fuller your life will be. He is coming soon and quickly. Let us get ready to meet and greet Him at His coming. Happy New Year to all.

THE WORLD IN WHICH JESUS LIVED

Matthew 22:15—23:39; Luke 2; 3:1-3; Galatians 4:1-5

Lesson for January 2, 1949

Golden Text.—When the fulness of the time was come, God sent forth his Son.—Galatians 4:4.

Galatians 4:4. God never has to change His schedule. To say that He had to do so because men did the unexpected is to deny His omniscience and bring Him down to the level of mankind. Christ is declared to be the Lamb slain from the foundation of the world. That is, it was all a part of God's plan even before man was created, and became efficacious to the first penitent sinner and will remain so to the last one.

But His coming was planned for that time in the history of the world when all things political, linguistic, and spiritual were in a state most propitious to His advent. The Greek language had become the language of the learned throughout the known world; Roman authority had made it safe and possible to travel everywhere without restraint; and in the world of religion, both pagan and Jewish, there was a great hunger for that which neither supplied. This want found its relief in the blessed Gospel of the grace of God.

Luke 2:1-7. The Roman government ruled the known world with an iron hand, and yet withal with a degree of justice that was almost a new thing in the world. Palestine was under her sway, and when Rome spoke, Jerusalem obeyed. Rome required that registration of citizens had to be at the tribal home rather than at the present place of residence. This necessitated Joseph and Mary's going to Bethlehem for registration, for they were of the lineage of David.

Although of noble lineage, Joseph and Mary were poor. Only the rich had any more than the barest comforts in those days. To be born in a stable was a sign of poverty and lack of social standing, but no shame.

Judah had become spiritually bankrupt. Its religious leaders had long since ceased to feed the flock of God, but had become ravening wolves who lived off the flock. But that did not prevent people from worshiping at Jerusalem. All over the land and from far distant regions devout Jews and proselytes came to worship at Jerusalem during the great feasts of the Jewish religion. The devout Jews came to worship; others came because they had faith in the forms of religion; and the proselytes came because Judaism at its worst was much nobler than heathenism at its best.

At the age of twelve every Jewish boy became a son of the law. It was at this time that our Lord went along with Joseph and Mary to the feast at Jerusalem and became so enwrapt in the worship and service of God that He forgot to go with His parents when they returned towards their home at Nazareth.

Luke 3:1, 2. When God needs a man to do His work, He always produces him. In the hill country of Judea lived a devout priest. Both he and his wife were more than nominal believers; they walked blameless before God. Into this home came an only son, whom God prepared to be the forerunner of His Son who was to be born about six months later.

After centuries of feeding on the husk of formalism, the people were hungry for a message from the throne, even as it had been delivered in earlier centuries by the prophets. Scorning the comforts of life, and seeking only to be a vessel to be used to the glory of God, John spoke words of truth in power that brought multitudes to repentance. He made ready a people for the Lord, and finally started our Lord on His mission by formal baptism.

Matthew 22:15, 16. The good is an enemy to the best. Formal religion can easily become an enemy to heart religion. The Sadducees prided themselves in their learning and standing in the life of a religious community; the Pharisees prided themselves in their strict interpretation of the law and in the observance of the many traditions of the priesthood. The Herodians got their meals at the Roman political feed trough. To any and all of these the life and teachings of Jesus were an open rebuke. They winced at His sharp rebuke of their formalism and hypocrisy, and when the despised and outcasts followed Jesus envy entered into their souls. With envy came a murderous hate that overleaped every obstacle to gain its ends.

In his heart the flatterer hateth the one he flatters. Excessive praise is always proof that somebody has an axe to grind.

He that hateth dissembleth with his lips. Only pure love is without dissimulation.

He that comes to me for knowledge shall not go away empty if I have it to dispense; but he who tries to ensnare me by captious questions, expecting an answer on things in which I may be ignorant, or in matters of controversy where the answer that pleaseth one group will anger another, will do me a favor by not coming to see me at all. I believe in feeding the hungry, but I will not give you lunch if you will throw it into the next garbage can that you may pass—not if I know that you will do so.

"A BIT OF CHRISTMAS"

(Continued from page 360)

The gentleman pretended not to notice. "Do you know what?" and his tone was matter-of-fact.

"No, what?"

"I'm the owner of this shop and I really would like you to come in a while."

"You are?" gasped Freda. Her voice showed her surprise. Never had she had the privilege of being in a really fine shop, much less look around. The proprietors were always afraid that she might steal something. As if she had ever stolen anything in her life! Besides, beggars in a store would not draw any trade.

For half an hour she enjoyed herself. She saw by now that the princess doll was gone. With the sudden realization she was once again plunged into the depths of despair.

The gentleman stood before her, and with him a pretty lady whom he introduced as his wife.

"My name is Freda," the child said.

"Freda what?" smiled the lady graciously.

"I don't know, just Freda."

"Well, Freda, how would you like to come home and spend Christmas with us?"

The little girl couldn't believe her ears at first. It seemed too good to be true. The lady looked at her with a speculative eye and excused herself for a little while. When she came back she carried two large bundles. The gentleman took one of them and said, "Come, let us be on our way." The child walked between them as they left the shop.

In a shining black car they made the trip. Freda was given a nice hot bath and dressed in the new garments which the lady had gotten from the shop.

"I guessed you were about eight years old," said the lady.

"I'm eleven," said Freda gravely.

After a good meal the three of them settled themselves around the glowing fireplace in easy chairs. Freda had the feeling that she was dreaming. She hoped that she would never wake up. The bath, the food, and the room made even her bones feel warm.

The gentleman held a Bible on his knee. "On Christmas eve," he explained, "we always read the Christmas story."

In pleasing tones he began, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

Freda listened, wide-eyed. "What a beautiful story!" she exclaimed. "I wish that I could have been there to see the little baby Jesus. Don't you?"

"Yes, indeed," they answered. Silence fell upon them, each busy with his own thoughts of the story.

Then the grandfather's clock in the hall struck ten. The lady took Freda up to bed. The room was warm and pretty. The covers were turned back invitingly. The lady helped her to undress and put on a white "nightie." Covering her up she bowed her dark head and prayed, "Dear Father, we thank Thee for an opportunity to help someone. Watch over this child, we pray, and bless her young life. In Jesus' name. Amen." She kissed the child, and turning out the light softly closed the door behind her.

Downstairs by the fireplace the gentleman was saying, "Freda doesn't seem to have any people but lives in the back of someone's apartment. What do you say, shall we give her a home?"

"I was thinking of the same thing," smiled the lady.

Upstairs Freda was as warm as toast in the comfortable bed. Yet she was wakeful. So very, very much had happened to her that day. She still could'nt quite understand how she happened to be here in this lovely room. Then she thought of the Christmas story that she had heard for the first time that evening.

Throwing back the covers she slipped out of bed and tiptoed across the room in her bare feet to the large double windows. She gazed out into the night.

The icy winds and the snow had ceased. Like a benediction the moon shed its silvery light over the vast countryside.

Freda knelt by the window. Clasping her hands together and bowing her head she said apologetically, "Dear Jesus, I'm sorry I didn't know about You before. And I haven't anything to give You 'cause some one took all my money tonight. So I haven't anything to give You but myself. My gift isn't as nice as the gifts the wise men brought, but maybe You will take it, anyway."

Then she climbed back into bed and knew no more until morning, Christmas morning!

When she opened her eyes there by her bed was the beautiful princess doll dressed in the red velvet robe, her arms outstretched toward her new mother and her tiny red lips parted in a smile. Nampa, Idaho

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"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

During November and December we are studying the **Doctrine of the Scriptures.** In this issue (December) we complete this study and take up the first topic of Unit I for 1949: (**Learning about God**) with the beginning topic on January 2, on **Putting First Things First.**

Methods of Bible Study is the topic for December 12. This topic can be made very practical so that young people can be encouraged to study the Bible in such a way or ways that they will get a blessing and become useful servants of the Lord. Some one who has been experienced might be used to describe the various ways of Bible study or if some method is unfamiliar helpful books can be secured to familiarize them with the method.

Predictions of Christ's First Coming is the topic for December 19. Some of these are a matter of familiar knowledge and some are not. But it is very helpful to know the prophecies setting forth the first coming of Jesus as the world's Redeemer and Christ. Secure a list of things for the meeting which the prophets have unfolded and familiarize the people with them. This should strengten our faith in God's Word and in the reality of Jesus' being the promised Messiah.

God's Message Through His Son is the topic for December 26. This study will help us to value the Lord Jesus more fully when we have meditated on how much He means to us in giving us light about God and His love and grace for fallen humanity. This is a very fitting opportunity to set forth the true meaning of Christmas.

Putting First Things First is a New Year's topic. It would be a very good thing to consider every day of the year, but is especially appropriate for the New Year when it may be possible to impress more deeply the importance of spending the time given in the new year by putting first things first. We can never do this rightly without first of all becoming a true Christian and surrendering our life into the hands of the Lord to live for Him wholly. May this be true of us all.

METHODS OF BIBLE STUDY

II Timothy 2:15; Luke 24:25-27, 44-49.

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Topic for December 12

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MOTTO

"Whatsoever things were written aforetime were written for our learning."

MEDITATIONS ON THE TOPIC

I. **Bible Study Methods.**—Earnest, faithful study of the Bible will surely bring its reward in the life of every individual who engages in it. Not only do we need to be sincere, but it is well to have methods of study that will be fruitful in leading us into the full understanding of what the Bible teaches.

In study of doctrine, one needs more than just a few scattered thoughts. The more widely we have searched the whole Scripture the more complete will be our understanding of any doctrine taught therein. Some doctrines when studied in a one-sided way may be misconstrued by those who are unlearned and unstable, and thus "wrest" (II Pet. 3:16) the true meaning of the doctrine. Often a Scripture taken out of its setting to support an idea is not dealing honestly with the passage. Honesty requires a study of the context of a passage before we venture to render an interpretation of what it means to teach us.

So it stands to reason that a careful reading of the whole of the Scripture is a very basic method that paves the way for the understanding of the many specific teachings found in it. In reading the whole Bible we must necessarily read a book at a time. This enables us to get acquainted with each unit of the Holy Scripture and get a better understanding of what each writer contributed.

As we go through the books we come in contact with the language of the Scripture made up of words and expressions. Naturally, the more fully we understand the meaning of words and sentences, the better we know what is being said. So we are led to make a study of the smallest detail, even to "jot and tittle."

Having such a general background for study as a knowledge of the entire history and teaching of the Bible, we are better prepared to study doctrines, characters, commands, restrictions, and revelations of God and of man and of the purpose of God concerning our lives.

II. **The Text.—II Tim. 2:15; Luke 24:25-27, 44-49.**

II Tim. 2:15 is a command to study and to study with a motive of seeking God's approval. Such a motive will direct us to honestly seek to rightly divide "the word of truth."

Luke 24:25-27.—Here Jesus used the method of going through all the Scripture to expound the things concerning the Christ.

Luke 24:44-49.—Jesus named the books of Moses and of the prophets and of the Psalms showing their teaching and revealing His familiarity with what is written.

OUTLINE STUDY

I. Doctrinal Study.

1. On the resurrection (Acts 2:22-36).
2. On the work of Christ (Luke 24:44-48).
3. On the nature of God (Acts 17:22-31).

II. Reading the Bible Through.

1. To learn what it teaches of profit (II Tim. 3:16, 17).
2. To learn its doctrines and to know its Author (Matt. 22:23-32).

III. The Study of a Book of the Bible.

1. Daniel (Dan. 9:2).
2. Jesus (Luke 24:44).
3. Peter (II Pet. 3:15, 16).

IV. Word Study.

1. Paul (Gal. 3:16; Heb. 12:26, 27).
2. Jesus (Matt. 5:18).

V. Character Study.

1. Of Abraham (Heb. 11:8-19).
2. Of Moses (Heb. 11:23-28).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "**Meditate.**"
2. How to Study the Bible.
   a. By reading it through.
   b. By finding all I can in a chapter.
   c. By learning to know a book of the Bible.
   d. By finding what it teaches on topics.
   e. By learning to know its characters.

For Seniors

Assign various methods to individuals for explanation and illustration.

1. Reading the Bible Through.
2. Doctrinal Studies.
3. Book Study.
4. Word Study.
5. Character Study.

PERSONAL THOUGHT

Let us heed the exhortation to study the Word and use the utmost of our powers to get a right understanding of its teachings.

SEED THOUGHTS

The most illiterate Christian, if he can but read the English Bible, and will take care to read it in a careful manner, will not only attain practical knowledge which is necessary to salvation, but by God's blessing he will become learned in everything relating to his religion to such a degree that he will not be liable to be misled, either by the refuted arguments or the false assertions of those who endeavor to engraft their own opinions upon the oracles of God.—Horsley.

Duties of the Interpreter

a. His studies ought to embrace the entire Bible and be frequently repeated. Every theologian ought to be an exegete. But many read only certain portions of the Bible. Many read superficially, without stopping to examine and elucidate obscure passages. Many neglect the original texts. Meditation and constant study of the Holy Scriptures are absolutely necessary to refresh, nourish, and render clear, vivid, and fruitful, the knowledge and religious convictions of the theologian. Nor dare this study be ever interrupted.

b. His studies ought to be continued with distrust of one's self and with a feeling of one's own weakness.—From The Book of Books.

It is necessary in the church diligently to investigate and adhere to the simple, natural, grammatical sense of Scripture. We are to listen to the divine Word, not to corrupt it. We must not play tricks with it by fanciful interpretations, as many in all ages have done. The plain natural sense of Scripture always carries with it the richest and most valuable instructions—Melancthon.

Make the Word of God as much as possible its own interpreter. You will best understand the Word of God by conferring it with itself, "comparing spiritual things with spiritual" (I Cor. 2:13).—Sel.

PREDICTIONS OF CHRIST'S FIRST COMING

Isaiah 9:6; Deuteronomy 18:15-18.

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Topic for December 19

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MOTTO

"Lo, I come to do thy will, O God."

MEDITATIONS ON THE TOPIC

I. **The First Coming of Christ Foretold by the Prophets.**—God had a purpose from the foundation of the world to save mankind when he would fall. That purpose was to send His Son into the world in the form of a human being and make Him a sacrifice for man's sin so that man would have a way of salvation when he believed and accepted the offered mercy and grace. This made it natural that God should speak through His prophets from time to time and reveal some of the things that would happen in connection with the coming of His Son into the world.

The predictions concerning the first coming of Christ unveil His two-fold nature: He is a divine being in a human form; He partook of flesh and blood similar to that of the people whom He came to save. It would thus enable Him to be the beloved Son of the heavenly Father while He represented the human family, as one of them, perfectly qualified to redeem them as **like them in all points** except having **no sin.** The prophets reveal the divinity and they also reveal the human blood lines beginning in the woman and through the lineage of Abraham on down to Mary who was in the kingly line of David. God's chosen king of Israel.

His indentity has been marked by the prophets by incidents and events that only a divine foreknowledge could reveal. Who but God could reveal by His Spirit that the Child Jesus should be sought to be slain by a jealous king and that He should spend some time in Egypt and that His home should be in Nazareth? Who could have told that Bethlehem should be His birthplace? Who could have shown the way in which He would be given to suffer at the hands of wicked, cruel men and so perform the work of giving His life a ransom? Who could have told the small details of betrayal, of spitting, of gall for drink, and of other things that they were to do to Him, save only God who by His Spirit revealed these things that we might have the assurance that this is our Redeemer and Saviour? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

II. **The Text.—Isa. 9:6.**—This passage reveals the fact that a child would be born to mankind, having a divine origin and having a wonderful mission to the world and an eternal existence.

Deut. 18:15-18.—Here God revealed the temporary service of Moses and of the greater One holding an office like that of Moses but who supersedes all other and gives the final word of law and prophecy.

OUTLINE STUDY

I. His Divine Relationship.

1. As foretold by the Psalmist (Ps. 2:7).
2. As revealed to Mary (Luke 1:35).
3. As explained by Matthew (Matt. 1:23).
4. As explained by Paul (Rom. 1:4).

II. His Human Relationship.

1. The seed of the woman (Gen. 3:15).
2. The seed of Abraham (Gen. 12:3).
3. Of the tribe of Judah (Gen. 49:10; Isa. 11:1; Rom. 1:3).
4. In Isaac shall thy seed be called (Gen. 21:12).

III. Where He Was to Come.

1. In Bethlehem of Judah (Mic. 5:2).
2. Called out of Egypt (Hos. 11:1).

IV. Associated Incidents.

1. Slaying the innocents (Jer. 31:15).
2. Anointing (Isa. 61:1).
3. Unpopularity (Isa. 53:2, 3).
4. Vicarious sufferings (Isa. 53:4-10).
5. Betrayal (Ps. 41:9).
6. Spit upon (Isa. 50:6).
7. Gall and vinegar (Ps. 69:21).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Jesus."
2. How God Prepared the People to Know His Son.
   a. By foretelling His coming in prophecy.
   b. By naming His ancestors in the flesh.
   c. By telling things that would happen with Him.
   d. Happenings that befell Jesus which God foretold.

For Seniors

1. God's Son Given.
2. Ancestors of Christ foretold.
3. Incidents That Identify Jesus as God's Christ.

PERSONAL THOUGHT

Thank God for sending His Son! Thank God for inspiring prophets to identify Him so that we may be sure He is our Redeemer sent of the Father. Thank God for the reality of an experience of salvation in all who have received the Son, our Saviour.

SEED THOUGHTS

In predictive prophecy we have an impregnable rock fortress for rational faith, defying all successful assault. It is a double defence: it proves the divine origin, inspiration, and authority of Scripture, and because at least one-half of all its forecasts converge upon the Lord Jesus Christ, it vindicates His deity and Messiahship. The central Messianic prediction (Isa. 52:13—53:12) is alone sufficient. Jewish and Christian writers agree that it is the portrait of the coming Messiah, differing only as to the historic person to whom it refers and who answers to the portrait.

The highest crown of the prophetic office was found in the fullness and clearness of Messianic revelation; hence Isaiah has been known as the "Evangelical Prophet," because in his writings are found more predictions about the coming Christ than in any one of the others, hence also the master device of Satan in seeking to impugn and impair the prophetic value of Isaiah's writings.—Pierson in "Knowing the Scriptures."

GOD'S MESSAGE THROUGH HIS SON

(Christmas)

Hebrews 1:1-4; John 1:6-18.

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Topic for December 26

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MOTTO

"See that ye refuse not him that speaketh."

MEDITATIONS ON THE TOPIC

I. **God Speaking by His Son.**—We have seen in our preceding topic for December 19 how God spoke of the coming of Christ through the prophets. God revealed to them in various ways what He wanted men to know about Himself and His plans. But it was revealed through them that the Son was to come and reveal God in a more perfect and clear revelation than had been made before. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18).

When Christ spoke it was noted that "He taught them as one having authority" (Matt. 7:28, 29). He also claimed: "I speak to the world those things which I have heard of him" (the Father) (Jno. 8:26). He declared to the disciples "all things that I have heard of my Father I have made known unto you" (Jno. 15:15). He declared that His message would be the basis of judgment in the last day since what He spoke was not spoken independent of the Father. He spoke what was the commandment of the Father. Jno. 12:48-50.

Much of the law given to Moses was only typical and temporary. When Christ came He gave that which was to supersede the law of Moses. The new covenant was more glorious, having the law written in the heart instead of on tables of stone. "He is the mediator of the new testament" (Heb. 9:15; 12:24). God the Father has spoken by Him. It is our business to see that we do not refuse what He has spoken. Heb. 12:25.

The blessed Gospel comes to us from the Father by the instrumentality of the Son. His work was redemptive. He has been given authority of judgment and has been made the Head of the Church. It becomes our responsibility to heed the commandments of Christ, because through Him the Father has chosen to save us and those who receive the message which we are to deliver of Him.

II. **The Text.—Heb. 1:1-4.**—Here it is revealed that Christ is God's appointed heir of all things. He was with the Father in creation. He came to the world to make atonement. He is God's spokesman in these last days.

Jno. 1:6-18.—Here Jesus is set forth as the Light of the world to enlighten every one who is in the world. Although many have rejected Him, those who accepted Him have entered upon the right of children of God through Him and have been born of God. He brought grace and truth. He revealed the Father to the world as no one ever had done before.

OUTLINE STUDY

I. Preliminary Messages.

1. Of the old covenant (II Cor. 3:7-14).
2. Through the prophets (Heb. 1:1).
3. Looking to a better revelation (Heb. 10:1).

II. The Message Through the Son.

1. The way, the truth, and the life (John 14:6).
2. The ministration of the Spirit (Rom. 8:1-4; II Cor. 3:8; 4:6, 7).
3. A ransom for many (Matt. 20:28; John 6:51-58).
4. A Gospel for all nations (Matt. 28:19, 20; Mark 16:15).
5. The fulfilment of past types (Heb. 9:11-15).
6. A spiritual service (Heb. 10:16, 17).
7. The Head of the church (Col. 1:18; John 14:21-24; Matt. 7:24-27).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word. "Hear."
2. God Speaks to Us Through Jesus.
   a. Showing His love.
   b. Telling of His will.
   c. Revealing salvation in forgiveness.
   d. Revealing the hope of glory.

For Seniors

1. How God Has Spoken in the Past.
2. How He Has Spoken in His Son.
3. The Message of the New Testament.

PERSONAL THOUGHT

God sent the Son to save the world. Have I received the wonderful message of salvation through Him? Are we declaring this message to a lost world?

SEED THOUGHTS

Other sages have spoken to me of God. But from whom could I have learned the essence of divine perfection, as from Him, who was in a peculiar sense the Son of God, representative, and image of God who was especially an incarnation of the unbounded love of the Father? And from what other teacher could I have learned to approach the Supreme Being with that filial spirit, which forms the happiness of my fellowship with Him? From other seers I might have heard of heaven; but when I behold in Jesus the spirit of heaven dwelling actually on earth, what new comprehension have I of a better world.

—W. E. Channing.

Man, sinful and unregenerate, is at best His distorted and broken image. But humanity perfected under His hand, and in which He dwells in fullness, is the complete thought of God as to what moral perfection truly is. Whether God's justice, mercy, tenderness, forgiveness, compassion, and love are the same in kind with those qualities as we find them in the characters of the best men, or whether as Mansel says, they stand like algebraic signs for unknown quantities when we talk of the awful and the infinite One, are questions which are painfully oppressive, till the Deity shines upon us in the face of Jesus Christ. Herein we know that God is not only divine but human as well. Because all the virtues of Jesus are human virtues, we know that the attributes of God for the former are the unobstructed creation of the latter, and therefore their direct and resplendent image, and so the open revelation of the Divine humanity. Thus the union between God and all His believing children as they become one in Christ is intimate and full; they are partakers of each other's nature, the Divine of the human, and the human of the Divine, and the relation is all-sufficing and indescribably sweet and tender. "I am the vine, ye are the branches," unfolds all its beautiful significance.—Shears.

"The only begotten Son, which is in the bosom of the Father, he hath declared him" (Jno. 1:18).

PUTTING FIRST THINGS FIRST NEW YEAR

Matthew 6:19-33; 22:34-40

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Topic for January 2

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MOTTO

"Seek ye first the kingdom of God."

MEDITATIONS ON THE TOPIC

I. Pre-eminent Things to Seek.—Many lives have become distorted because the things of lesser value have been put in the fore. When men lose sight of the spiritual nature of man in its relation to the creator, and begin to put the natural and bodily desires and passions in the fore, we may expect an emphasis on the value of possessing food and clothing and earthly comforts and delights. James has written it in other words having the same significance when he says: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil" (Jas. 4:13-16). He rebukes emphasis on that which is temporal and perishing, and shows that God should be in the counsel of life in providing for its needs. Paul writes with reference to the use of wealth, that there should be no highmindedness, neither trust in uncertain riches, but rather in the living God who gives all that we enjoy. He also says that we should do good with our possessions and lay "up in store . . . a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19). Again Paul reasons in II Cor. 4:18 that we should look at the things which are not seen rather than the things which are seen. The unseen things are eternal while the seen things are temporal.

Jesus points the people to heavenly treasures as more important than earthly treasures. He rebukes those who are anxious about what to secure to eat or drink or wear, and exhorts them to make the kingdom of God and His righteousness the chief object of life, trusting God to supply what they need without their anxiety and over emphasis. CP. Matt. 6:19-34.

The New Year may well find us weighing the first things in life and seeking to make the most of the time that is yet allowed us by God in putting the important things ahead of things which have only passing value. To this end we need to think of life in its true purpose and in the light of its eternal destiny and in the light of what God requires of us, rather than in the light of what the people of the world are practicing and setting up for a standard of living.

II. **The Text.—Matt. 6:19-33; 22:34-40.**—These passages point out the insignificance of earthly things as compared to the spiritual things, and the need of seeking first the kingdom of God and His righteousness. The other things will then find their place. The second passage shows the importance which Jesus placed on loving the Lord with all our being and our neighbor as ourself.

OUTLINE STUDY

I. Putting God first in Our Hearts and Minds.

1. Our thoughts determine what we are (Prov. 23:7).
2. We must keep our hearts with all diligence (Prov. 4:23).
3. Our hearts are naturally evil (Gen. 6:5).
4. We ought to dwell on good thought (Phil. 4:8).
5. We ought to love God (Matt. 22:37).
6. We ought to love our fellow men (Matt. 22:39).
7. We should desire the salvation of others (Rom. 10:1).

II. Putting God First in Our Words

1. We are judged by our words (Matt. 12:37).
2. We must confess Christ with our mouths (Rom. 10:9, 10).
3. We are to tell what God has done (Ps. 105:1).
4. We ought to speak often of the Lord (Mal. 3:16).

III. Putting God First in Our Works

1. We ought to give the first to God (Ex. 23:19).
2. We give ourselves to God (II Cor. 8:5).
3. Our work is as unto the Lord (Col. 3:23).
4. Everything is to be done in the name of the Lord (Col. 3:17).
5. Witnessing should have first place in our lives (Mark 16:15).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "First."
2. Putting God First:
   a. In what we say.
   b. In our play.
   c. In helping at home.
   d. At school.
   e. In everything we do.

For Seniors

1. Why God Deserves First Place.
2. Putting God first in Our Home Life.
3. Putting God first in Our School Life.
4. Putting God first in Our Work.

PERSONAL THOUGHT

Upon what do my thoughts and labors mostly rest? Do I relate every activity to the work of the kingdom of God? Do I seek to glorify God in my body and in my spirit and in all that I do?

SEED THOUGHTS

The Child of a King

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full,—He has riches untold.
    I'm the child of a King,
    The child of a King!
    With Jesus, my Saviour,
    I'm the child of a king!

My Father's own Son, the Saviour of men,
Once wandered o'er earth as the poorest of men;
But now He is reigning forever on high,
And will give me a home in heav'n by and by.

I once was an outcast stranger on earth,
A sinner by choice, and an alien by birth!
But I've been adopted, my name's written down,—
An heir to a mansion, a robe, and a crown.

A tent or a cottage, why should I care?
They're building a palace for me over there!
Tho' exiled from home, yet still I may sing:
All glory to God, I'm the child of a King.

—Hattie E. Buell.

Worldliness consists in these three: attachment to the outward—attachment to the transitory—attachment to the unreal—in opposition to love for the inward, the eternal, and the true; and the one of these affections is necessarily expelled by the other.

Unworldliness is this—to hold things from God in perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves.—F. W. Robertson.

NANNIE'S SILVER DOLLAR

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday.

And when Sunday came, she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord."

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own. So, if I give anything, I have to give Him what is mine."—Selected.

Christ was a messenger of hope. Wherever He went, hope revived and fear fled. Again and again He repeated those words, "Fear not, it is I." Even the angel on the first glad Christmas morning said to the frightened shepherds on the hills near Bethlehem, "Fear not: for, behold, I bring good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

WORLD CONQUEST—VATICAN AMBITION

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.—Rev. 17:6.

At present there is considerable stir among Christians in general, because of the bold, blatant attempt of the Roman Catholic Church to entrench herself as the mouthpiece of Christendom. Also, her brutal persecution of religious minorities, where she is in the saddle, is provoking world-wide antagonism. This editorial, as well as much that is written by other men, is purposed to bring this situation into the light of an open forum. There are millions of Catholics who do not appreciate the inner workings of the ecclesiastical Vatican regime. This regime is often more political than religious. This editorial does not attempt to interpret the harlot riding on the beast of political power (Rev. 17, 18) as the Roman Catholic Church. The final apostasy will be world-wide, and it may be rapidly shaping up for the endtime, and the Roman Catholic denomination is not influential enough to gather into her fold all the religions of the world. But we are ready to say that this system is a foreshadowing of what Satan is attempting to do, and will ultimately accomplish in the world—that is, a universal religion, riding on the beast of a world government, will again spill the blood of saints, and enlarge the roll of the martyrs of Jesus Christ.

World Conquest

Allow us to quote Cardinal Manning, in sermons on "Ecclesiastical Subjects," page 166. This was written to the Romanist clergy.

It is good to be here in England. It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break, the will of an imperial race. You have a good commission to fulfill and great is the prize for which you strive. England is the head of Protestantism, the center of its movements, the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will.

The Catholic Register, Toronto, 1941, implied the same ambition: "As long as the walls of the Abbey stand English Catholics will never give up hope of seeing a papal legate standing once again before the Abbey altar to offer up the sacrifice of the mass and to reconcile England to the seat of Catholic unity."

In the United States, the most popular mouthpiece of the Vatican, Msgr. Fulton Sheen, openly declared, "In the future there will be only two governments in the world—Rome and Moscow." While visiting Australia, he gave utterance to the same concept. The plan is world-wide, Sheen declared, embracing Australia, Canada, the United States, Britain, and other Protestant lands. This campaign is heightened by prolific newspaper advertising about the Roman Catholic Church and suggesting that the things believed about it are untrue. Where this subtle, but false propaganda has been answered there have been no replies. Undoubtedly, because they could not refute the accusations, and the things were true. The pages of history are

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

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stained with blood; and today the same intolerant and persecuting spirit obtains.

Protestant Action, Toronto, Canada, states the following:

How Romanism Operates

The "Make Canada Catholic" campaign finds the Roman Church proscribing service clubs in Quebec, jailing colporteurs and tract distributors, forbidding evangelical services in Montreal (Bordeaux) Jail—which have been held for 50 years—by order of Quebec's Attorney-General. Displaced persons from Roman Catholic sections of Europe are to be brought to Canada; 1,000 "Catholic" persons are booked for Quebec "Catholic" families. Roman Catholic Poles are on the preferred list, just as 3,000 Czech families were brought here just prior to 1939, 95 per cent of whom (men, women, and children—perhaps 10,000-12,000 all told) were Roman Catholic.

While all this goes on, renewed demands for public funds for religious schools and institutions in Protestant provinces are made political issues. Roman Catholics are urged to "take over" public schools; nuns, religious emblems, catechism, invade public schools in direct violation of the regulations. Radio, movies, and the press all feel the weight and influence of priest-organized propaganda, threat and boycott—in Protestant Canada, at that.

Invading Protestant Sections

In the Southern United States, the Roman Church is expanding its efforts in a section almost entirely Protestant. Recently "Protestant Action" carried the story of R. C. hospitals in predominantly Protestant sections of the Union, while there were few, if any, in Roman Catholic sections and countries.

In one community, (Paducah, Ky.) the R. C. authorities admitted "there are but a handful of Catholics among the six to ten thousand Negroes . . . . Our efforts there during the past years have seemingly not produced much fruit, so now we are going all the way out for them, opening up a church and school and putting a priest and two sisters there as full-time workers." New schools and missions are to be opened at eight places in Louisiana. In Georgia, new schools and convents are planned; in Texas, likewise—all in strongly Protestant sections. From New York, a "27-foot church on wheels" started out for North Carolina, operated by two missionary priests. Called "the Madonna of the Highways" it will work in some ways like a carnival . . . after the service we'll show a movie. . . ."

Make America Catholic

There are approximately 12,000,000 Negroes living in the fourteen southeastern states. Known as the "Bible belt," they are overwhelmingly Protestant with but 300,000 Roman Catholics. It is estimated that in the past 100 years the Roman Church has lost a potential 60,000,000 members in the United States alone and with the prospect of losing tens of millions in Europe—in Poland, France, Belgium, Yugoslavia, and in Italy (where more than 8,000,000 adults voted communist)—the Church is frantic, and is invading Protestant fields. Eighty per cent of the U. S. Protestant population is rural and into this territory the priests intend to go—to MAKE AMERICA CATHOLIC.

If this effort fails—as it surely will—another plan to plant displaced persons from Roman Catholic Europe in sparsely populated Protestant States like the Dakotas, is being promoted by a new organization—The National Catholic Resettlement Council. This is all part of Fr. Francis Talbot's ambition: "Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals?"

No Freedom for Protestants

While Roman bishops plan invasion and conversion of Protestant communities and priests beguile and betray the innocent, that church resists attempts to carry on Protestant effort in Roman Catholic lands. The Jesuit Magazine "Catholic Mind"—Jan. 1945, said: "Full freedom to nonbelievers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."

Carrying this belief into practice, the Italian Government banned the Pentecostal Church from the city of Pompeii; the Spanish Hierarchy issued a pastoral against Protestant activity, the Bishop-Director of Spanish Catholic Action declaring: "Catholic nations . . . have a right to impede heretical contagion by prohibiting its propaganda;" Roman Catholic teaching is compulsory in Argentina schools; Bishop Collier of Ossory, Eire, warned a Protestant sect that they were "unwelcome and unwanted." But this is the same church which obtrudes into Protestant lands and demands that its activities be given "right of way" and subsidized by public funds.

"End of Religious Freedom"

To gain the mastery over Bible Christianity is not a new ambition. To strike a deathblow to Protestantism has been Rome's aim since the Reformation broke the shackles that fettered men's souls. These four quotations will prove that the Roman hierarchy has had this for its goal for a long time and is now redoubling its effort since its campaign seems to have made so little headway in the last 100 years.

"If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end. So our enemies say, so we believe."—Shepherd of the Valley, official journal of The Bishop of St. Louis, Nov. 3, 1851.

"Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests."—Brownson's Review, 1864 (Brownson is classed as the greatest American philosopher, in the Catholic Encyclopaedia.)

"The spirit of the Mission Movement in America is the spirit of St. Francis de Sales . . . it devotes itself to showing forth the inner beauty of Catholic doctrine and practice . . . Our motto is, 'We come not to conquer but to win.' OUR PURPOSE IS TO MAKE AMERICA DOMINANTLY CATHOLIC."—Statement concerning missions to non-Catholics, issued from the Catholic University of America, Washington, D. C., June, 1909.

"What does this movement mean? It means that we propose to make this North American continent Catholic . . . through the divine doctrines of the Catholic church and under the spiritual shepherdship of the Pope of Rome."—Bishop M. F. Fallon, of London, Can., explaining Missionary Congress, in a sermon delivered in the Cathedral of the Holy Cross, Boston, Oct. 19, 1913.

Roman Catholic Intolerance in Spain

Lately, the "La Civilita Cattolica," a Jesuit magazine in Rome, Italy, stated the present-day Catholic attitude on "Religious Freedom." This was reprinted by the "Christian Century." This comes from an authoritative source—high officials in Rome. This would do away with religious freedom in America, in Canada, and elsewhere. Here it is, in part:

The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true Church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error.

> As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine.
>
> Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence, without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, make the complete application of this principle impossible, then the Catholic Church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the de jure toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this, the Church does not renounce her thesis.

Allow us to quote another authority:

> Not long ago, a Roman Catholic priest in Brooklyn sent to Dr. Bonnell, pastor of Fifth Avenue Presbyterian Church in New York City, a clipping from one of the publications of the Catholic Church, containing an article on non-Catholic minorities in Spain. It denied categorially that there is any repression or persecution of Protestants in Spain today; and stated that Protestants are allowed to distribute their literature, that their churches are open and are identified by large, visible signs to indicate that they are Protestant places of worship. The article gave a list of names and addresses of Protestant churches and pastors in different parts of Spain. Dr. Bonnell was so interested in this article that he immediately sent off a number of air mail letters to a selected list of pastors whose names had been listed in the article. Replies have been coming from most of them, and in every case they have emphatically denied the assertion that there is any degree of religious freedom in Spain. In most cases police have compelled them to remove signs from their churches. All Protestant schools are now closed. Serious disabilities that practically disqualify Protestants are presented in the Government civil service, in military service, in teaching in the public schools; and when Protestant pastors are attacked in the press they are not permitted to reply. One of the Protestant pastors makes this pathetic appeal to Dr. Bonnell: "We hope that public opinion in free countries will make Catholics ashamed of what the Roman Catholic Church is doing in Spain; and that they will oblige the Pope and the Spanish prelates to be reasonable concerning us, as you are with the Catholics living in Protestant countries."

One of the reasons why the Pope supports Franco, the Pope's "Christian gentleman," is that he subdued the Loyalists, with aid from Nazi and Fascist Germany and Italy, and thus re-established the Roman Catholic Church. Now government funds find their way to their own church institutions ONLY. Here are the figures for 1945:

> A budget of 126,000,000 pesetas for religious purposes was divided among Spanish religious groups as follows:

Roman Catholic Church	126,000,000
Combined Protestant Groups	000,000,000
Jewish Groups	000,000,000
Misc. Religious Groups	000,000,000
Total	126,000,000

> Many of the religious properties damaged in the rebellion are being restored at the expense of the taxpayers. A list of the restored or repaired churches follows:

Roman Catholic	3,233 buildings
Protestant	0,000 buildings
Jewish	0,000 buildings
Miscellaneous	0,000 buildings

> In the Belgian Congo it was the same. Only since the end of the recent war do Protestant churches enjoy any part of the money voted by Belgium for missions. Jesuits formerly received all the state grant of 37,000,000 francs, the Protestant missions being supported by American, Swiss, British, and Swedish contributions. All existing buildings, used exclusively by the Jesuits, were erected at government expense. Now, even "non-Catholic schools for Europeans in the Congo" are announced by the Minister of Colonies.

Dr. Bonnell, returning from Spain, said through the "New York Times" that "Spain is the saddest spot in Europe with respect to religious freedom." He could have said, "in the whole world." We get the same conclusion from the utterances of evangelical missionaries in that country. One such compares the situation with bloody Haman thus:

> The language that Haman used, as it is recorded in the third chapter of the historic book of Esther, is repugnant to the ears and hearts of free men and women of the twentieth century. In that portion of God's Word one can read, "Haman sought to destroy. . . . Haman said unto King Ahasuerus, there is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people. . . . if it please the King, let it be written that they may be destroyed. . . ."
>
> Although repugnant and distasteful these Hamanian expressions may be, they are not much worse than those which in our day we read from the Spanish Roman Catholic hierarchy, or from the Roman Catholic press in Spain.

Evangelical teachers are not allowed to teach in Spain. The children of evangelical parents will not be admitted at school because they must learn the Roman Catechism. Military service is compulsory and where men will not worship the host, and adore the holy water, they are beaten and thrown into prison. Evangelical couples cannot be married in the event one or both had a Catholic background—though they may have renounced the Roman Catholic faith. Evangelicals cannot be buried according to our evangelical faith.

> Sr. Tornadijo, missionary of the Spanish Christian mission, writes:
>
> "Brother Martin de la Cal, after having given a magnificent testimony of the Gospel in his town in which he was the only believer, went home to be with the Lord. The priest, who is the one who rules everything in Spain at present, did not want to bury him, neither to give the keys of the civil cemetery for our brother to be buried. We went to the judge asking him to order the priest to give us the keys of the cemetery but the judge said that he could not do anything since the priest was the boss. Finally they had to bury the body of our brother in the yard of his own home. And so go things in Spain today."

The Bible? It is still officially a prohibited book, because everything printed in Spain must have the "imprimatur" of the bishops. The whole objective is that "Evangelicals in Spain may be destroyed."

The Chief Crime

However, we want to be clear, the chief error of the Roman Catholic Church is not its brutal intolerance, and bloody persecution—it is that the whole institution is a purveyor of error, and is not true to the Word of God. The Lord in time will take care of the unsound politic-religio system. This fact is so well handled by my good friend and Christian brother, Dr. J. Schuyler English, that we quote:

> Not so much on account of what was said, which is familiar prophetic truth, as because of the source from which it came do we designate what we are about to quote as "an astonishing statement." While he and Cardinal Spellman, with other Roman Catholic ecclesiastics, were touring the Pacific recently, Msgr. Fulton J. Sheen is quoted as having made this remark, in Australia: "In the future there will be only two governments in the world—Rome and Moscow."
>
> We may be doing him an injustice, but we suspect that the Monsignor did not base his prediction upon Bible prophecy. Ecclesiastical Rome has a too heinous part with political Rome, in Bible prophecy, for him to be aware of the prophetic future and remain within the fold of Roman Catholicism. Msgr. Sheen is a very astute man, intellectually and politically, and he forsees the trend of international events with a clear eye.
>
> Yes, there will be but two mighty governments in the world in some future day, perhaps not far distant—Rome and Moscow (see Dan. 2 and 9: Rev. 13:16-18; Ezek. 38 and 39). But there is still a government in the universe, the government of God; and when the Rome and the Moscow of the future think themselves at their zenith, behold, heaven will open, and there will come forth the rider of the white horse, called "Faithful and True," and His armies. And He will smite the nations, whom He will rule with a rod of iron, as He treads the winepress of the "fierceness and wrath of Almighty God" (Rev. 19:11-16). He will then establish a perfect government of peace and righteousness, as He reigns as KING OF KINGS, AND LORD OF LORDS.

The Way Out

Our forefathers paid dearly for their stand. Today, we are the recipients of a better understanding of the Word of God, and we are the custodians of a faith and practice that is built upon the ETERNAL WORD. This WORD still stands. It will remain unshaken. The stirring words of John Charles Ryle, Lord Bishop of Liverpool, in his book, "What We Owe the Reformation" are highly challenging:

> The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge—found them without Bibles, and left them with a Bible in every parish—found them in darkness, and left them in comparative light—found them priestridden, and left them enjoying the liberty which Christ bestows—found them strangers to the blood of the atonement, to faith, and grace, and holiness, and left them with the key to those things in their hands—found them blind and left them seeing—found them slaves and left them free.
>
> For ever let us thank God for the Reformation. It lighted a candle which ought never to be extinguished or allowed to grow dim. And for ever let us remember that the Reformation was won for us by the blood of the martyrs, quite as much as by their preaching and praying, and writing and legislation. It was forged in the fires of Oxford and Smithfield. It cost the lives of one Archbishop, four Bishops, and 280 other men and women, who died rather than give place to Popery. Shall we in this twentieth century talk lightly of the great work which they did? Shall we hold cheaply the privileges which they won? Shall we entertain for a moment the idea of forsaking Reformation principles and going back to Rome? Once more I say, God forbid! The iron collar has been broken; let us not put it on. . . . Our forefathers tried Popery long ago, and threw it off with disgust and indignation. Let us have no peace with Rome until Rome adjures her errors and is at peace with Christ. When Rome does that, and not till then, it will be time to talk of reunion with her. But till then the vaunted movement for a "Reunion of Western Churches" is an insult to Christianity.
>
> Read your Bibles and be armed with Scriptural arguments. A Bible-reading laity is a nation's surest defence against error . . . .
>
> Read history, and see what Rome did in days gone by. Read how she trampled on your country's liberties, plundered your forefathers' pockets, and kept the whole nation ignorant and immoral. Read Foxe, and Strype, and Fuller, and Burnet, and Soames, and Professor J. J. Blunt, and Froude's "Life of Queen Mary." And do not forget that Rome never changes. It is her boast and glory that she is infallible and always the same. Only give her power in England, and she will soon play the old game; first soothe us to sleep, and then put out the eyes of our country and make her, like Samson, a degraded slave.
>
> Read facts standing out on the face of the globe. What has made Italy what she was until very lately? Popery. — What has made Mexico and the South American States what they are? Popery. — What has made Spain and Portugal what they are? Popery.—What has made Ireland what she is? Popery. — What makes Scotland, the United States, and our own beloved England the powerful, prosperous countries they are at present, and I pray God they may long continue? I answer in one word, PROTESTANTISM—a free Bible, and a Protestant ministry, and the principles of the Reformation.

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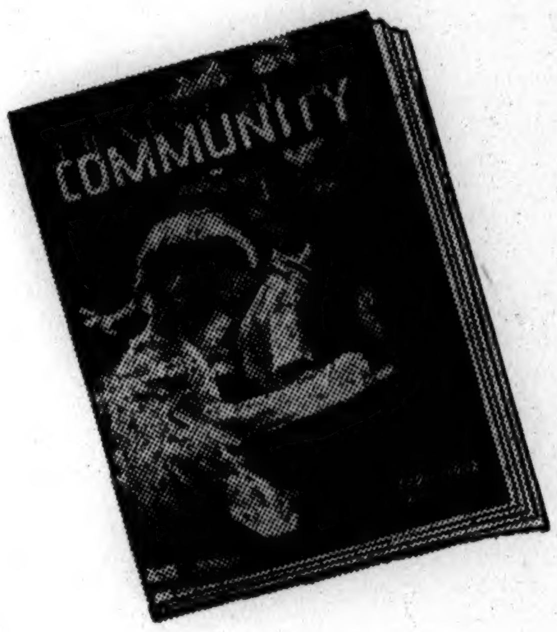

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